

KOPI

Indonesian
Coffee Craft
& Culture









K O P I



Prologue



THE PRESIDENT
OF THE REPUBLIC OF INDONESIA

In my role as president, I have had the privilege of meeting some of the brightest and the most creative people that Indonesia has to offer. For the purpose of this book, I want to highlight my recent encounter with those who are making a difference in the world of coffee.

Last year, in October, I invited a group of young entrepreneurs to the Bogor Palace to learn more about their work in the coffee business and to show my support. What I found was quite revealing. They appeared to see things differently from their predecessors.

Instead of “bitter”, they described the taste of coffee as “fruity”, “floral” or “spicy”. They also seemed to be obsessed about single-origin coffee beans that were freshly roasted to perfection, which in their case was not black, but rather brown. More importantly, at least in my view, they no longer saw coffee simply as a tradable commodity, but a vessel for exerting professional excellence and artistic expression.

Perhaps unknowingly, through their coffee shops, creative packaging and clever use of social media, these young entrepreneurs are contributing immensely to the country’s economy by producing value-added products and building brand value. What they are doing is in line with Indonesia’s core industrial policy, which demands a shift from merely producing commodities for export markets to crafting premium goods and services that can be enjoyed not only abroad, but also domestically.

The timing is also ripe for this to happen. Thanks to a stable political climate and robust economic growth, Indonesia has seen a rapid expansion of its middle class and their purchasing power, making it one of the most attractive markets globally. Indonesia also benefits from having one of the youngest and most tech-savvy demographics in the world, things that are essential for a booming digital economy. I am confident that these young entrepreneurs will find a solid footing in the domestic market before they finally venture overseas.

This book serves as an ideal introduction to these entrepreneurs and to the exciting world of Indonesian coffee. Readers will benefit from information about regions that produce some of the best coffee beans, to the coffee shops and the community hubs that have played a role in driving the industry. In a way, this book serves as a medium by which we Indonesians tell our side of the story of how coffee has shaped our lives and cultures.

It is with great pleasure that I present the world with this book, *Indonesian Coffee Craft & Culture*.

— Joko Widodo

PRESIDENT OF THE REPUBLIC OF INDONESIA







Introduction

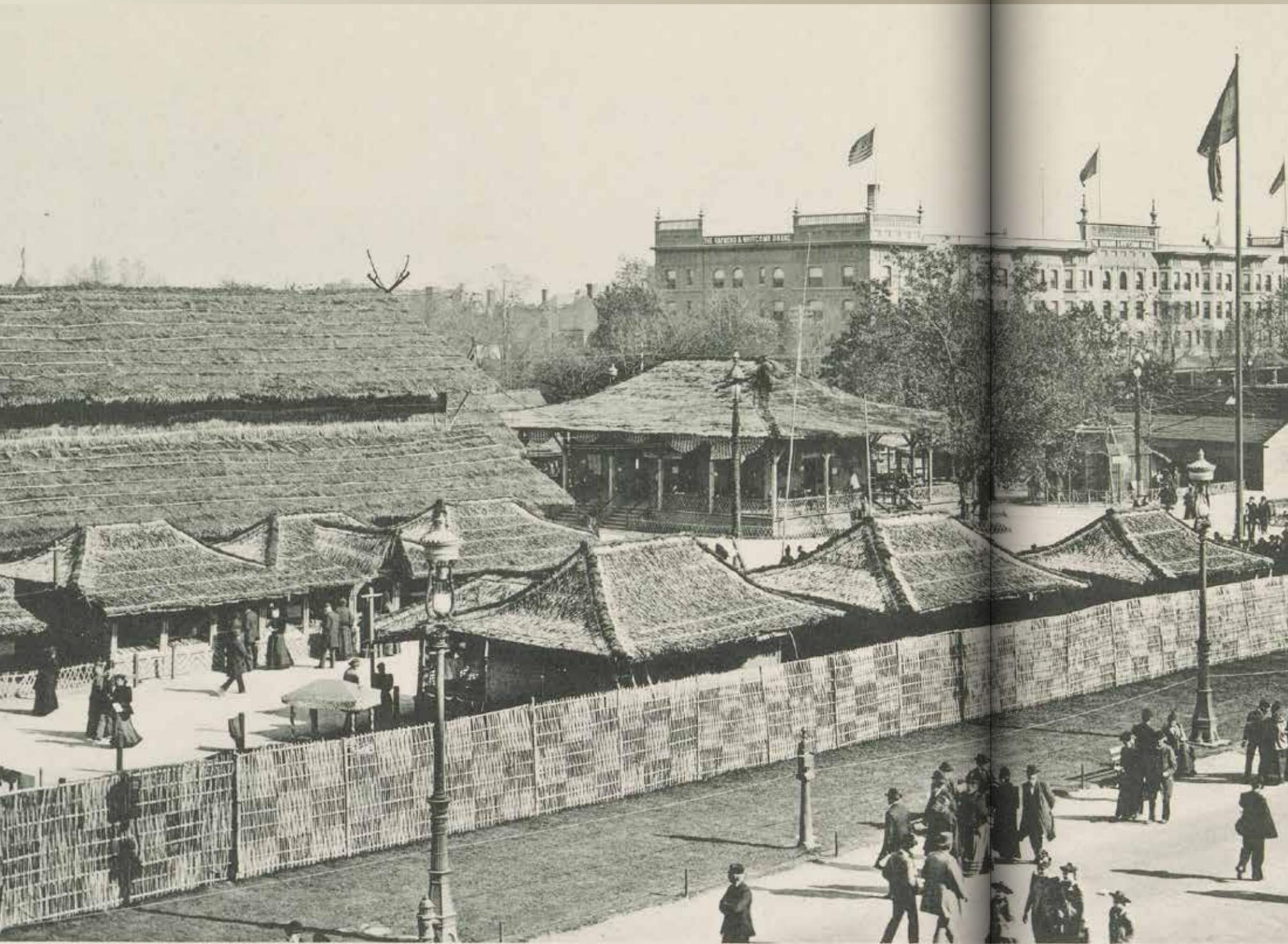
While Aceh, a province at the western tip of Indonesia, was still being riven by a military conflict fought between the Indonesian Army and separatist group Gerakan Aceh Merdeka, traditional coffee shops in Ulee Kareng district in the provincial capital Banda Aceh were considered “safe zones”. Whatever political allegiance a person held at the time, they could be sure that no harm would befall them while sipping a cup of coffee. The consumption of coffee, or *kopi* in Indonesian, is so deep-rooted in the local culture that not even war could interfere. This is the way of life of people in Banda Aceh, a place that has earned the nickname “the city of a million coffee shops”.

Reeling from the 2004 tsunami disaster that devastated parts of the province, key players in the insurgency and the Indonesian government met to discuss the possibility of a peace deal, which was necessary to support the post-disaster rehabilitation process. Brokered by the Finnish government and its former president, the honorable Martti Ahtisaari, an agreement was finally signed by the two opposing parties in Helsinki on August 15, 2005.

Around this time, the coffee shops in Ulee Kareng had already turned into venues where thousands of volunteers and humanitarian workers from all over the world met to collaborate and strategize in rebuilding the disaster-struck province. Their presence further cemented the role of traditional coffee shops as a melting

pot of peoples, and promoted some of Aceh’s Arabica coffee to foreign visitors. Many historians argue that this was the impetus for the rise of Indonesia’s specialty-grade Arabica coffee on the world stage.

To most Indonesians, however, the phrase specialty coffee is still a foreign concept. Never mind the jargon, most still cannot tell the difference between Arabica coffee and its sibling, Robusta. To them coffee simply tastes bitter, unaware of the wide spectrum of flavors and aromas that the beverage has to offer. It is also worth noting that despite the fact that Indonesia is the fourth-largest supplier of coffee to the global market, the domestic consumption of coffee per capita is only 1.2 kilograms, way below Finland, for example, at 12 kilograms.



JAVA VILLAGE.—ON THE MIDWAY.

The times, however, are changing. As this book enters into production, the landscape of Indonesian coffee is moving toward an era when greater attention is paid to quality and to good craftsmanship. A new generation of coffee entrepreneurs is emerging in many Indonesian cities, proudly offering high-quality beans from a long list of coffee-growing regions in the country. These entrepreneurs are inspired by the so-called third wave coffee trend that has swept the United States, Japan and other developed countries.

One of the defining features of the third wave is the adoption of manual-brewing methods, using pour-over tools such as the Hario V60, Kalita Wave, Chemex and Siphon. These tools have had a democratizing effect on specialty-coffee consumption in Indonesia as home brewers and young entrepreneurs who have limited budgets are no longer dependent on expensive espresso machines to produce a high-quality brew. In turn, this growing demand for specialty coffee has inspired farmers to upgrade their traditional ways of growing and processing coffee in return for higher market prices in domestic markets as well as abroad.

This book aims to capture the dramatic changes in Indonesia's coffee industry, while at the same time paying homage to centuries-old traditions in the way Indonesians farm and consume coffee. The first chapter summarizes the official history of how coffee first arrived in the Indonesian archipelago, a narrative that is deeply intertwined with Dutch colonial rule in the East Indies. This narrative, however, will be put into question in the ensuing chapters that attempt to tell the Indonesian side of the story.

The second chapter pays tribute to some of Indonesia's oldest coffee roasters. These are family-owned companies that continue to thrive under a new generation of owners, surviving some of the most defining eras in the country's history, from Dutch colonial rule to Indonesia's independence in 1945, the communist purge in the sixties and

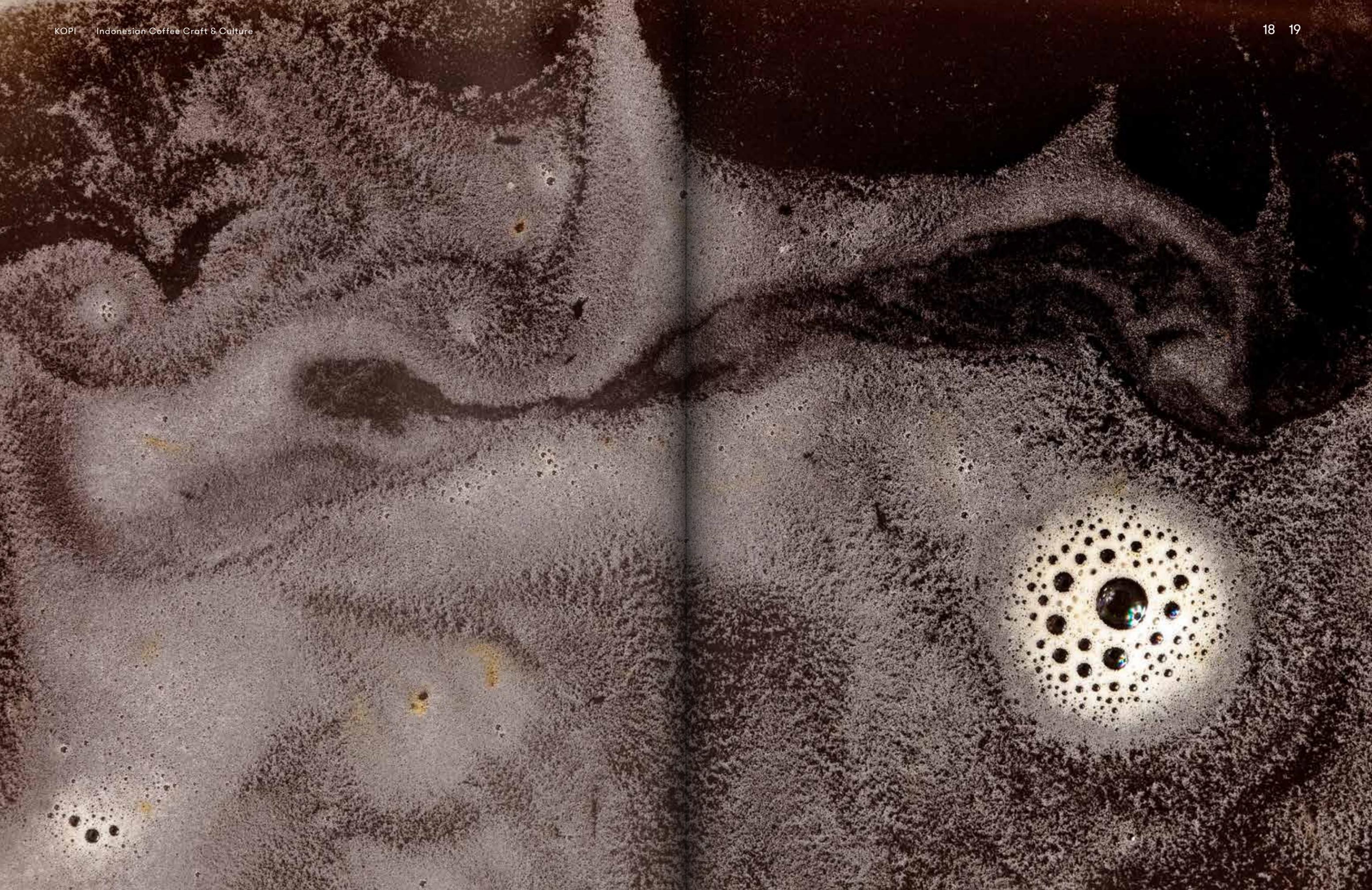
the fall of president Suharto's three-decade rule. This chapter also showcases how coffee shapes the human experience, which in Indonesia's case is also influenced by more than 300 ethnicities and cultures. This interplay gives birth to a long list of traditional coffee brewing methods that have survived many generations.

Moving forward from traditions, the third and fourth chapters focus on Indonesia's more contemporary coffee culture by highlighting some of the key people who are driving change in the industry. These are the pioneers, the early adopters and the enthusiasts who have inspired legions of young Indonesians to pursue excellence and creativity in the consumption and production of coffee. Years from now, many Indonesians will look at these people as heroes who triggered what could become the next golden age of Indonesian coffee in the world.

Unlike star baristas and hip coffee shop owners who often appear in lifestyle magazines, farmers are the unsung heroes of Indonesia's coffee industry. In this book we dedicate one full chapter, the fifth, to highlight some of the most inspiring farmers and producers in the country. These are people who have set new standards of coffee farming that are economically and environmentally more sustainable. These are the people who will make coffee farming great again.

The sixth and final chapter attempts to bring a sense of reality into the growing enthusiasm for local coffees by highlighting some of the challenges that continue to haunt farmers, business owners and consumers. In no way does this chapter try to promote remedies for the maladies that afflict the industry. Instead, it simply tells the stories of people and institutions that are already striving to find solutions. ♣





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1

The Seed Trail

—In this artwork by Dutch artist Jan Wandelaar (1690–1759), allegories of Africa, Asia and America bring their floral tribute to the botanical monarch Europe as personified by Cybele, the ancient goddess of fertility. To her right-hand side, a lady wearing a turban—the personification of Asia—is presenting a coffee plant.

Seed to Civilization

The journey of coffee is an epic adventure that spans more than a thousand years and across different civilizations, filled by incredible stories of thievery, insufferable slavery and international intrigue. From lush tropical jungles to the power centers of international trade, the beverage has been condemned, banned, cherished and worshipped. With the rise and fall of civilizations, this coffee adventure continues.

—An illustration of Pieter van den Broecke's ship lying at anchor in the harbor of Aden, August 1613. This artwork, attributed to Adriaen Matham, is printed in the report of Van den Broecke's journeys to the East Indies.

The Dutch, who colonized Indonesia from 1602 to 1945, got their first taste of coffee when in 1614 some Dutch traders visited Aden in Yemen. They liked the dark brew and quickly examined the possibilities of coffee trading but it was not until 1640 that the first shipment of coffee from Al-Mokha was offered for sale in Amsterdam. Gradually, the coffee-drinking habit developed in the Netherlands.

With increased demand and lucrative trading, imports of coffee from Al-Mokha were subsequently supplemented by imports from Malabar, India. It was at this time that the Dutch started to mull over the possibilities of producing their own coffee.

After ousting the Portuguese from Ceylon (now Sri Lanka) in 1658, the Dutch began to cultivate coffee there. The backward-linkage strategy of the enterprising Dutch proved to work well. With Ceylon beginning to produce good results for coffee trading, the Dutch eyed the Indonesian islands as their next project. Later, the Dutch also started to cultivate coffee in Suriname, one of their other colonies, on the northern coast of South America.



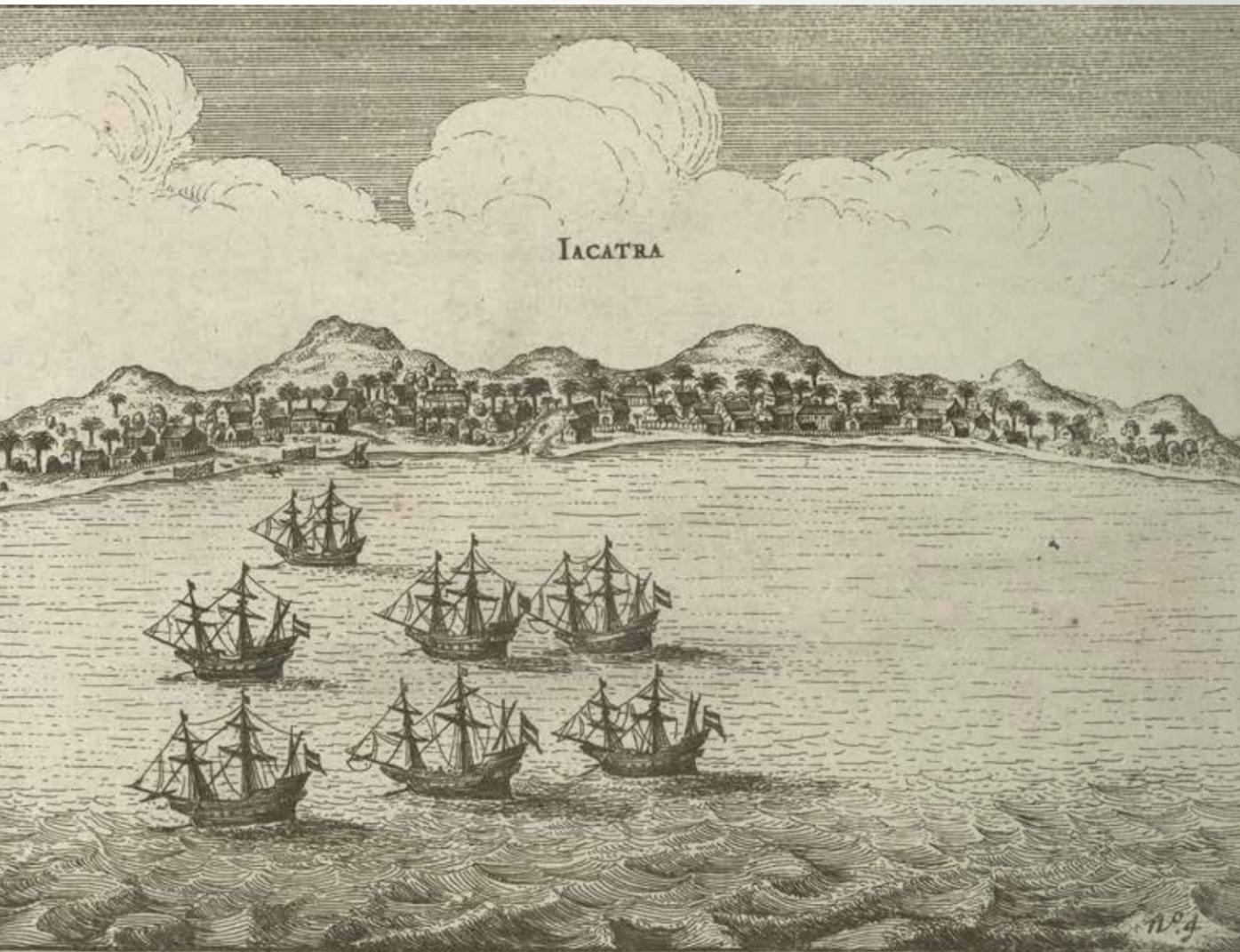
The first coffee plants arrived in Java in 1696 from Malabar, India. The plants were originally grown from the seeds of the *Coffea arabica*—brought to Malabar from Arabia. Java was then colonized by the Dutch under the Netherlands-Indies administration. Governor-General Willem van Oudthoorn instructed that the plants be cultivated at the Kedawoeng estate near Batavia (modern-day Jakarta). Unfortunately, shortly thereafter, the experimental plants were wiped out by flooding.

Three years later, Henricus (Hendrick) Zwaarddecroon, a high-ranking official of the Dutch East India Company (Vereenigde Oost-Indische Compagnie, VOC) who later became governor-general of the Netherlands Indies, 1718–1725, brought more cuttings from Malabar into Java. To avoid potential flooding from the Cisadane River, the trial plot was moved to Bidara Cina, about 15 kilometers to the southeast of Batavia. Fortunately, these plants survived the trials and became the progenitors of all the coffee later planted throughout Java, Sumatra, Sulawesi and Bali.

The first samples of Java Arabica coffee—along with a few Java-grown coffee plants—were sent to the Amsterdam Botanical Gardens. Seeds propagated from these plants later made their way to selected botanical gardens and private conservatories in Europe. The coffee beans from the trial plot just outside Batavia received acclaim as the best beans at an Amsterdam auction. So far, all the events above—taking place in the setting of the VOC period—bode well for the Dutch.

In the history of global trade the VOC was perhaps the world's first multinational corporation. Originally founded in 1602 as a chartered company, granted by the Dutch government a spice-trade monopoly for 21 years, the main objective of the company was to achieve dominance over European spice trading in the Asian territories. The company

—An illustration of vessels approaching Iacatra, the old Portuguese name and spelling for Jayakarta, which we now know as Jakarta, the capital city of Indonesia. This artwork by an unknown artist first appeared in the report of the trip by Cornelis Matelief de Jonge for the Dutch East India Company (VOC) to the East Indies and China, circa 1605–1608.



was controlled by De Heeren Zeventien (The 17 Gentlemen), a body of 17 shareholders representing different chambers, in Amsterdam.

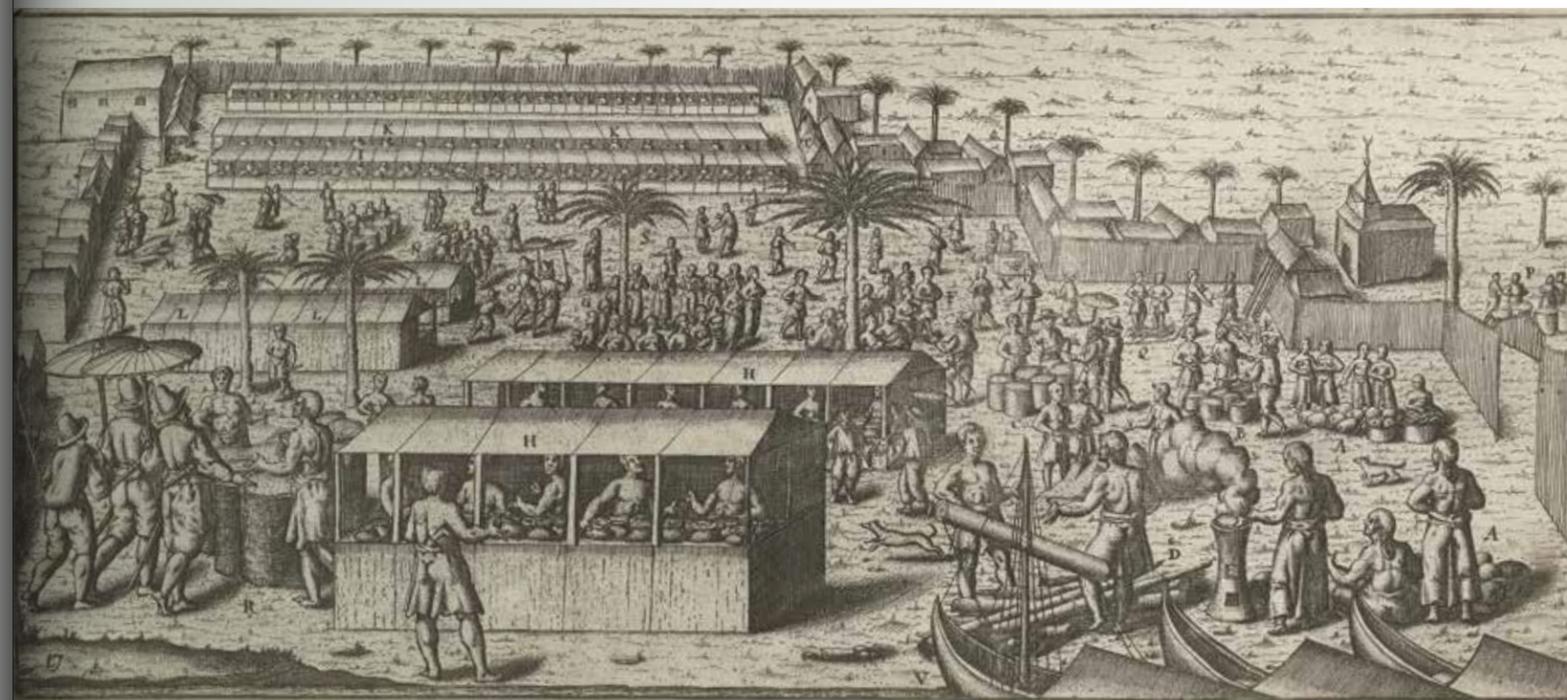
In the background of the founding of the VOC was the four-ship reconnaissance expedition led by Cornelis de Houtman in 1595 to Bantam (Banten today), the main pepper-trading port in West Java. De Houtman secretly learned the Portuguese trade routes to the East through the Cape of Good Hope. At the time, sailing from Amsterdam to Bantam took around six months.

Upon approaching Sunda Kelapa, the port of Jayakarta (the site of today's Jakarta), De Houtman clashed with the Portuguese and local forces. The fleet quickly changed course and

sailed through to the East toward Ambon to collect spices. By the time the fleet returned to the Netherlands in 1596, half of the crew was gone—as a result of clashes and scurvy (a severe illness caused by vitamin C deficiency)—but the profits from the spice cargo were truly handsome.

Following the success of De Houtman, an increasing number of fleets were sent by other Dutch merchant groups to Ambon. Many were lost at sea, but—despite piracy, shipwreck, and disease suffered by the crews—many others returned successfully, producing profits up to 400 percent. Market mechanisms at the time were extremely volatile, with inelastic demand and highly uncertain supply. It was these elements of high risk associated with getting spices

— An illustration of activities in the bazaar of Bantam (now Banten) after the VOC established its presence in Java. This artwork by an unknown artist first appeared in the travel report of the first trip of Cornelis de Houtman to the East Indies in 1595–1597.



from the East that necessitated the Dutch government to devise a strong cartel to control supply and demand.

With capital of over 6.5 million Dutch guilders—but most importantly with the monopoly granted by the Government (Holland was a republic back then)—the VOC possessed quasi-governmental powers. It could negotiate treaties, mint its own coinage, imprison and execute convicts, and even establish colonies and wage war.

In 1603, the VOC established its first trading post in Banten. In 1610, the post of governor-general was instituted by the VOC to effectively control their affairs in the archipelago. Another trading post was established in 1611 in Jayakarta. But, during the terms of the first three governors-general (1610–1619), the headquarters of the VOC were located in Ambon in the Moluccan Islands, the main source of spices—especially pepper, cloves and nutmeg.

With its headquarters in Ambon, the Dutch effectively expelled the Portuguese from the Moluccan Islands. Ambon, however, was not strategically situated, for it was a long distance from the main Asian trade routes and the other VOC trading activities, which spanned from Africa to India and Japan. The

private army element and the significance of the VOC trading became more apparent. As Laurens Reael, the second governor-general wrote in 1618 to De Heeren Zeventien: “We cannot carry on trade without war, nor war without trade.”

In 1619, Governor-General Jan Pieterszoon Coen, with a grand vision of the VOC becoming the supreme power in Asia, attacked Jayakarta to oust the forces of the Banten Sultanate. Coen then established Jayakarta as the VOC headquarters, and changed its name to Batavia. From the ashes, Batavia emerged as the hub and transshipment center for VOC trading in Asia. Supplies for VOC settlements in Asia were shipped into Batavia, and distributed from here throughout Asia. Tea from Japan and China had to go through Batavia before sailing to European destinations. Coen also devised a so-called intra-Asia trade system. Copper and silver from Japan were used as currency to trade with India and China for cotton, silk and porcelain.

Such lucrative trading with Asia quickly transformed the VOC into the largest and most valuable corporation in history. When the VOC issued a bond in the amount of 2,400 Dutch guilders in 1624, the company became the first in the world to issue stock. The VOC eclipsed

all of its rivals in the Asian trade. Only 17 years after its founding, the VOC had become the richest private company in the world, with over 150 merchant ships, 40 warships, 50,000 employees, a private army of 10,000 soldiers, and a return on investment of 40 percent. Eldorado!

A CUP OF JAVA

In 1707, Governor-General Joan van Hoorn invited all regents of Priangan to develop coffee plantations in the high plateau of West Java. The choice of Priangan (Dutch: Preanger), the central part of West Java today, is obvious, not only because of the short distance from Batavia, the seat of the governor-general of the Dutch East Indies, but also because of the topography and climate of the area. This was the beginning of large-scale coffee planting on Java.

But, only one regent—Aria Wiratanudatar of Cianjur—was initially willing to take up the challenge. More than a million seeds were planted in the rolling mountains of Cianjur, about 80 miles south of Batavia. Already in 1711, coffee beans from Cianjur—a shipment of a mere 405 kilograms—fetched the highest-ever price at an Amsterdam

auction. Java coffee began to carve its name in the world market of coffee. From this fame, a new term emerged, “a cup of Java” came to mean the brew from coffee beans.

The Dutch VOC pushed other regents of Priangan to mobilize their vassals to grow coffee. The Malabar Mountains in the south of Bandung—the capital of West Java province today—soon became the most important producer of West Java coffee. The mountains have four peaks: Malabar (2,343 meters), Mega, Puntang and Haruman. Many people wonder whether the name Malabar Mountains is just a coincidence, or whether it is in fact the result of coffee seeds coming from Malabar in India.

The lucrative profits derived from the coffee trade drove the expansion of coffee plantations to Central and East Java. Following the success of coffee production in Java, the Dutch mandated the production of coffee in Bali, Timor, Sulawesi and Sumatra.

‘CULTUURSTELSEL’

Fast forward to 1828—two decades after the Dutch Republic transformed into the Royal Dutch Kingdom. Governor-General Johannes van den Bosch mandated the *cultuurstelsel*—a cultivation system that made it mandatory for the people of Java to plant commercial crops intended for export. The system demanded that a village set aside one fifth of its arable land for the production of export crops. These crops were to be delivered to the government as land rent. The first export commodities to be made the subject of the compulsory system were indigo and sugar and this was later to be expanded to coffee, tea, cinchona, tobacco, rubber and pepper.

This system was beneficial for the colonial regime, but burdensome for the people of Java, who regarded the system as nothing less than forced labor. The volume and value of exports increased from 13 million Dutch guilders in the 1821–1839 period to reach 74 Dutch guilders a decade later. The Dutch Trading Company (Nederlandsche Handel-Maatschappij, NHM), a state-owned



company that was instituted in 1824 to replace the VOC, which had failed and was nationalized in 1800, flourished

and paid a dividend of 18 million Dutch guilders annually into the royal treasury—approximately a third of the Dutch budget.

In 1860, Multatuli—pseudonym of Eduard Douwes Dekker—a Dutch colonial officer in Java, wrote a satirical novel entitled *Max Havelaar: of de koffieveilingen der Nederlandsche Handel-Maatschappij* (Max Havelaar: or the Coffee Auctions of the Dutch Trading Company), which described the abuses of the colonial system. In this novel, the protagonist Max Havelaar tries to battle against a corrupt government system in Java. The book played a key role in modifying and reforming Dutch colonial rule in the Dutch East Indies.

The novel—although fiction—contains a lot of truth, which immediately triggered a series of discussions—in the Netherlands as well as in its colonies—among politicians and scholars. As a result, in 1870, *cultuurstelsel* was officially ended. In its stead, a new law was drafted called the *Agrarische Wet* (Agrarian Law), which regulated private ownership of land, rents and so on. This new law, among other results, gave fertile ground for the proliferation of tea farming in the Dutch Indies. A flock of Dutch entrepreneurs came to the country to open up tea estates. A new landscape altogether when compared with the exploitation of vassals in the era of coffee.

In 1901, the “Ethical Policy” became the official policy of the colonial government of the Dutch East Indies, emphasizing improvements in material living conditions and the welfare of the indigenous Indonesians.

THE PLAGUE

In 1876, coffee plantations in Ceylon and Java were attacked by *Hemileia vastatrix*, a species of fungus that causes coffee leaf rust, a disease that is devastating to susceptible coffee plants. The coffee blight plagued Java badly, hurting the production and export of coffee—its most important commodity.

The catastrophe faced by the Ceylon and Java coffee planters was seen as an opportunity by the Brazilians. It was



—Women picking cherries from Liberica coffee plants. This photo, which was taken some time in 1924 or 1925, appears on page 138 of *Photobook of the General Association of Rubber Planters on East Coast of Sumatra (A.V.R.O.S.)*, by J.W. Meyster.



during this time that coffee plantations quickly sprouted in Brazil. Brazil today is by far the largest producer of coffee in the world—a supremacy that Brazil has maintained for more than a century.

The Dutch were quick to react. Seeds of *Coffea liberica* were shipped in hurriedly to replant the coffee estates. *Coffea liberica* is native to western and central Africa, from Liberia to Uganda and Angola. The tree grows up to 20 meters in height, produces larger fruit than that found in *Coffea arabica* trees. The strategy paid off. *Coffea liberica* proved to be stronger than the previous Arabica variant and suited the soil of the new host.

Unfortunately, before Liberica coffee from Indonesia started to make a real impact on the market, leaf rust returned and most Liberica trees suffered. In 1907, the Dutch brought in disease-resistant Robusta seeds (*Coffea canephora*, syn. *Coffea robusta*). It was during this time the Dutch realized that the plague was also made worse by the phenomena of *koffiemoe* (coffee fatigue—a reference to the soil being exhausted due to intensive exploitation). With this conclusion, new coffee producing areas in Sumatra continued to produce Arabica, and only old estates were replanted with Robusta.

In harmony with the Ethical Policy and the Agrarian Law, starting in 1905, the Dutch government withdrew from the coffee business in Java—and in Sumatra in 1908. The system of private ownership of coffee estates since 1870 gradually extended to replace the previous mandatory cultivation.

In the history of humankind, civilization has created only three non-alcoholic beverages that appeal to most people: tea, cocoa and coffee. The rich soil of Indonesia has given its people the advantage of becoming major providers of these three commodities to the world market. For Indonesia and Indonesians, unfortunately, all three commodities emanated from the same dark history. ◆

Milestones



No one knows exactly how or when coffee was discovered, but there is one legend that everyone keeps referring to. Genetically, all coffees in the world can be traced back to ancient coffee forests on the Ethiopian plateau. A local legend there says that a Sufi goat herder by the name of Kaldi first discovered the lure of the cherished plant.

The Myth

KALDI AND THE DANCING GOATS

According to Ethiopian folklore, coffee as an edible beverage was first discovered by an Abyssinian Sufi goatherd by the name of Kaldi or Khalid around 850AD. One day he observed his goats prancing and frolicking about after consuming the red cherries and shiny leaves of an unfamiliar plant. He tried the cherries and became “the happiest herder in happy Arabia.” Excited by his discovery, Kaldi brought the miraculous cherries to the nearest monastery, where the chief Sufi condemned the cherries as the Devil’s work and threw them into a fire, from which a delicious aroma billowed, enticing the monks. The roasted cherry beans were quickly taken and dissolved in hot water, yielding the world’s first cup of coffee.

17th Century



—View of the port of Mocha (Al Mukha), July 1616. Part of the illustrations in the report of the journeys by Pieter van den Broecke to the East Indies, 1605–1640.

18th Century



1710

The Kedawoeng Estate receives approval from Amsterdam to begin formal cultivation of coffee in Java, the first in the Dutch East Indies. In the following year, 400 kilograms of Java coffee fetch record prices in an auction in Amsterdam. This prompts Outhoorn to secure agreements with local regents so that the latter will supply coffee exclusively to the VOC. This marks the beginning of *koffiestelsel*, a plantation system in which farmers are forced to grow coffee for export to Amsterdam. By the middle of the 18th century, Java coffee is praised as among the finest in the world, best known for the Mocha-Java, one of the world's oldest coffee blends.

1799

With the VOC reeling from financial disaster, the Netherlands government takes over control of the archipelago and appoints Willem Daendels as Governor-General in 1808. His landmark policy is the construction of the Great Post Road that stretches from Anyer in the west of Java to Panarukan in the east. Apart from postal purposes, the road is essential for the mobilization of troops, as well as to transport coffee from plantations that are scattered throughout different regencies to the port of Batavia.

—The first page of a color drawing in a sketchbook by Jan Brandes that illustrates the coastal profile of Anjer (Anjer) in West Java and a Dutch postal boat delivering mail to VOC ships.

1616

Pieter van den Broecke, a cloth merchant in the service of the Dutch East India Company (Vereenigde Oost-Indische Compagnie—VOC), visits the bustling trading port of Mocha on the southernmost tip of the Arabian Peninsula where he stumbles upon a drink that he describes as “something hot and black”. He believes the drink, called *qahwa* by the locals, is interesting enough to be brought back to Amsterdam for analysis. For this he needs the seeds and given that the penalty for exporting seedlings is death, he is forced to smuggle them out.

1658

The VOC, which is empowered to fight wars, drives the Portuguese from Ceylon—known today as Sri Lanka, hence securing the monopoly over cinnamon. As a bonus, it also acquires a small coffee plantation that is ready for harvesting. The Portuguese had colonized the Arabs 150 years previously and had stolen coffee seeds from them. Around this period, scientists at the Amsterdam Botanical Garden successfully cultivate coffee plants. They send some of the seeds to India's Malabar Coast for planting.

1669

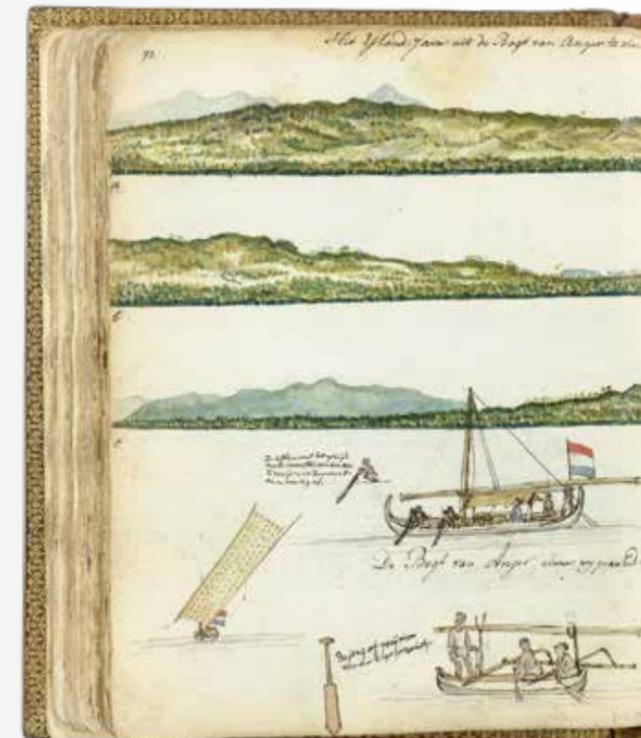
The Mayor of Amsterdam, Nicholas Witsen, instructs Adrian Van Ommen, the Dutch commander of the Malabar Coast, to ship seedlings from the Indian city of Cannanore to Batavia in the Dutch East Indies. The seeds are planted on the Kedawoeng Estate, which is owned by Governor-General Willem van Outhoorn. The pioneering effort fails as the fledgling coffee plantation is destroyed by floods. A second shipment of seedlings reaches Java in the following year.



—An engraved frontispiece by Jan Goeree showing the gates to the Hortus Medicus or the botanical garden in Amsterdam. This artwork is copied from Johannes Commelin's *Horti Medici Amstelaeadamensis*, 1724.

1706

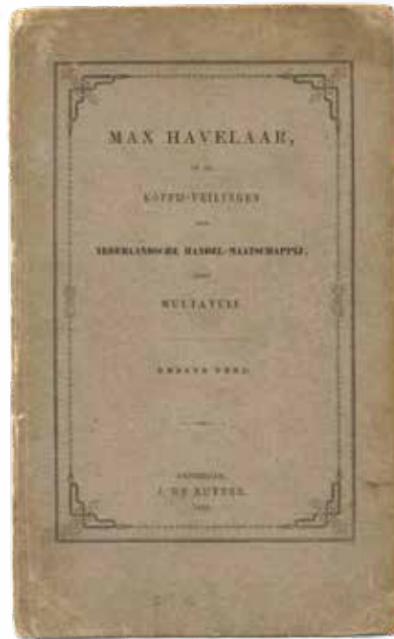
The trial in Java comes to fruition. Samples of coffee cherries and seedlings are sent back to the Amsterdam Botanical Garden for further analysis. The Java produce turns out to be of the highest quality, and gifts of the discovered seeds are sent to botanical gardens across Europe, including to King Louis XIV's Royal Botanical Garden. Seeds from this botanical garden are later sent to France's colonies in the West Indies, eventually reaching South and Central America.



—A water-color painting of settlements and factories in Batavia by an anonymous artist, published by Robert Sayer in 1754.



19th Century



—Above: Cover of the first edition of *Max Havelaar: Or the Coffee Auctions of the Dutch Trading Company* by Multatuli, J. De Ruyter, 1860, Amsterdam. Indonesia's famed novelist Pramoedya A. Toer famously quoted this book as "the book that killed colonialism."

1830

Johannes van den Bosch, who succeeds Dandels, expands the *koffiestelsel* into other cash crops such as indigo and sugar. The new system, called *cultuurstelsel* forces the local population to abandon their traditional farming of rice and other staple foods. This leads to great hardship and famine across Java and Sumatra in the 1840s.

1850s

Coffee production in the Dutch East Indies overtakes that of India and Ceylon in terms of production volume, making Java the largest supplier of beans to the European market.

1860

Distraught by what he sees during his tenure as a Dutch administrative officer in Java, Eduard Douwes Dekker, under the pen name Multatuli, writes a scathing attack on the *cultuurstelsel* in his book *Max Havelaar: or The Coffee Auctions of The Dutch Trading Company*, in which he highlights some of the cruelties imposed on the local population. His revelations prompt public outrage in the Netherlands that leads to the passing of the Agrarian Reform Act. This in turn leads to the expansion of private plantations across Java, Sumatra, Bali, Timor and Sulawesi.

1878

The leaf rust epidemic, caused by the *hemileia vastatrix* fungus, hits plantations across Asia, killing low-lying Arabica plants from Ceylon to Timor. This gives the Brazilians and Colombians a long-awaited opportunity to become major players in the supply of Arabica. Private plantation owners in the Dutch East Indies look for alternative species that will survive the leaf rust and settle on *coffea canephora* var. *liberica*, a rougher and stronger variety that appears immune to rust disease.

1890s

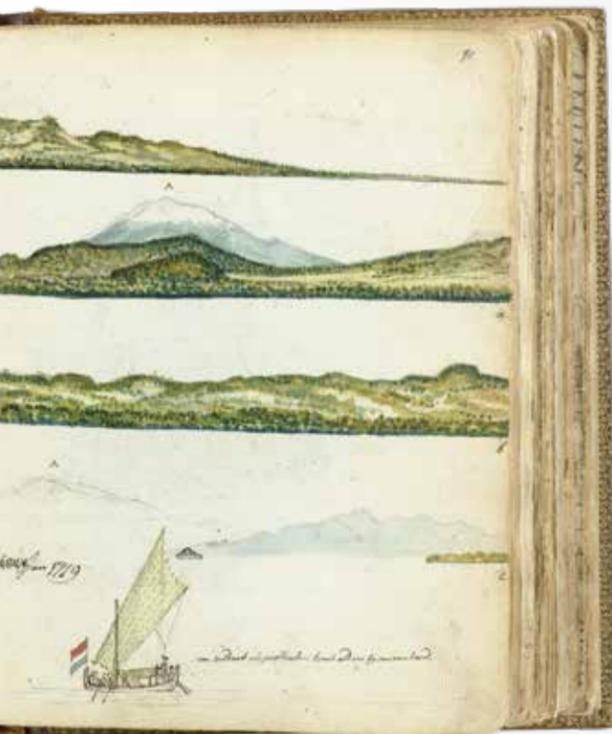
By the end of the century, the Liberica coffee plants begin to be affected by a new strain of leaf rust disease. In the following year, all plants are wiped out yet again. Fortunately, the plantation owners are prepared, they have found a new variety from the Congo River basin called *Coffea canephora* var. *robusta*. By 1907, Robusta replaces most of the Liberica variety in Java.



—The blossom of a Liberica coffee bush. Photo by Charles T. Scowen, taken in Ceylon (now Sri Lanka) circa 1875–1880.

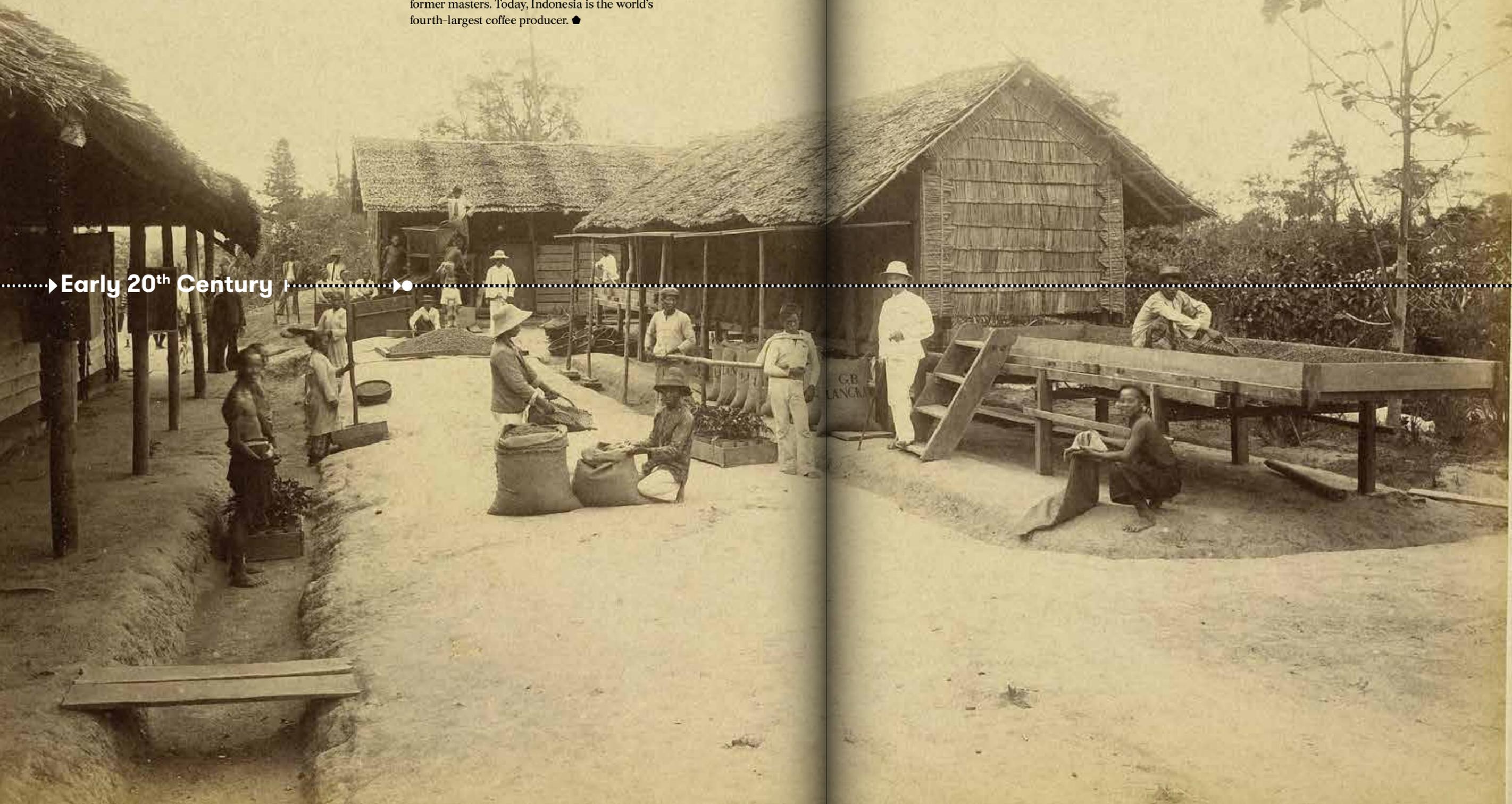


—The flowering of a *Coffea canephora* plant. Photo by O. Kurkdjian, taken in Surabaya, circa 1890–1911.



1900s

The Dutch government establishes large-scale plantations under the management of state-owned companies. After the declaration of Indonesian independence in 1945, these plantations are nationalized. Meanwhile, local farmers take over some of the private plantation areas from their former masters. Today, Indonesia is the world's fourth-largest coffee producer. ◆



.....▶ Early 20th Century |▶

—Indonesia, officially the Republic of Indonesia is a unitary, transcontinental sovereign state located mainly in Southeast Asia, with some territories in Oceania. Situated between the Indian and Pacific oceans, it is the world's largest island country, with more than seventeen thousand islands.

Across The Bean Belt



Almost all coffee is grown in the Bean Belt—a horizontal strip of land between the Tropics of Cancer and Capricorn. The reason is simple; this strip has the environmental conditions necessary for coffee trees to thrive. We classify the Indonesian bean belt based on seven major areas with distinct characteristics.

1. The Seed Trail

Manila

1. Northern Sumatra

Some of Arabica coffee plantations in the highlands of northern Sumatra survived the leaf rust epidemic that hit the archipelago by the end of the 19th century. Up until now, the region is Indonesia's largest producer of Arabica coffee.

2. Southern Sumatra

This region is the country's largest Robusta coffee producer, contributing nearly two-thirds of Indonesia's total annual output, mostly from Lampung province. Indonesia is the second-largest Robusta producer after Vietnam.

3. Java

Some of Indonesia's oldest coffee plantations are located in Java. The island is so steeped in coffee history that the name itself is synonymous with the

commodity. New projects are emerging in Java to expand the production of specialty-grade Arabica coffee.

4. Lesser Sunda Island

This region is made up of literally hundreds of islands, large and small. Some of them, most notably Bali, Flores, Lombok and Sumbawa are home to some of Indonesia's most distinctive Arabica coffees. The region offers great untapped potential for the development of high-quality Arabica coffee.

5. Kalimantan

The island is home to one of the few areas in the world where Liberica coffee species are grown. Liberica is suitable for Kalimantan because it can grow in lower elevations, similar to Robusta coffee plants but having a taste profile that is more akin to Arabica.

6. Sulawesi

Sulawesi coffee has been a staple of coffee connoisseurs across the world for decades. The island is home to some of the best Arabica coffee plantations in the country with a history that spans hundreds of years, predating the arrival of the Dutch colonial masters.

7. Papua

Indonesia's easternmost province, Papua, is an area of global priority for natural conservation. Thanks to the absence of modern farming techniques, the local agricultural produce in Papua is free from synthetic fertilizers and pesticides, providing a perfect environment for organic coffee.

Darwin

Dili

Bandar Seri Begawan

Kuala Lumpur

Singapore

Jakarta

Bangkok

Ho Chi Minh

EQUATOR



—Lake Toba fills the caldera of a super volcano 100 kilometres long, 30 kilometres wide & 500 metres deep.

Fabled for its majestic highlands and the fertility of its soil, the northern part of Sumatra is blessed with natural conditions perfect for growing specialty-grade Arabica coffee. Some of the finest beans from the region have become a staple of coffee shops around the world.

Northern Sumatra is home to the world's largest volcanic lake, which sits on top of a massive crater that emerged some 70,000 years ago following a supervolcanic eruption. Scientists believe that the catastrophic event led to a decade of global winters and the cooling down of the earth's temperature for roughly a thousand years. The lake, Lake Toba, is 100 kilometers long and 30 kilometers wide—almost twice the size of Singapore.

The high concentration of minerals from volcanic ash, combined with its high elevation and surrounding microclimates, makes the terroir around Lake Toba and the larger part of northern Sumatra's highlands, especially the hillsides around Lake Tawar and the Gayo highlands in Aceh, suitable for growing Arabica coffee, which was first introduced to the region by the Dutch colonial masters in the 18th century.

Lake Toba is accessible by a four-hour drive from Medan, the provincial capital of North Sumatra, through Simalungun regency, where a total of 18 districts are known to produce coffee, most of them located in highlands with elevations between 1,200 and 1,700 meters above sea level. Meanwhile, Lake Tawar is a bit further up in Takengon, Central Aceh. Most local travelers go from Banda Aceh by bus, which takes roughly seven hours, but you can also take a one-hour flight to Takengon from Medan's Kualanamu International Airport.

The microclimate in these highlands is classified as “type A” in Indonesian agriculture, which means it receives high-intensity rainfall that goes on for ten months, ideal for natural irrigation. These conditions helped some of the earliest Arabica varieties survive the leaf rust disease that wiped out nearly all coffee plantations throughout the Dutch East Indies in the late 1880s. Up until now, northern Sumatra remains the largest producer of Arabica coffee in Indonesia, contributing more than a half of the country's annual output.

1. Northern Sumatra



- A**

Aceh Gayo
ARABICA
1200-1400 masl

● △△△△
● △△△△

○ roasted cacao, coriander, hazelnut, sandalwood, black currant
- B**

Sidikalang
ARABICA
1000-1400 masl

● △△△△
● △△△△

○ silky, aromatic wood, citrus
- C**

Samosir
ARABICA
1200-1500 masl

● △△△△
● △△△△

○ hint of spice, butterscotch
- D**

Simalungun
ARABICA
800-1400 masl

● △△△△
● △△△△

○ apple, apricot, clove, jasmine
- E**

Lintong
ARABICA
1400-1600 masl

● △△△△
● △△△△

○ pronounced citrus, syrupy, spices, chocolate finish
- F**

Mandheling
ARABICA
1200-1800 masl

● △△△△
● △△△△

○ dark chocolate, hibiscus, gardenia, grapefruit zest

Sumatra's Arabica coffees are famous for their complex aroma and peculiar flavor profile. Coffee connoisseurs often describe them as heavy bodied, earthy, having low acidity and a spicy and rustic flavor. Many of these characteristics are the result of a coffee-processing method called *giling basah*, or wet-hull, that is native to the region.

Wet-hulling is not to be mistaken with the wet process or washed process that is used in other parts of the world such as Ethiopia and Central America. The wet-hull process leaves coffee moist for longer periods of time as farmers tend to skip the drying stage, which ideally should take 20 days or so after removing the coffee skin with a pulping machine. The behaviour of the farmer is largely driven by the desire to quickly sell his produce, but the fact that the northern part of Sumatra has a wet climate is also a driving factor.

Coffee lovers are polarized by the flavor produced by the wet-hull process. Some love it for its earthy tones, full body and low acidity, but some hate

it for the lack of sweetness and aroma. There is clearly a great deal of demand for northern Sumatra Arabica. World-renowned specialty coffee brands such as Intelligentsia, Stumptown and Starbucks have all sourced their specialty coffee beans from this region for more than two decades now. In general, however, specialty coffee lovers have mixed views on the *giling basah* processing.

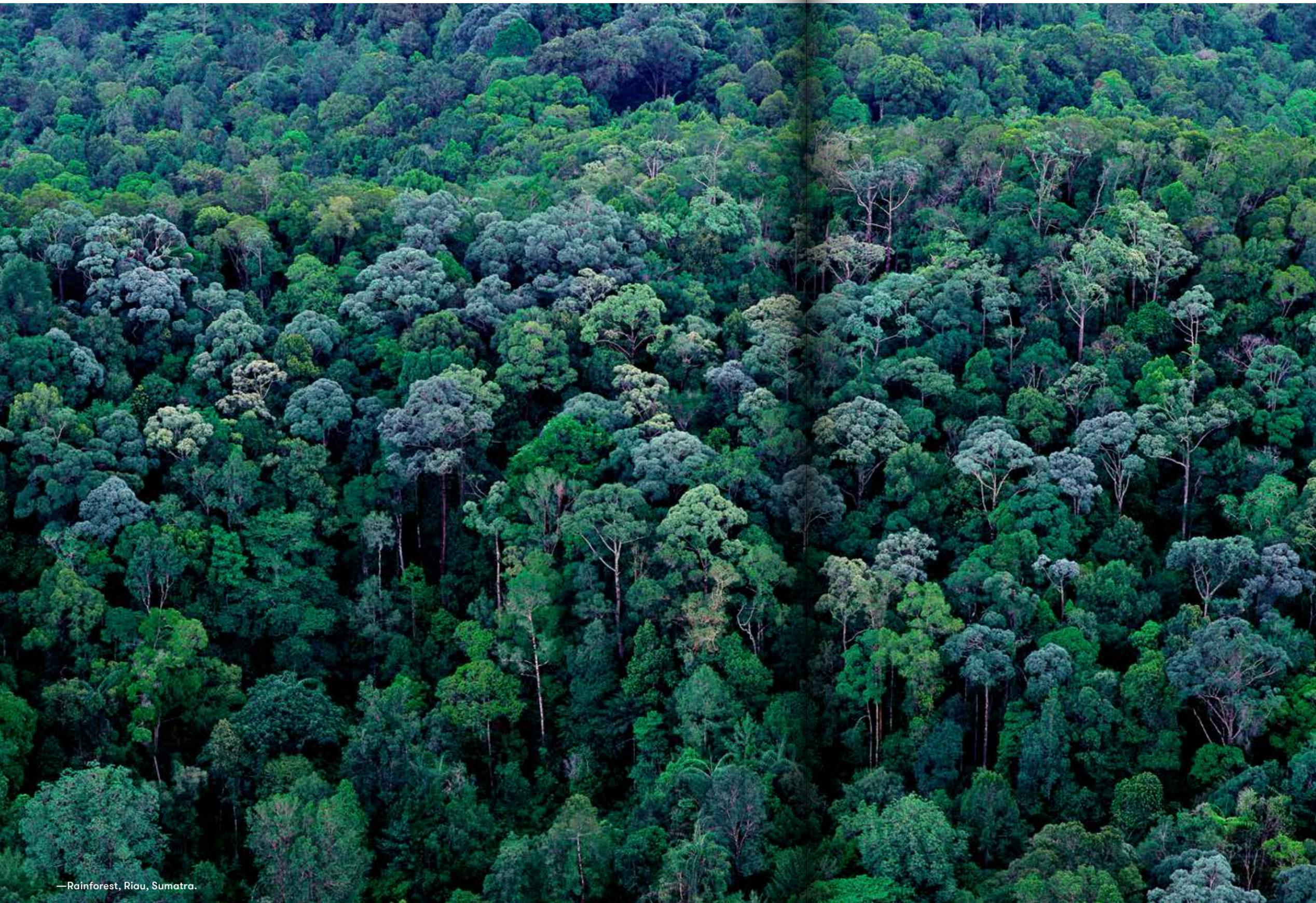
To this end, many farmers have sought to implement new methods, aiming to take northern Sumatra's favorite crop to the next level. The impetus for this movement arguably had its beginnings in the aftermath of the tsunami disaster that hit Aceh in 2004 killing an estimated 220,000 people. The rehabilitation process had local and foreign relief organizations scrambling for programs not only to rebuild hard infrastructure but to restore the livelihoods of those affected, which included coffee farmers in Gayo and Ulee Kareeng.

The ensuing peace process between the Indonesian government and the separatist movement in Aceh after the

tsunami also brought an impetus to boost the investment climate in the province. This, in turn, had a positive impact on high-quality Arabica coffee production in Aceh. Most Gayo crops are now almost all free from chemicals, with lots allocated for export mostly going through meticulous wet-processing methods that follow international standards. By 2008, one of the largest coffee cooperatives in Aceh, KSU Permata Gayo, which has more than 3,000 members, received Fairtrade International certification. In the same year, the Indonesian government awarded Gayo coffee Protected Geographical Indication status, a certification first introduced by the European Union to promote and protect names of quality agricultural products. 🍷

—Most of the coffee plantations in Takengon, in the Gayo highlands, are owned by smallholder farmers. In this photo, a woman harvests ripe coffee cherries from a plant located in her backyard.





—Rainforest, Riau, Sumatra.

The southern part of Sumatra is home to some of the world's most unique and flavorful Robusta coffees. New processing methods have elevated the quality of Robusta from this region, breaking long-standing stigma regarding its inferior flavor in the minds of specialty coffee connoisseurs.

Southern Sumatra plays a very important role in Indonesia's coffee production. The region is the country's largest Robusta coffee producer, contributing nearly two-thirds of Indonesia's total annual output, which stood at an estimated 470,000 tons in 2016, or about 2.6 times the country's Arabica production. Indonesia is the second-largest producer of Robusta in the world after Vietnam.

The planting of Robusta in the region really began in the early 1900s as a response to the impact of the leaf rust disease on most Arabica plantations in the country. Historians believe that the massive eruption of Mount Krakatau in 1883 also played a part in the destruction of Arabica plantations in the southern part of Sumatra. Coastal areas, particularly Lampung, were affected by pyroclastic flows from the volcano, while the rest of the region was affected by heavy ash falls with pieces of hot pumice up to ten centimetres in diameter.

Like its name, Robusta is robust, less susceptible to disease, making it cheap and easier to grow. Most specialty coffee buffs would not recommend a cup of this low-altitude cousin of the more refined Arabica. They consider Robusta an inferior-tasting coffee because of its harsh and bitter flavor, and also for the fact that most poor-quality instant coffees and supermarket blends are made from Robusta beans.

Italian espresso makers, however, have an entirely different opinion, as they rely on Robusta to enhance the all-important crema, a thin layer of foam that causes the so-called "Guinness" effect in an espresso. They constantly search for fine Robusta to add into their blend. What they look for is a type of Robusta that will create a longer lasting crema, but which does not overpower the desired Arabica flavor in the blend.

2. Southern Sumatra



—As the country's largest producer of Robusta coffee, Lampung province relies on the productivity of local farmers. In this photo, a farmer sorts green beans to check for defects.

Indonesia has at least 400 Robusta varieties to choose from, not to mention dozens of terroirs and different post-harvest processing methods. Take the Robusta from Lampung province. There are four districts that produce coffee, namely Lampung, West Lampung, Tanggamus and Way Kanan. Despite them all belonging to the same region and sharing similar microclimates, the characteristics of the Robusta varieties are not the same.

Lampung coffee tends to be bitter and over fermented, while that from West Lampung tastes sweeter and more acidic, with traces of chocolate and nuts. Robustas from Tanggamus and Way Kanan have a less astringent woody character that some people appreciate, but most coffees from these regions are processed poorly, giving a rather moldy flavor as a result of the beans being dried directly on top of soil.

Much of Robusta's poor reputation is really to do with defects in cultivation and processing rather than qualities inherent to the species. To overcome the correctable defects, efforts have been made in the past decade by coffee experts to produce what is now known as fine Robusta.

The Coffee Quality Institute (CQI) of the Specialty Coffee Association of America (SCAA) partnered with the Uganda Coffee Development Authority in 2009 in setting up workshops in a number of Robusta-growing countries in order to create protocols as well as a scoring system to separate fine Robusta from commercial types. In cooperation with the Specialty Coffee Association of Indonesia (SCAI), the CQI has introduced its fine Robusta protocols to local practitioners, producing a new breed of Robusta experts and, in turn, helping improve the quality of Indonesian Robusta. ◆





—Mount Halimun-Salak National Park, Lebak-Sukabumi, Banten, West Java.

Java is so steeped in coffee history that the name itself is synonymous with the precious commodity. The island is home to some of the oldest plantations in the world and one of the most inspiring comeback stories in specialty coffee.

In 1893, an exhibition to commemorate Christopher Columbus's discovery of America was held in Chicago, presenting some of the latest technological and industrial innovations as well as cultures from across the world. One of the most popular venues at the event was the Java Village, an initiative bankrolled by some of the wealthiest benefactors in the Dutch East Indies. The village showcased batik demonstrations, as well as wayang and gamelan performances. It was the first time the so-called New World had a taste of Javanese culture.

Central to the village was the Java Lunch Room, where it served nothing but pure Java coffee. The experience was so memorable for the visitors that soon they would refer to the delicacy as "a cup of Java". The impact of the marketing stunt was profound. To this day, the word "java" is still understood by many as meaning coffee.

Indonesia's colonial masters did contribute immensely to the development of coffee in Java. After all, it was they who first introduced coffee to Indonesia, planting their pioneering seeds in 1696 at what was known as the Kedawoeng estate on the outskirts of Batavia, present-day Jakarta, the capital city of Indonesia.

The experiment in Kedawoeng turned out to be a success with the coffees regarded as being of a very high quality. By the start of the 18th century, coffee from the estate was sent to botanical gardens around Europe, including King Louis XIV's Royal Botanical Garden, which later spread it to France's colonies in the West Indies, eventually reaching South and Central America.

While the Kedawoeng estate no longer exists, many plantations left by the colonies are still in production, several of them are run by state-owned companies.

One notable mention is PT Perkebunan Negara XII. The company runs six estates in East Java with a combined size of 5,600 hectares. Four of these estates are tucked into the hills of the Mount Ijen volcano, with elevations

ranging from 900 to 1,600 meters above sea level. While most of the produce is Robusta coffee, the company still grows one of the world's finest Arabicas at its estate in Jampit.

Moving far west from Jampit is another legacy plantation in Magelang, Central Java province. The plantation is small, only about 20 hectares in size, but it is probably the only one that can take its visitors back in time to Java's colonial past.

Established in 1922 by a young Dutchman, Gustav van der Swan, the plantation is blessed with a view to behold. It is located on mountainous terrain and is surrounded by no fewer than eight volcanoes. At the plantation, visitors are also greeted by a collection

of Javanese architectural gems, which include several traditional Kudus houses and colonial-era villas. The plantation area even has its private train station, complete with a functioning old locomotive. Unsurprisingly, the plantation is no longer only involved in coffee production. The current owners have added new facilities, turning it into a tourist destination and calling it Losari Coffee Plantation – Resort & Spa.

Besides these legacy estates, the majority of coffee plantations in Java are operated by smallholders, controlling more than 75 per cent of production area in the island. Unfortunately, their annual output, which mostly comprises Robusta, is still very low, at roughly 700 kilograms

per hectare versus nearly 2.5 tons in Vietnam. The quality of their Arabica is also considered inferior to those coming from Sumatra or Sulawesi.

While the case of low Robusta production remains a lingering problem still waiting to be solved, a revolution is happening on the Arabica front. The rise of the so-called third wave coffee in bustling urban centres such as Jakarta, Bandung, Yogyakarta or Surabaya, has given an impetus for heightened consumption among the middle class. This has propped up demand for Arabica and, in turn, revived farmers' interest, which this book further discusses in Chapter 5, *The Return of Coffee's Prodigal Son*. ♣



- ✈ Airport
- masl Meter Above Sea Level
- ☀ Acidity
- Body
- Taste Notes
- △△△△ Low
- △△△△ Medium
- △△△△ High

A
Java Preanger
 ARABICA
 1000–1400 masl

- ☀ △△△△
- △△△△
- nutty, caramel, spicy, herbal

B
Ciwidey
 ARABICA
 1400–1600 masl

- ☀ △△△△
- △△△△
- citrus, caramel, yellow fruits

C
Puntang
 ARABICA
 1200–1600 masl

- ☀ △△△△
- △△△△
- fruity, honey, plum

—The Kalisat district in Jember Regency, East Java, is home to one of Indonesia's oldest coffee plantations. This photo shows a nursery area for coffee and other fruit plants, with a local seeding laboratory, called Wisma Arabica, toward the back.



D
Sindoro-Sumbing
 ARABICA
 1200–1500 masl

- ☀ △△△△
- △△△△
- earthy, caramel, tobacco

F
Jampit
 ARABICA
 1100–1600 masl

- ☀ △△△△
- △△△△
- sweet, chocolate, almond, honey, peach

E
Temanggung
 ROBUSTA
 400–800 masl

- ☀ △△△△
- △△△△
- sweet, tobacco, chocolate

G
Ijen Raung
 ARABICA
 900–1500 masl

- ☀ △△△△
- △△△△
- spicy, brown sugar, melon, nutty



—Ruteng, Manggarai, Flores, East Nusa Tenggara.

The Lesser Sunda Islands are famed for their white sandy beaches and amazing wildlife sanctuaries that are spread over dozens of islands, most notably Bali, Lombok, Flores and Sumbawa. Beyond natural beauty, the stretch of islands offers some of the best Indonesian single-origin coffees.

According to a book written by KF van Delden Laerne titled *Brazilie En Java*, Bali has been exporting Arabica since at least 1825. Like many plantations in Sumatra and Java, some of the best Arabica in Bali is grown on mountainsides. One of the largest and most notable areas is Kintamani district, which sits on the hillside of Mount Batur volcano, overlooking a scenic caldera lake of the same name. To the southeast of Batur is Mount Agung, the largest volcano in Bali, where eruptions were still taking place during the writing of this book, forcing thousands to evacuate and disrupting flights coming in and out of Bali. While the disaster brought about economic challenges to the locals, they fully realize that in the long run the volcanic eruptions will fertilize the soil and bring life and prosperity to the region.

Kintamani coffee is distinctive among Indonesian Arabicas for its medium acidity and fruity character, having a clean aftertaste, bright and lively—depending on the processing. While most coffee from Kintamani is wet-processed, some farmers have been experimenting with the more complex dry-process that involves fermenting the cherries for weeks on end, producing a pungent herb and dark chocolate aftertaste.

About a one-hour flight to the east of Bali is Flores Island, East Nusa Tenggara province, the origin of fairly well-known trademarks such as Bajawa and Manggarai coffees. Flores, which literally means “flower” in Portuguese, is an important producer of coffee and other commodities such as tea, vanilla and chocolate—a land rich in natural endowments that have attracted traders and colonizers since as early as the 16th century. Like Bali, Flores has some of the world’s most beautiful beaches, many of which remain isolated. It is also the only place in the world where one can find Komodo dragons living in the wild,

4. Lesser Sunda Island

swimming in the open ocean, hopping from one island to another.

Bajawa is the name of a coffee-producing district in Ngada regency, the largest producer of specialty Arabica in Flores. The district lies in the Ngada highlands, situated in between two volcanoes, Inerie and Ebulobo. Thanks to the fertility of its soil, coupled with elevations ranging from 1,000 to 1,600 meters above sea level, the highlands provide the perfect terroir and microclimate for Arabica crops. Organic farming also plays a role in shaping the character of Bajawa coffee, which has been certified by the Rain Forest Alliance.

While it is easy to identify Bajawa coffee, it is less straightforward for Manggarai, simply because it is a name shared by three coffee-producing regencies: West Manggarai, Manggarai and East Manggarai. The first two regencies mostly produce Robusta coffees, some of which have won awards at the national level for fine Robusta. Most specialty coffee shops in Indonesian cities, however, are more familiar with Arabica from East Manggarai, namely those coming from small villages that are located in the highlands such as Colol and Wae Rebo.

Less known as a coffee-producing area is Sokoria village in Ende

regency, located about 160 kilometers from Bajawa. The soil in this area benefits from volcanic ash coming from Mount Kelimutu, which has three stunning caldera lakes whose vibrant colors change periodically due to chemical reactions between volcanic gas activity and minerals in the lakes. Sokoria villagers say they have been growing Arabica since the days of the Portuguese, who colonized the Moluccas in the 16th century. By means of a newly established cooperative called Sokoria Daya Mandiri, farmers from the region have become active in promoting their produce through a variety of coffee events. ☘

9 Airport

masl
Meter Above
Sea Level

- ☼ Acidity ▲▲▲▲▲ Low
- Body ▲▲▲▲▲ Medium
- Taste Notes ▲▲▲▲▲ High

—Located 1,200 meters above sea level, the scenic Wae Rebo village is surrounded by Arabica coffee plantations.



A

Pupuan

ARABICA
600-1000 masl

- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- chocolate, caramel, salty

B

Kintamani

ARABICA
1000-1600 masl

- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- sweet, musk, walnut, orange zest

C

Tambora

ROBUSTA
500-1000 masl

- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- caramel, chocolate, nutty

D

Wae Rebo

ROBUSTA
500-1100 masl

- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- chocolate, raisin

E

Bajawa

ARABICA
1200-1600 masl

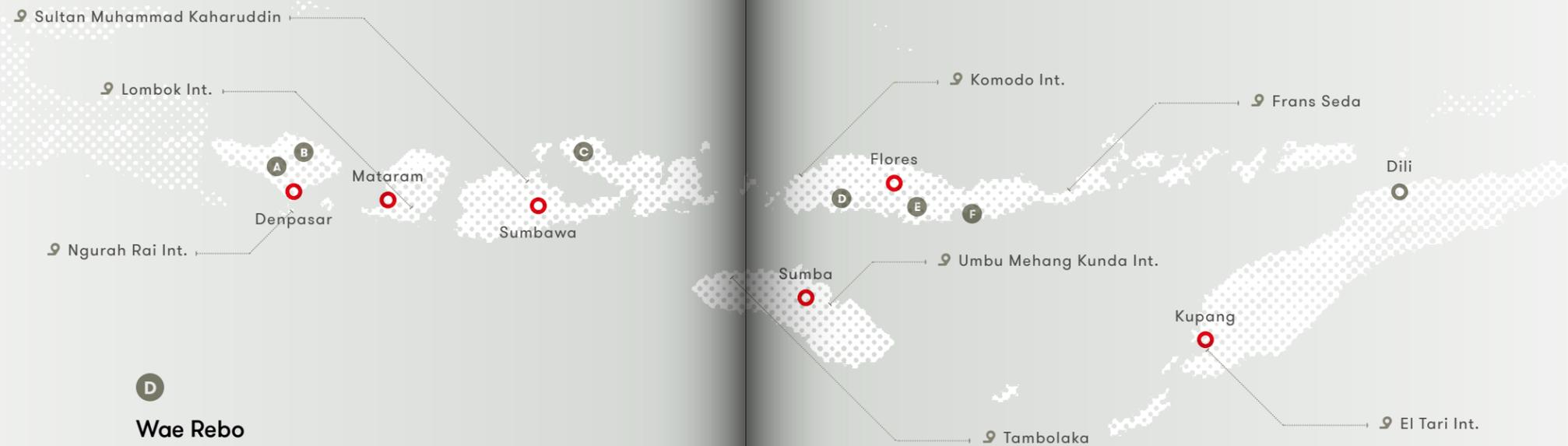
- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- tobacco, chocolate, black cherry, pecan

F

Sokoria

ARABICA
1200-1400 masl

- ☼ ▲▲▲▲▲
- ▲▲▲▲▲
- herbs, lime, raisin





—Rainforest, East Kalimantan.

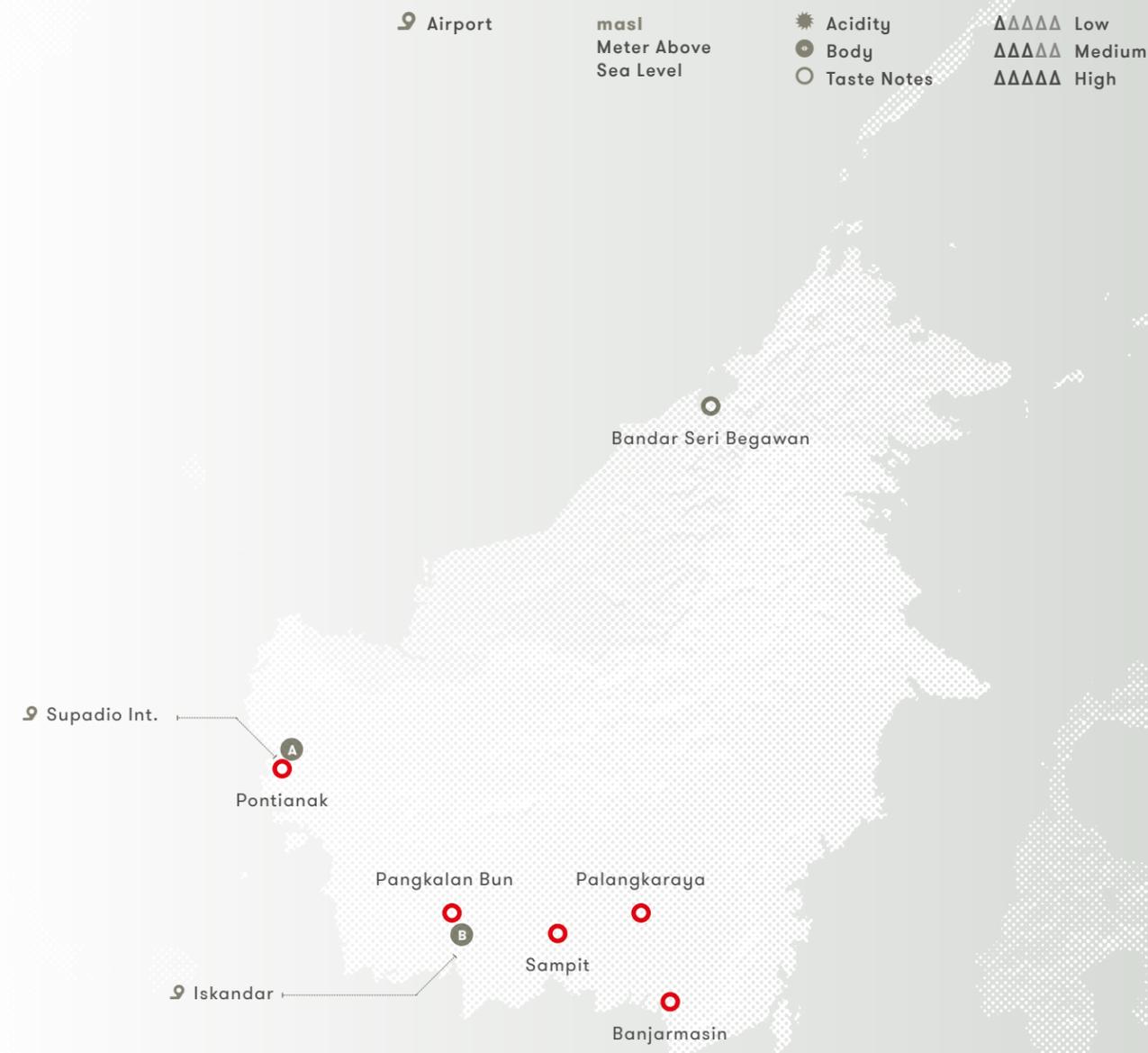
Kalimantan is the Indonesian name for Borneo, the third-largest island in the world and shared by Indonesia with the tiny nation of Brunei and the Malaysian states of Sabah and Sarawak in the north. The island is known for its ancient rainforest and wildlife diversity. It is the only place on Earth, apart from Sumatra island, where elephants, leopards, orangutans and rhinoceros live together. It is also home to one of the few areas in the world where Liberica coffee species are grown.

There are hundreds of coffee species in this world, but only four are commercially produced. Liberica is the third-most popular, behind Arabica and Robusta, but more so than Excelsa. About one percent of global coffee consumption is Liberica, according to estimates, with the Philippines, Malaysia and Indonesia as the main producers.

Liberica coffee was first discovered in Liberia, West Africa in 1843, hence the name. The Spanish brought the seeds to their colony in the Philippines in the 1800s and planted them in Lipa. The seeds were later planted in Indonesia at the end of the 19th century to replace Arabica trees that were destroyed by the leaf rust disease. This didn't last long, as the species was later replaced by Robusta, mainly because the latter is considered to be more resilient to pests. Secondly, although Liberica coffee beans are much larger compared to Arabica and Robusta, the outer skin or parchment is more difficult to separate, thus hindering commercial use.

Liberica has not completely vanished from Indonesia because there is a significant local demand for the coffee. Consumers like it for its unique and exceptional taste profile. While the taste of Arabica coffee is considered sweeter, softer and having higher acidity, and Robusta coffee considered more bitter, earthy and nutty, the taste profile of Liberica coffee lies somewhat in the middle. It has traces of bitter walnut, dark chocolate and ripe berry-toned sweetness with a floral, spicy hint. The aftertaste is also considered more long-lasting compared to Arabica varieties, retaining the smooth dark chocolaty taste. Experts argue Liberica coffee is suitable for blending with Arabica coffee.

5. Kalimantan



In Kalimantan, Liberica coffees can be found in Kotawaringin Barat regency in Central Kalimantan and Kubu Raya regency in West Kalimantan. Liberica is suitable for Kalimantan because it can grow in lower elevations, similar to Robusta coffee plants but having a taste profile that is more akin to Arabica. More importantly, Liberica plants can grow on peatland, hence it is effective for restoring peatlands

A
Kubu Raya
LIBERICA
0-500 masl
△△△△△
△△△△△
○ dark chocolate, salty sweet, slightly nutty

B
Kota Waringin
LIBERICA
600-1000 masl
△△△△△
△△△△△
○ salty sweet, slightly floral, dark chocolate



—Coffee shops are everywhere in Pontianak, the capital city of West Kalimantan province. They can even be found on commuter boats that traverse the Kapuas River.

degraded from the impact of commercial agriculture in Kalimantan. Peatlands are essential for their ability to store carbon dioxide and for sustaining biodiversity. This characteristic makes Liberica preferred by environmentalists as well as regional governments in Kalimantan. The Indonesian government aims to restore two million hectares of peatland in Sumatra, Kalimantan and

Papua. Liberica plants can certainly help the government to achieve its target within the next five years, provided that there is adequate support from local people. For decades, the population of Kalimantan has relied mostly on businesses that are tied to oil and gas exploration, coal mining and oil palm plantations. This situation is partly responsible for the lack of industrial diversification in Kalimantan, including in coffee production. An

estimate from the Agriculture Ministry shows that Kalimantan only contributed one percent to Indonesia's total coffee production in 2016. Thankfully, the rise of the so-called third wave coffee has inspired countless new independent roasters seeking distinctive single-origin coffees. In turn, this has revived public interest in Liberica coffee from Kalimantan. ♣



—Morowali National Park, Central Sulawesi.

Triggered by the highly-valued “black gold”, two armies representing the northern and southern kingdoms of Toraja launched an epic battle in 1889 for domination of the coffee trade in Celebes, present-day Sulawesi. The southern Kingdom won the “coffee war”, but the victory was short-lived as Dutch military power began to be imposed in 1906.

The history of coffee in Sulawesi is one that attempts to rewrite the official account of how coffee, which originated in Ethiopia, first entered the Indonesian archipelago. In *Tana Toraja: A Social History of An Indonesian People*, Terance William Bigalke argued that the local Toraja people could have learned about coffee from Arab traders in the 17th century. He based his observation on the statement of a Dutch coffee trader, Van Dijk, who in the early 1900s claimed to have found a coffee tree that he estimated to be 200 to 300 years old in Toraja.

The Toraja people refer to coffee as *kaa*, a term Bigalke suspects is a derivative of *qahwa*, the Arabic word for coffee. The mother tongue in Toraja does not recognize the consonants “q” and “w”, thus explaining the simplified form. Whatever is the truth about the origins of coffee in Toraja, coffee has been an integral part of the local culture for ages. Some coffee shops in Sulawesi, such as Kopi Ujung and Kopi Phoenam in Makassar, the provincial capital of South Sulawesi, have been operating since the early 1900s.

Tana Toraja, which literally means Toraja Land, is about 300 kilometers from Makassar. Due to poor road conditions, it takes between eight and ten hours to reach it from the capital city. Travelers, however, will be thrilled to see the breathtaking view of Toraja’s magnificent green highlands, which rise to 2,800 meters above sea level. It is easy to see why the tropical lushness and alpine freshness of Toraja are suitable for Arabica crops.

Most of the coffee produced in the region is grown by smallholders, with about five per cent coming from seven larger private estates. These smallholders sell their coffee cherries to major companies such as Toraja Toarco or Sulotco Jaya Abadi. Toarco, which is a joint venture between Japanese and

6. Sulawesi

Indonesian firms, is the largest exporter of Arabica from Sulawesi, mostly to buyers in Japan, the United States and Australia.

Toraja coffee is in high demand for its distinctive taste characteristics, which are well-balanced with undertones of ripe fruit and dark chocolate. It is considered to be slightly more acidic and having less body than Sumatra coffee and earthier than a cup of Java. However, limited supply is also a factor behind the high demand.

As a result of the mountainous terrain, coffee yields in the Toraja highlands are relatively low, roughly about 300 kilograms per hectare. This is why the local government is currently developing 1,200 hectares of land for an organic coffee plantation in Rindingallo

in the northern part of Toraja. A similar initiative will be carried out in Enrekang, another coffee-producing region in South Sulawesi, which is famous for a village called Bone-bone, the only village in Indonesia that is free from cigarette smoke.

Central Sulawesi is another major producer of coffee on the island. All but one of the 13 regencies in the province grow coffee with Sigi and Poso regencies having the largest plantation sizes with 2,600 and 1,600 hectares respectively, spreading all the way from Lore Lindu National Park to Bada Valley, where hundreds of mysterious megalithic figures are to be found. The figures, reminiscent of Polynesian Moai and Korea's Dol Hareubang statues are believed to be between 1,000 and 5,000 years old.

Apart from its traditional Arabica and Robusta crops, Central Sulawesi is unique for its Toratima coffee. Toratima is a word from the Kulawi language, spoken in Sigi and Donggala, that translates as "to pick" or "to collect", in this case from the ground. It refers to coffee beans that have been spewed or spat out by nocturnal mammals such as bats and Sulawesi dwarf cuscus. These animals chew only the finest cherries and only swallow the outer skin, leaving the bean and its parchment to be collected by farmers. This is different from Luwak coffee production, where farmers collect the droppings of civet cats that eat the whole cherry, including the beans. ◆

—It is customary for communities in Toraja to hold traditional ceremonies to celebrate the harvest season. Recently, the local government arranged for these events to be held in the city of Rantepao and renamed them the Lovely Toraja Events.



1. The Seed Trail

Across The Bean Belt





—Southern Baliem Valley, Papua.

Papua is behind most Indonesian provinces when it comes to levels of industrialization and infrastructure development. While economists consider this to be a disadvantage, environmentalists tend to see it as a blessing, as much of the province's natural habitat is left unblemished. The fact that many areas in Papua are untouched by modernity allows local Arabica coffee plants to grow naturally, untainted by synthetic fertilizers or pesticides.

Indonesia's easternmost province, Papua, is considered an area of global priority for natural conservation. It is home to almost half of the country's total biodiversity, a significant portion of the world's tropical forests and some of the most pristine coral reefs in the world. Scientists have uncovered hundreds of new species of birds, bats, frogs, lizards and plants. Bruce Beehler, an ornithologist who led the team that rediscovered the honey-eater bird and elusive bird of paradise in 2005, had this to say about his journey to Papua when the BBC interviewed him, "It's as close to the Garden of Eden as you're going to find on Earth".

Albeit through human intervention, Papua's biodiversity also extends to coffee, thanks to missionaries who brought seeds into New Guinea in the 1900s. The biggest coffee-producing region in Papua is located in the Baliem Valley in Wamena, the main town in Jayawijaya regency. Local farmers in Wamena grow coffee sporadically in forests and in traditional plantations, among other crops such as cassava and peanuts, with altitudes ranging from 1,200 to 1,800 meters above sea level and temperatures between 15 and 20 degrees Celsius. Most of these coffee-growing areas are only accessible by foot, with very little road infrastructure to speak of. Wamena itself is very remote, only accessible by a 45-minute flight from Sentani Airport in Jayapura.

In the past, Wamena's detachment from the modern world made it hard for farmers to access buyers, providing little incentive for proper plantation management. Hence coffee plants were often left untended and harvesting was done sporadically, depending on available demand. This situation, however, has changed dramatically with the growing interest from leading independent roasters

7. Papua

such as Anomali Coffee and Tanamera Coffee as well as local and foreign institutions that provide financial aid for further development. Together with local farmers and cooperatives, they have set up programs to train farmers in some of the best practices in coffee farming, harvesting and processing.

Most coffee from Papua is processed with a particular semi-washed

method. Once picked, the ripe coffee cherries are pulped as soon as possible to remove the fruit. The mucilage layer is then washed off from beans before drying, which typically takes between eight and ten hours, depending on the weather, to achieve 12 percent moisture level. Once this is achieved, the coffee is put through the hulling process to remove the parchment before further drying in the form of green

beans. Apart from notable differences such as moisture level and drying time, the semi-washed method in Papua is similar to the wet-hulling or *giling basah* method that is commonplace in Sumatra. Due to the lack of access to technology, it is common to find all these processing steps being done entirely by hand.

While clearly there are disadvantages from being located in a remote

—Wamena farmers carry freshly picked cherries, ready for pulping and drying.



area, Wamena coffee does benefit from the fact that the local farmers are not accustomed to modern farming techniques that adopt the use of synthetic fertilizers and pesticides. Hence all coffee is grown organically, which helps maintain a terroir condition that fosters biological and microbiological diversity in farms when compared to conventional methods. This practice is apparent in

all other smaller coffee-producing regions in Papua such as Dogiyai, Cartenz and Nabire.

With proper processing, Papua's organic coffee can easily be classified as specialty grade. The coffee has a thick and syrupy body with acidity levels ranging between medium and medium-high, typical of Lini S coffee varieties, such as the S-795 and S-288, that are

quite commonplace on Papuan farms. Thanks to the distinct microclimate and terroir Papuan coffee has a wider range of flavors, from caramel and dark chocolate to spicy and floral. Arabica from Papua is definitely more mellow and softer, but aromatically complex with a citrusy and apple wine-like nature that sets it apart from some of the earthier Sumatran and Sulawesi coffees. ☛



A
Nabire
 ARABICA
 1200–1800 masl

- ☼ ΔΔΔΔΔ
- ΔΔΔΔΔ
- chocolate, clove, caramel, chocolate, vanilla

B
Dogiyai
 ARABICA
 1200–1800 masl

- ☼ ΔΔΔΔΔ
- ΔΔΔΔΔ
- chocolate, clove, caramel, chocolate, vanilla

C
Cartenz
 ARABICA
 1400–1800 masl

- ☼ ΔΔΔΔΔ
- ΔΔΔΔΔ
- green apple, chocolate, asmine, spicy

D
Baliem Valley
 ARABICA
 1400–2000 masl

- ☼ ΔΔΔΔΔ
- ΔΔΔΔΔ
- smokey, honeylike, chocolate, tobacco, caramel, vanilla, fruity



Centuries of Roasting

How Indonesians process and brew coffee has changed over time and across different cultures. But if you ever wonder how a cup of Java tasted centuries ago, some of the oldest-surviving roasters in the country may be able to take you back in time.

If there was ever a so-called “first wave” coffee revolution, it started sometime in the early 1800s when the industrialization of coffee made it possible for the average household in the US and Europe to stock the commodity. In Indonesia, or more accurately in the Dutch East Indies, this trend began almost a hundred years later with the emergence of locally-owned roasteries.

They were commonly known at the time as *koffie fabriek*, Dutch for coffee factory. Like many businesses during the colonial era, these roasteries were typically owned and run by upper-middle class people of Chinese descent. Thanks to their relatively higher social status, education, as well as exposure to Western culture, they were ahead in identifying the opportunities in retailing *kopi bubuk* or “powdered coffee” in flourishing urban centers such as Batavia (now Jakarta), Bandung and Surabaya.

For many of these pioneering entrepreneurs, opening a coffee business meant importing a roasting machine from Germany. This was almost certainly the Probat brand from Emmericher Maschinenfabrik & Eisengiesserei, which was founded in Germany in 1868. The favourite model of choice was the legendary Emmerich spherical roaster, one of the first roasting machine designs that was manufactured on an industrial scale.

By today’s standard, the spherical roaster is rudimentary. Everything has to be done manually, from spinning the globe-shaped barrel to controlling the roasting temperature, which is hard to do when the source of heat comes from burning wood. The roasting process is

usually done by two or three individuals, whose responsibilities include maintaining a steady spin of the roasting drum while ensuring that the roasting temperature stays at between 205°C and 260° while they wait for the green beans to turn yellow and develop a grassy smell as water evaporates into steam.

A few minutes more, the first crackling sound can be heard as the sugar caramelizes and the oils are released along with smoke. From then on, the roasters know how long they will have to wait until they achieve a dark roast, better known as the “Turkish roast”, at one time the only roasting profile that was desired. Some roasters even prefer to keep the beans in the barrel a little bit longer to achieve a burned profile.

This century-old practice of roasting coffee is still implemented today by older generations of owners, using the same old machines that were bought by their great grandparents. There are other traditions that have also been kept alive, such as the longstanding loyalty of sourcing coffee beans from the same suppliers or sticking to the same bean-fermentation process. Some roasteries still refuse to sell roasted beans, insisting on their own signature grind size.

Many people would argue that these *koffie fabriek* are stuck in the past, which is probably true. But they have large enough customer bases to sustain their businesses, enough followers who cherish their long-held traditions. These family-owned businesses have survived whatever challenges the past century presented them, and they are likely to continue spinning the roasting barrels for a long time to come. ♣

—Deep in Gayo Lues village in Aceh smallholder farmers make extra money by opening small coffee shops along the roadside. They typically roast green coffee beans traditionally using a simple wok on a wood fire.



—An image of a woman carrying a coffee basket illustrates the façade of Bakoel Koffie's flagship shop on Jl. Cikini, Jakarta. The illustration was inspired by a woman who used to supply coffee to the original founder of the family coffee business, Tek Sun Ho, back in 1878.

Tek Sun Ho

Being in business for 140 years, Tek Sun Ho has survived some of the most turbulent periods in Indonesian history. The coffee roastery made it through World War II despite repeatedly being forced to shut down during Japan's military campaign in Batavia to oust the Dutch colonial power or when the Western Allies tried to aid the Dutch in re-colonizing the East Indies after the war ended in 1945.

In the 1960s, the company had to change its name because the Indonesian government decided to prohibit the use of Chinese names following the failed coup attempt by the Indonesian Communist Party, which had a strong affiliation with China. Then owner, Liau Tian Djie, decided to rebrand the business he inherited from his parents to Warung Tinggi, which means "tall shop", simply because his store was the highest building on Molenvliet Oost, now Jalan Hayam Wuruk, in central Batavia.

During the 1998 Asian financial crisis, the store owners had to deal with another existential threat. Anti-Chinese sentiment erupted at the time as massive riots swept through the capital city, leading to shops being burned down, Chinese-Indonesians being raped and murdered, forcing some to flee the country and seek refuge overseas. The riots culminated in the fall of dictator Suharto, who had ruled the country for more than three decades.

A lot has changed since those tumultuous years. Indonesia is now the third-largest democracy in the world. The country's economy is now far more resilient to external shocks, backed by rising consumer spending and domestic manufacturing of value-added products. This has allowed Warung Tinggi to flourish. The company has maintained its export business, which started in 1930, while continuing the tradition of roasting coffee and selling it to coffee shops or individual customers.



—Syenny Widjaja is the proud owner of Bakoel Koffie. She is the fifth-generation owner of a business that continues to sell high-quality Indonesian coffee both at home and overseas.

As business grew rapidly and as a result of an expanding family, there was an issue of inheritance. A decision was made to split the company into two entities: one to continue with the Warung Tinggi brand and another to start a new business called Bakoel Koffie, which literally means coffee basket. The latter also inherited the family's legacy shop on Jalan Hayam Wuruk.

The name took its inspiration from a coffee saleswoman who used to supply the founder of the family's business in the late 1800s. Every day the woman would deliver fresh green beans to Tek Sun Ho that she carried in a basket on top of her head, a custom that still persists today in rural Indonesia. This image of a woman carrying a coffee basket illustrates the packaging of Bakoel Koffie products, as well as Warung Tinggi.

Bakoel Koffie is now managed by fifth-generation owners, Hendra and Syenny Widjaja. Trained for years by his father Darmawan Widjaja, Hendra is responsible for production. Meanwhile Syenny, who used to work as a marketing consultant for Unilever and Coca-Cola is responsible for the retail business. On top of supplying coffee to wholesale buyers, both domestic and overseas, Bakoel Coffee now runs two coffee shops, one in Cikini in Central Jakarta and another in the Bintaro area, Tangerang, Banten.

Under Angelica Widjaja, Warung Tinggi maintains the company's focus on wholesale trading, which entails an expertise in crafting coffee blends. More than 200 blends have been created by Warung Tinggi with a total sales volume of up to 20 tons per month. The company recently partnered with OPCO Indonesia to open a coffee shop in Grand Indonesia, an upmarket mall in Central Jakarta. In this shop, customers can enjoy Warung Tinggi's legacy coffee blends such as the Torabica, which has been rebranded to Rajabika, Arabica Spesial or Arabica Super. ♣



—A brew of Javaco coffee may take you back in time. The roastery still retails the same blends that made it famous during its colonial past, consisting of two Robusta blends, Javaco Tip-Top and Javaco Melange, and one Arabica blend, Javaco Arabica.

Javaco

Lie Kim Gwan was studying to become a doctor in London in 1921 when his father, Lie Kay Ho, summoned him back home to run the family's coffee business in Bandung, a booming town in the western part of Java during the Dutch colonial period. It was not what he had expected for his future, but he would not say no to his father.

Studying in the UK was definitely a rare opportunity at a time when most people living in the East Indies could not afford a formal education. Only a selected few were eligible to enrol in colonial schools and even fewer could receive grants from Dutch institutions to study in universities in the Netherlands. The fact that Lie senior could afford to send his son to London suggests that his coffee business was thriving.

It is unclear when exactly Javaco was founded. Lie senior's great grandson, Hermanto Dasuki, who now runs the business with his brother Budi, said Lie was a native of Malang, East Java, who migrated to Bandung in the early 1900s to open a coffee shop and retail ground coffee. At the time, Malang had already served as a distribution hub for coffee beans from Dutch plantation areas in Jember and Bondowoso in East Java. His idea was to transport these beans for roasting in Bandung.

Young Lie turned out to be a shrewd businessman. Under his watch, the family's coffee business, Javaco Koffie, further expanded and endured Indonesia's transition to independence, a period that was wrought with economic hardship and racial tension. Judging from an old phone number directory that was published in 1936, young Lie also managed to branch out into the printing business, the Javaco Press.

Even now, the way Javaco does business has not changed. The beans are still sourced from the same plantations, which are now run and managed by state-owned plantation company PT Perkebunan Nusantara XII, which is well known among global coffee traders for its specialty coffee selections such as Java Jampit and Java Mocha.



—Hermanto Dasuki is the fourth-generation co-owner of Javaco. Together with his siblings, Hermanto greets Javaco's loyal customers every day, in the same building that his great-great grandfather bought in the early 1900s.



Hermanto acknowledges that Javaco coffee beans are mostly leftovers from PTPN's exports. However, he argues that his supply is far better than what he calls *kopi kampung*, which roughly translates as coffee from rural villages.

"The key difference is in the processing. PTPN uses proper WIB and OIB methods," said Hermanto, referring to old Dutch terms that are still current among coffee veterans: *wet indische bereiding* and *ost indische bereiding*, which respectively translate to wet and dry processing. Hermanto said many farmers still dry coffee beans directly on top of the soil, which produces defects in coffee.

True to its tradition, Javaco still retails the same blends that made it famous in the past, consisting of two Robusta blends, Javaco Tip-Top and Javaco Melange, and one Arabica blend, Javaco Arabica.

Javaco's coffee arguably still tastes the same as it did nearly a century ago. On top of the fact that the beans are still sourced from the same plantations, they are roasted by the same Emmerich spherical roaster that Hermanto's grandfather imported from Germany in 1926. Apart from regular maintenance to replace simple parts, he claims that the roasting machine has never broken down nor has ever been in need of serious repair. The roasting process,

which still uses hardwood for fuel, also leaves an indelible mark on the coffee. Freshly ground Javaco coffee, even when it is already packaged, is guaranteed to have a very strong aroma that can fill an entire room.

Javaco still operates in the same glorious two-storey shop house that was built in the 1800s on *Kanonmanweg*, now Jalan Kebon Jati, right next to the historic Surabaya Hotel. The building still maintains its original Dutch colonial architecture, and it appears to be well kept by its current owners, who live on the second floor. There is no signage in front of the shop, a testament to how well known Javaco already is to avid coffee lovers in Bandung. 🍷

Aroma

Call it outrageous, call it novelty, but Widya Pratama, the second-generation owner of the legendary Aroma Koffie Fabriek, stores his Arabica green beans for five years and his Robusta beans for eight years before roasting. He argues this method nullifies the acidity in coffee, thus making it safer to digest. Widya guarantees that his customers will get a full refund if they have stomach problems after consuming Aroma coffee.

Aroma was established by his late father Tan Houw Sian in 1930, 15 years before Soekarno, Indonesia's first president, declared the country's independence from the Dutch. It is located in the heart of Bandung, the provincial capital of West Java. During the colonial era, the city was famous throughout the Dutch East Indies for its luxury hotels, restaurants, cafés and European boutiques, earning it the nickname Paris van Java, the Paris of Java.

If Folgers and Maxwell House were the top brands that supplied affordable coffee to US households in the early days of the first wave, then Aroma along with Javaco were the equivalent for the Dutch East Indies. Since there were no other known roasters in Bandung at the time, it is perhaps safe to speculate that Soekarno sourced his coffee either from Aroma or Javaco. In the 1930s, he was already a revolutionary scholar and leader of the pro-independence movement. It is well known that drinking *kopi tubruk* was part of his daily morning ritual.

Until now, Aroma's coffee roasting and retailing activities are still located in the original building where Houw Sian started his coffee business. Widya has made sure that his father's legacy is maintained, particularly the art deco architecture style that marked the golden age of Dutch colonial rule. It is located just five minutes' walk from a former Dutch court where Soekarno delivered his seminal speech titled "*Indonesia Menggugat*" or Indonesia Accuses, on December 1, 1930, during a political trial where he was accused of conspiring to overthrow the colonial government.



—Widya Pratama, the second-generation owner of Aroma Koffie Fabriek, takes pride in roasting his coffee beans every day amid his busy schedule as a university lecturer. Widya is famous for storing his green coffee beans for years before roasting.



Inside, customers will find a set of old coffee grinding machines that are still operational, with the oldest one dating from 1900. Widya can usually be found toward the back of the shop, operating the same Emmerich spherical roaster that was imported by his father from Germany in 1936. He says his roasting machine has never failed him, apart from regular maintenance of the rubber motor belt. With the exception of holidays, Widya says he has never skipped a day roasting coffee in his shop, always in his brown factory attire. He roasts early in the morning, before heading off to teach economics in different universities in Bandung.

Like his father before him, Widya uses wood from nearby rubber plantations

for roasting. The smoke from burning rubber wood gives the final product a recognizable aroma, on top of it being a more sustainable option compared to using fossil fuel. Widya also maintains two classic coffee house blends from his father's time: Aroma Mokka Arabica and Aroma Robusta. The former is not to be mistaken for the legendary Mocha Java blend that mixes mocha coffee from Yemen with the Arabica from Java. It does however share a similar savory chocolaty taste.

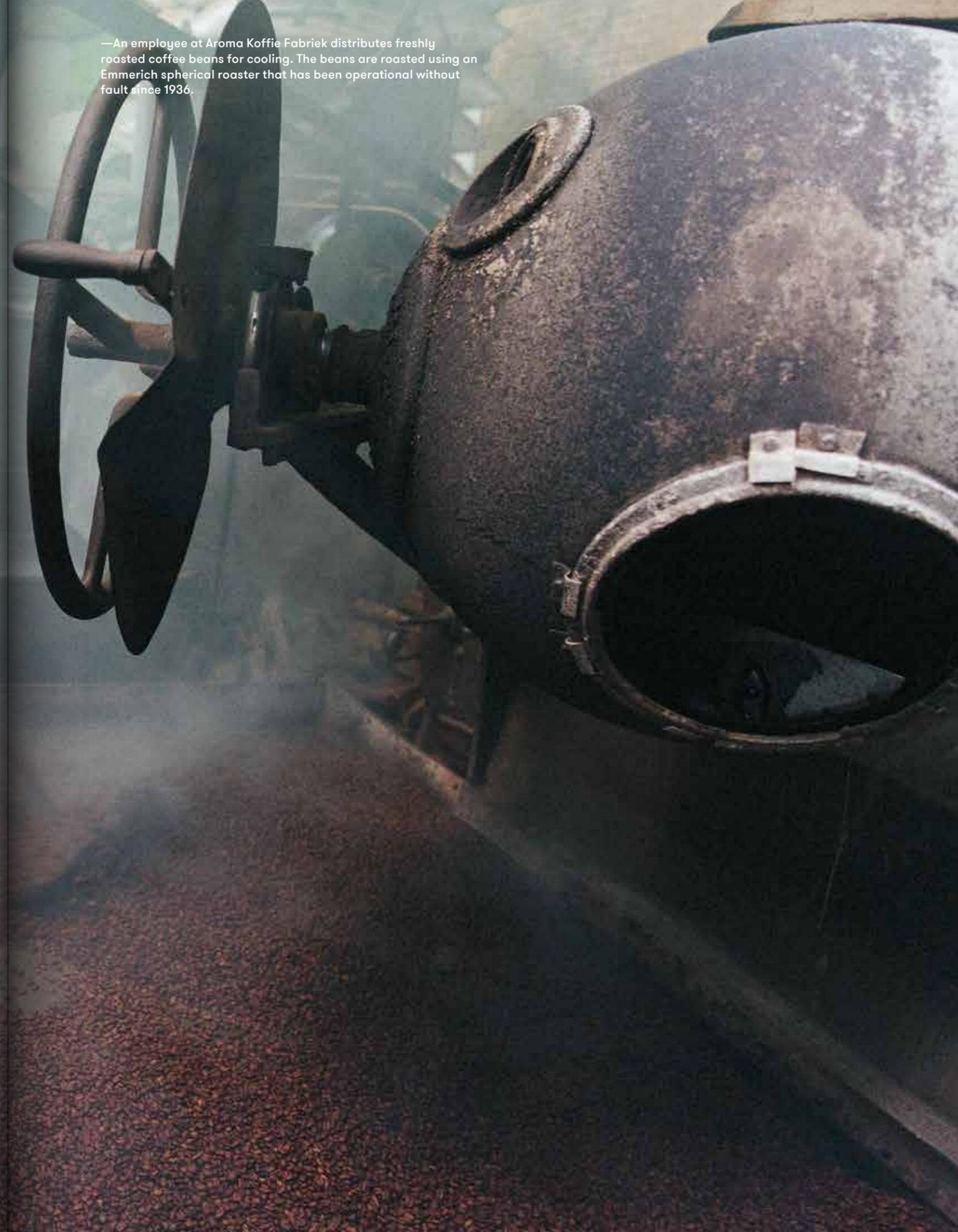
Bandung is awash with nostalgia, hence it is no wonder that a roastery with a long tradition such as Aroma never struggles for customers. There is a sense of modesty in how Widya conducts his business that sits well with his customers.

Widya limits a maximum of five kilograms per purchase. This way, he says, his regular customers can be sure that supply is always readily available. He has also refused to accept online purchases and delivery orders. All purchases must be carried out in the shop, otherwise his stock would run out much faster.

There have been countless requests for Widya to open a coffee shop chain. With Aroma's strong and enduring brand power, this would be an easy win for Widya, but he says that running a coffee shop is beyond his expertise as a roaster. He prefers to focus on delivering quality coffee to regular customers in Bandung. It is quite evident that the city is very lucky to have a gem like Aroma. ♣



—An employee at Aroma Koffie Fabriek distributes freshly roasted coffee beans for cooling. The beans are roasted using an Emmerich spherical roaster that has been operational without fault since 1936.



—The city of Yogyakarta is famous for its unique coffee brew called *kopi joss*. Hawkers selling this coffee are usually found along the sidewalks close to the Tugu train station. The word 'joss' refers to a 'sudden surge of energy' and mimics the noise of a piece of burning charcoal being dropped into a glass of hot coffee.

1001 Ways to Brew

Coffee is more than just a means of caffeine delivery. For Indonesians it is also a vehicle for asserting cultural identity. Depending on the region, different communities have come up with their own unique blends. Here's a look at brewing methods that are unique to Indonesia, from the most basic to the most outrageous. These people definitely celebrate their coffee in more ways than one.



—The simplest method of brewing coffee is by pouring hot water onto ground coffee. Throughout Indonesia, coffee served this way is called kopi tubruk. Some people like to stir the brew, typically those who drink it with sugar, while others prefer to wait and let the ground coffee sink to the bottom of the glass. Yes, most Indonesians drink coffee from plain glasses, rather than cups or mugs.



—Many Indonesian cultures mix coffee with herbs and spices such as pepper, clove, cinnamon, ginger and chilli.

The purpose varies, from enriching the aroma and flavor to 'improving vitality', as some would claim.

'KOPI TUBRUK' AND HERBAL COFFEE

Indonesians largely drink Robusta coffee and the most common method of brewing coffee in Indonesia is pour-over. This is perhaps the most primitive way of coffee brewing, since the pour-over involves no screening or filtering at all. Boiling water is simply poured directly over ground coffee—coarse or fine—in a cup or tumbler. After stirring, to mix the ground coffee and water well, the brew is slowly drunk directly from the same cup, leaving the silt or the sludge on the bottom of the cup. Throughout Indonesia, coffee served this way is called *kopi tubruk*, which literally means “accidental coffee”. Although it actually refers to the particular act of slopping hot water onto the ground coffee.

Several anomalies in the way coffee is brewed are found in various localities in Java. In the areas surrounding Cepu and Salatiga, both in Central Java, a brew called *kopi kothok* is still drunk to the present day. *Kopi kothok* is made by preparing coffee, sugar and water in a pot and bringing it to a boil—much like the way Arab, Turkish and Middle-Eastern people brew their coffee. The boiled, fine coffee grounds silt in the bottom of the kettle or pan, making the pour easy to drink.

In the olden days, the Javanese people liked to add corn kernels when roasting their coffee. This practice was initially believed to stretch out the coffee because of the scarcity and high price of coffee beans during the hard times of

colonial rule. However, even with the end of colonialism and as coffee began to be more affordable and easy to obtain, Javanese villagers still hung on to the custom of corn-coffee mixing. Firstly, because dark-roasted corn gives a pleasant aroma; secondly, because the addition of corn starch makes the brew thicker. In Java today, corn-coffee is not regarded simply as a poor man's coffee, but rather a preferred kind of brew—mostly for those living in rural areas.

Besides corn kernels, rice is also often used in some Indonesian cultures to thicken the coffee brew. As with corn, the rice is added when roasting the coffee beans.

If Koreans like to spike their coffee with ginseng, Indonesians like to spice their coffee with ginger. There are two distinct ways of mixing ginger with coffee. The first is by grilling a thumb of

ginger, then pounding the ginger and steeping it in the hot coffee brew. Another way is by grating the ginger, squeezing out the juice and then mixing it into the beverage. Ginger coffee is a popular drink in the cool evenings for it warms the body and helps prevent stomach upsets. In the Moluccas, ginger coffee is called *kopi halia* (*halia* is Arabic for ginger), or *kopi rarobang*.

The Manado people in North Sulawesi—like the people of Ternate and Ambon in eastern Indonesia—are fond of adding a few slices of roasted *kenari* (Indonesian walnuts) to their ginger coffee drink. This drink is called *kopi goraka*. The crunchy texture of the *kenari* adds a unique dimension to the enjoyment of coffee. This is similar to the practice of adding a few roasted pine nuts to a cup of tea or coffee still practiced in some European countries. ♣





—Pematangsiantar, a city in North Sumatra province, is famous for legendary coffee shops that have been around

since the colonial era. Kopi Sedap coffee shop (left) was established in 1930 while Kok Tong (right) opened in 1925.

HAINAN-STYLE 'KOPITIAM'

Hainan is the smallest and southernmost province of China. The Hainanese—also called Haylam—were the last group of ethnic Chinese who were allowed to migrate out of their country toward the turn of the 20th century. Because most other petty jobs had already been taken by previous Chinese migrants—for instance, miners, harbor coolies, etc.—the Hainanese were left with little choice and many took to selling food and beverages

on the street-side. This is actually the story behind the popularity of Hainan chicken rice throughout the Southeast Asian region.

Traditionally, like most Chinese, the Hainanese are not great coffee drinkers. But, upon seeing how Malay people painstakingly took their coffee—while still leaving coffee grounds on their moustache—the Hainanese came up with an invention: filtered coffee. The filter was handmade from grey cloth, formed into a bag to contain about a liter of liquid, with a wire handle sewn in. A few spoons of coffee ground were scooped into the bag, placed atop a specifically designed tall

kettle with a narrow spout, made of brass, steel or aluminum. Hot boiling water was then poured over the ground coffee, stirred with a long spoon, and dark coffee liquid automatically exuded through the fine pores of the bag to fill the kettle. The result was a coffee brew without sludge, which was then poured into waiting cups or tumblers. Throughout Southeast Asia, this thick filtered black coffee became known as *kopi o*. It is drunk with a little sugar or sweet condensed milk.

The Hainanese spread themselves throughout the region. Many of today's *kopitiam*—typical Hainanese coffee shops—in Penang, Melaka and



—A Siang always brews his Hainan-style *kopi tiam* shirtless. He simply cannot handle the heat when serving coffee behind a steaming hot bar, especially in a city like Pontianak, West Kalimantan, which lies right on the equator. Catch him in action on Jl. Merapi during his limited hours, as his shop only opens from 4 a.m. to 1 p.m.

other Malaysian cities, as well as many Indonesian cities, can trace their origins back to then. In fact, Indonesian coffee culture has its roots in these *kopitiam*. Indonesian cities like Banda Aceh, Medan, Padang, Jambi, Palembang, Jakarta, Pontianak, Makassar, Manado, Ambon are host to legendary *kopitiam* that are still thriving. Among these are Kok Tong in Pematang Siantar, North Sumatra, Nan Yo in Padang, West Sumatra, A Siang in Pontianak, West Kalimantan, Tak Kie in Jakarta, Phoenam in Makassar, South Sulawesi, Rumah Kopi Tikala in Manado, North Sumatra.

Aceh, the northernmost province of Sumatra, undoubtedly has one of the strongest coffee cultures in Indonesia. The Acehese use kettles and bag filters similar to those introduced by the Hainanese.

To some extent, Indian migrants also imparted their coffee skills to the Indonesian people—mostly in Aceh, North Sumatra and Riau provinces. This style is called *kopi tarik*, literally translated as “pulled coffee”. Hot coffee—usually with sweet condensed milk added—is placed in one large stainless-steel mug, then transferred back and forth to and from another large steel mug. The movement looks like the beverage is being “pulled” from one mug to the other. A skilful coffee server will never spill a drop. The more skilful the server is, the farther the liquid is pulled. A jaw-dropping act for its spectators, indeed.

The resulting coffee beverage is frothy, bubbly and somewhat cooled down, so a drinker can immediately sip the brew upon serving. ♣

—Aming Coffee is another household name in Pontianak’s Hainan coffee scene. The shop stole the headlines when President Joko Widodo and his entourage dropped by to enjoy coffee in December 2017. The owner of the coffee shop, Limin Wong, who is familiarly called A Ming, learned about coffee quality and the roasting process from his father, Ng A Tien, who established his coffee business in 1970.



‘KOPI SANGER’

Aceh, the northernmost province of Indonesia, has quite a unique coffee-drinking culture. People like to gather in a neighborhood *keude kopi* (small café joint)—chatting and passing the time of day while sipping coffee. Kutaraja, or Banda Aceh, the capital of the province, is dubbed “the city of 1001 *keude kopis*”. However, if you take a closer look you will see that the method of brewing is similar to that used by the Hainanese. The shape and materials used to make the kettle and the grey-cloth filter are the same. We can only surmise that the Hainanese coffee shops in Peunayong—the Chinatown of Banda Aceh—lent its influence to the Acehnese in terms of coffee brewing.

The Acehnese like to take their coffee strong, dark and sweet. Almost like the Turkish saying: “Coffee must be as black as hell, as strong as death, but as sweet as love.”

At the end of 2004, when Aceh was devastated by a tsunami, a flood of young volunteers came to help in Aceh. Since their resources were meager, when they ordered their coffee, they asked for it to be diluted to save money. Hence, a new type of coffee was born: *kopi sanger*. Sanger is short for “*sama-sama ngerti*”, i.e. both parties understand each other. The seller understands that the customers need a lighter and cheaper version of coffee, so he mixes it light with sweet condensed milk.

In Aceh, *kopi tarik* is also popular, although we can easily trace its origin to the same *kopi tarik* popular among the Malaysian-Indians. ◆



—The Minang people of West Sumatra are famous for mixing their tea with egg-yolk. This tradition has inspired some to try it with coffee. It is important to have a very fine mix between the two ingredients. To save time, some coffee shops use a modified drill as a whisk. In addition to the health benefits, coffee enriched with egg can taste delicious.

EGG-YOLK COFFEE

The West Sumatran people are famous for their creative food and beverages. They take pride in a special beverage called *kopi talua* (coffee with egg-yolk).

An egg yolk—usually from a free-range chicken—is beaten in a tall glass, until thick. Traditionally, the beating was done using a whisk made from a bunch of coconut palm frond stalks bound together with a rubber band. But, today, most people use a small hand mixer to beat the yolk. A boiling sweet coffee brew is then poured over the whipped yolk. Occasionally, a dash of vanilla powder—or cinnamon—is added for flavor and aroma. The brew is then served with a slice of lime. The lime masks the taste of the half-raw yolk.

The drink is very sweet and rich. Many people from outside the province find it a bit hard to swallow. The smell of the under-cooked egg is very distinctive, it is certainly an acquired taste. Once acquired, however, the energy booster can be quite the pick-up. Most men in West Sumatra —enjoy kopi talua as a potent breakfast drink.

A different way of taking coffee with egg yolk is also popular in the province of South Sulawesi. The beverage is called *sarabba*—a mixture of coffee, ginger, palm sugar, coconut milk and egg yolk. Coconut milk is often substituted with sweet condensed milk. However, today, many people also take *sarabba* without the egg yolk. ♣





—Durian, either you love it or hate it. Sumatra is a major producer of the so-called 'King of Fruit' and it's pretty hard to find anyone in the island who does not like it. Many coffee shops, particularly those in Bengkulu, Palembang and Medan, offer a menu that serves the fruit with a glass of hot coffee. The mix of coffee and durian is so popular that it is now available in sachets.

NON-DAIRY CREAMER

Bajigur is a popular coffee beverage in West Java. The brew is made of coffee and coconut milk. The coffee is usually weak, so the taste of coconut milk is more profound. In this case, coffee seems to be added merely as a flavoring. The warm beverage is usually taken in the evening, given the cool climate in the hilly parts of West Java.

It is believed that the drink was created more than a hundred years ago, as people became envious of the popular beverage enjoyed by the Dutch colonialists. The Dutch people love to take *koffiemelk*—coffee with milk—when enjoying a good time. Ironically, the Dutch also call coffee with milk *koffieverkeerd*, literally translated as “wrong coffee”, on the basis that coffee is best drunk black, without the addition of milk or creamer.

In the colonial era in Indonesia, coffee with milk was considered a luxury beverage. Neither coffee nor cow's milk were things that ordinary Indonesian people could afford at the time. So, to mimic the Dutch, the Sundanese, the indigenous people of West Java, substituted coconut milk, a cheaper and widely available ingredient, for cow's milk. The minuscule portion of coffee used in the brew was also a factor of its high cost.

Interestingly, an even better version of coffee with coconut milk is found in the regency of Blora in Central Java. In this area, the brew is called *kopi santan*. Fresh coconut milk is brought to a boil with a good amount of coffee and sugar, resulting in a strong, sweet and savory coffee beverage. Compared with *bajigur*,

kopi santan is a newer invention. The story goes that in 1966, a housewife called Mbah Sakijah in the village of Jampangrejo had a surplus of coconut milk after cooking a large batch of chicken curry for a family gathering. At the time, refrigeration was a luxury. So, instead of throwing away the surplus coconut milk, she boiled it with coffee and sugar. Eureka! The family liked the newly created beverage. Word spread around the village, and soon Mbah Sakijah found herself selling the popular drink. Today, *kopi santan* is served by Rukini, Mbah Sakijah's daughter, and has become the iconic beverage of the regency of Blora. People come from all over just to taste the savory coffee.

Coconut milk, however, is not the only vegetable fat used in coffee brewing. A further stretch of imagination saw

durian, a large fruit with a hard, thorny shell, used as a creamer or mixer for coffee. Most Westerners are repulsed by the smell of durian but Indonesians regard it as a heaven-sent fruit. Pulp from a very ripe durian—already with some degree of natural alcohol content—is smoothly mixed with a piping hot coffee brew in a glass or cup, then drunk while hot. Once again, this is a coffee brew that takes time to fall in love with—a hard-core drink for most people.

Albeit random in its practice, some people in Bali are also known to spike their coffee with arak, a spirit made from coconut sap, or brem, a sweet rice wine. This is similar to the Italian *caffè corretto*—espresso with a shot of grappa (a grape-based pomace brandy) or sambuca (anise-flavored liquor). ♣



—Indonesians like to keep their coffee hot and fresh. Turning the glass upside down is one way to achieve this. This method, called *kopi khop*, traps the heat inside while at the same time filtering the brew

from the sediment of ground coffee when the glass is moved slightly. It is said that this habit originates with Aceh fishermen who leave their coffee for hours to tend their business by the beach.



—Lasem is a small city in Central Java that is famous as a center of batik production. Batik is a world-renowned Javanese wax-resistant dyeing technique. The craft of batik-

making is so prevalent in this culture that coffee-drinkers even express their art using coffee as a dye, typically on a cigarette.



THE UNIQUE GRESIK WAY

The small town of Gresik, near Surabaya in East Java, is, proportionately, probably the district in Indonesia with the biggest coffee culture. In a city populated by about 80,000 people, more than 500 coffee shops are found—one for every 160 people.

Warung Cak Rochim is believed to be the oldest coffee shop to be in continuous operation. The stall is located just behind Masjid Jami’—a mosque by the central plaza of the city. After Cak Rochim passed away, the stall was run by his son, Cak Wito. Today, Cak Wito has been replaced by his brother, Cak Musta’in. The other popular coffee shop among Gresik traditionalists is Warung Cak Awi. Together, they are the last bastion of Gresik’s traditional coffee culture before modern cafes started sprouting throughout the city.

To witness the authentic way of serving coffee in Gresik, one need only visit Warung Cak Rochim. Every afternoon, the wife roasts about five kilograms of coffee beans—just enough for tomorrow’s sales. The roasting is done in a large earthen wok on an open firewood stove. A few slices of ripe coconut are added when roasting. This is supposedly to reduce any unpleasant aroma resulting from the aging of the coffee beans.

In small batches, the dark roasted coffee bean is then manually pounded in an iron mortar. This part of the work is exceptionally hard as coffee beans are not easy to crush. The pounding results in a coarse coffee ground—the way the people of Gresik like their coffee. When they order their coffee, they will specify “*kasar*”, which means coarse.

According to individual preference, two spoonfuls of coarse ground coffee are ladled into a 175 cc cup or tumbler. Piping hot water is poured over the coffee. The water must be very hot. At Warung Cak Rochim three stoves burn simultaneously. One is larger than the other—in the belief that the larger

—Coffee drinkers in Gresik, West Java, tend to prefer *kopi kasar* rather than *kopi tubruk*. They are basically the same, except the former has far

coarser ground coffee. Unlike *kopi tubruk*, the ground coffee in *kopi kasar* does not easily sink to the bottom of the glass over time. This is why at coffee

shops in Gresik a glass of *kopi kasar* is accompanied by a can into which the customer can deposit the floating ground coffee.



stove produces greater heat. A kettle with boiling water is transferred from one stove to the next—three times—before the boiling water can be used to brew the coffee.

It is truly fascinating to see how the brew rises above the brim of the cup or glass without overflowing. The crema we see on the surface of the brew—brownish in color—must be the result of carbon dioxide from the freshly roasted and ground coffee of the previous day. Still in this “raised” stage, the cup is served to the guest on a saucer.

An experienced guest will wait for about three minutes before doing anything to the drink. If the guest is a

smoker—which he almost invariably will be—he will use his index finger to remove a small amount of the raised silt and dab it on the surface of his clove cigarette. This act is variably called *nylepet*, or *nyethe* or *nglelet*. When lit, the cigarette will have the aroma and flavor of coffee.

While inhaling the coffee-flavored clove cigarette, the guest will begin stirring the coffee brew. The raised silt will slowly subside with the stirring. The coarse ground coffee floating on the surface is painstakingly scooped with a spoon and disposed of into a can on the table. Some people will then begin to slowly sip the hot coffee directly from the cup.

But, a master coffee drinker will make one further breath-taking act. He will take the saucer from under the cup, place it inverted to cover the cup, then quickly flip the cup and saucer together in a swift and skilled movement. The cup is now upside down on the saucer. Because of the tight construct of the cup and saucer, the hot coffee brew will slowly seep out of the cup into the saucer. In this way, the coffee is filtered and cooled and then sipped slowly through the tiny gap between the ridge of the cup and the saucer. The drink is carefully, if noisily, slurped—without removing the cup. When finished, all that remains in the cup is the sludge of the beverage. ♣

—In Padang Panjang, a city between Padang and Bukittinggi in West Sumatra province, coffee leaves are used to make tea. It is often served with *lemang*, a toasted sticky rice that is wrapped in a bamboo leaf.



QAHWA' LEAVES

Necessity is the mother of invention. When coffee beans were exclusively for export during colonial times, the Minangkabau people in West Sumatra did not sit passively by waiting for fate to change. They experimented with dried leaves from coffee plants, steeping them in boiling water to make a brew that tasted like tea, but smelled like coffee. The jury is still out on whether the resulting concoction should be described as tea or coffee.

The people of Minangkabau called this potion *kawa* or *kawa daun* (*kawa* leaves). Clearly, *kawa* derives from *qahwa*—Arabic for coffee. Not many people peddle this beverage anymore and it has largely died out but travelers between Padang and Bukittinggi will surely not miss a popular shack on the side of the road. The sign reads “Kawa Daun Pak Pangeran”. The potion is served straight, sugared or with sweet condensed milk added for a modern twist—in cups made of coconut shell.

Today, the coffee leaves are first sundried, then roasted in an earthen wok on a firewood pit, hence the smoky aroma of the drink.

The drink is paired with a local snack called *lamang tapai*—rice cooked in bamboo cane, served with fermented black sticky rice. Even if you do not enjoy the drink, the snack is just too tempting to resist. ♣

—Coffee-leaf tea is popular in many parts of Indonesia. It is a tradition that has been maintained for hundreds of years. The beverage, however, has only become available in tea-bag form recently.



—As in Pontianak, Hainan-style coffee is also very popular in Aceh, particularly in Aceh Besar regency. The people there call it *kopi saring*, a reference to the filtering method for brewing, which is recognizable in the final product through the tiny bubbles that form on the surface of the cup.



‘STARBIKES’ & ‘KOPI PANGKU’

In many Indonesian cities today, you will most probably chance across a young man riding a bike peddling coffee drinks. You can easily spot him from the numerous coffee sachets hanging from his bike, and the several thermos flasks containing hot water. Coffee peddlers of this kind are often jokingly referred to as “Starbikes” (Starbucks on bikes) or *kopi gunting*—a reference to the process of cutting open a sachet using a pair of scissors (*gunting* in Indonesian) and pouring the contents into a small plastic tumbler. For a mere Rp2,000 (less than 15 US cents), one can satisfy one’s coffee craving by the side of the street.

Kopi pangku refers not to the variant of coffee nor how the beverage is brewed. In the area around Sungai Pinyuh, north of Pontianak, West Kalimantan, there is a row of café joints. Besides snacks and simple meals, they offer coffee, other hot beverages, as well as cold drinks.

These cafes are popular among the bus and lorry drivers traversing the route to Singkawang and even Kuching in Malaysia. The special feature here is *kopi pangku*. The waitresses are mostly young and pretty, and upon the promise of a decent tip, they are willing to sit on the laps of the customers for a few minutes, while chatting and giggling. In the Indonesian language, sitting on the lap is called *pangku*—hence, *kopi pangku*. Anyone interested? ◆

KOPIKO, ‘KUKIS KOPI’ AND ‘LAWAR DON KOPI’

In Indonesia, coffee is not only drunk. A long time ago there was a very popular candy called *permen kopi*—literally coffee candy. The candy was in the shape of a coffee bean and had the flavor of coffee, but because it was intended for kids, the coffee content was very low.

About 35 years ago, however, a brand of coffee-flavored candy called Kopiko was popularized, a candy with a strong coffee content, and indeed intended to substitute for coffee drinking. Kopiko is popular among Indonesian coffee drinkers as a substitute to drinking coffee.

In North Sulawesi, there are special steamed buns called *kukis kopi*. Although some versions have substituted palm sugar for coffee, the original version used coffee as a flavoring.

—Starbikes, which is short for ‘Starbucks on bikes’, is a common sight in many Indonesian cities. In this photo, one is parked at a small lake called Situ Lembang in the upscale neighborhood of Menteng in Central Jakarta. In this area the customers are typically lake visitors, as well as household staff and security guards who work in the neighboring luxurious houses.



Hendarto Setyobudi, owner of a coffee plantation and processor in Bali, invited and challenged a few local chefs to come up with a dish made from coffee leaves. The result was a very tasty and healthy local salad called *lawar don kopi*, or coffee-leaf salad. If you happen to visit his plantation, make sure to ask for a taste of this delightful salad. ◆

—Indonesia's coffee landscape is changing. Apart from the higher quality of coffee, much of the change is also to do with design innovations, from brewing tools and product packaging, to architecture and interior design. In this photo, a barista for Ruang Seduh, Yogyakarta, is making coffee using a Walkure Porcelain pour-over brewer on a bespoke counter for manual brewing.



The Changing Landscape

In the last decade, a kind of awakening has taken place in Indonesia's food and beverage sector. The economy has grown quite markedly since the turn of the millennium. As a result, people have more money to spend. Restaurants, cafes and eateries have sprouted like mushrooms in a cool summer. Coffee shops are among the most popular start-ups for those aspiring to enter the market as they require less investment, less expertise and involve fewer complications.



—There are few world leaders who can claim to be trendsetters, but President Joko Widodo is definitely one of them. He loves to promote Indonesian millennials and their crafts. In this photo, he is telling his Instagram followers about Andanu Prasetyo and his coffee shop, Kopi TUKU, which has become quite possibly the most famous coffee shop in Jakarta today.

On the coffee front, the *kopitiam* style of coffee shop is enjoying quite a renaissance. Lauw's Kopitiam, Kopi Oey, Bangi Kopitiam are just a few that have taken advantage of the new market. These places are decorated in the *peranakan* style of the early 1950s. Antique-looking serving tools are also used to recreate the old ambience. At the bottom line, the birth of these new *kopitiam* has helped promote a coffee culture among young people.

From a societal point of view, the new *kopitiam* seem to redress

the imbalance created by the sudden "invasion" of Starbucks throughout the country. When Starbucks entered the market in Indonesia, most people were not quite prepared to buy a long tumbler of iced cappuccino, the price of which was equal to that of a decent lunch. However, when the youth get cozy with the coffee served in *kopitiam*, they are also ready to gradually move up the social ladder and join the society of "to see and to be seen" people at Starbucks. It is so Twitter-able and Instagram-able!

—A typical scene at Tanamera Coffee in the Pacific Place building, which is located in a business district in Jakarta. According to its founder, Didi Criddle, Tanamera, which is derived from the Indonesian phrase *tanah merah*, or red soil, represents the fertility of the Indonesian terroir, which spans from Aceh in the West to Papua in the East.



In the last few years, the millennial generation of Indonesia has also gotten acquainted with cafes serving single-origin coffee and other new catches like cold-brew, V-60, syphon, clever drip and so on. An impromptu visit by President Jokowi on a leisurely Sunday to a small neighborhood coffee joint also created a pandemic of *kopi susu tetangga* (neighbors' milk coffee) consumption among the ever-willing and free-spending youth.

In Solo and Yogyakarta—two cities regarded as the cradle of Javanese culture—people like to flock around *wedang* vendors. *Wedang* refers to hot beverages. Obviously, the most common hot drinks they serve are tea and coffee. But, the more varieties of *wedang* they serve, the more they attract loyal customers. Traditional *wedang* creations include *sekoteng*, *wedang tape*, *wedang uwuh*, *wedang jahe*, *wedang serbat* and many more.

Creativity, however, went a stride too far when a *wedang* vendor in Yogyakarta good-humoredly popularized a new potion by the name of *kopi joss*. The word *joss* is a local term to refer to a sudden surge of energy. But, the word also mimics the sound created in the process of serving the drink. A cup of hot coffee is poured, and a piece of hot burning charcoal is added into the drink. The hot ember created a “*joss!*” sound that startled the customer. It was believed that the ember would make the drink even hotter but in fact it only added impurities as the ash fused with the drink and was swallowed by drinkers.

The place where people congregate to enjoy their *wedang* is known as an *angkringan*. It is customary for people in the neighborhood to trade news, gossip and jokes until late into the night around the *wedang* vendor, who is kept busy replenishing hot beverages for his cheery customers. Many kinds of munchies are served to make the night that much more enjoyable for the assembly. *Angkringan* are, indeed, grassroot community institutions typical of Java.

Long live *angkringan*—a true example of Javanese ingenuity! ♣

—Third wave coffee shops have become the place where millennials get their first taste of specialty coffees and learn about different brewing methods. In this photo, manual brewing tools are displayed at Blue Doors Coffee, Bandung.

SHOULD BE BLACK
STRONG AS DEATH
SWEET AS 



As long as there was coffee
in the world, how bad could
things be?



DEPRESSO

the feeling you get when
you've run out of coffee



3

The Crafty
Bunch

The Mad Barista

Driven by a sense of good craftsmanship, a new generation of coffee enthusiasts is revolutionizing how Indonesians consume and value coffee. The seeds of this renaissance may have been born decades ago when specialty coffee culture began to take shape in the US, but it only truly blossomed after one prolific local author penned the journey of a barista in his quest for the perfect cup of Java.



Those who are obsessed with labels may be pleased with the notion that Indonesia is currently riding the trend of third wave coffee. It is actually a term first used by Americans to define their own history of coffee consumption, partly to draw a distinction with Italian coffee traditions. So what is third wave coffee and how did it come about in Indonesia? Before we get into this, let's first examine what the Americans say about the first two.

There is a consensus among industry experts in the US that the first wave started in the 1800s when companies like Maxwell House and Folger's began supplying packaged coffee beans and ground coffee to households. Many countries had similar experiences, including Indonesia, which at the time was still part of the Dutch East Indies, with Tek Sun Ho and Javaco (*see page 82*). However, to say that this was Indonesia's "first wave" would be misleading because as a coffee producer, the history of coffee consumption in Indonesia did not begin with factories, but with plantations, which according to latest discoveries could well have started before the Dutch colonial masters brought coffee seeds from India's Malabar to Batavia.

As the first wave extended well into the 20th century, instant coffee entered the scene by offering faster and more efficient ways to brew coffee, involving a manufacturing process that tended to prioritize convenience and mass production over taste and quality. Indonesia eventually replicated this trend in the 1980s when local coffee brand, Kapal Api, began to retail coffee sachets.

The second wave was really driven by a growing antipathy toward these low-quality coffees. Peet's Coffee & Tea and Starbucks led this new trend in the US when their first shops opened in 1966 and 1971, respectively. They championed things that were relatively new at the time, such as freshly roasted coffee beans and the introduction of alternative espresso beverages, at least to US consumers.

The 1970s was also the era when the term "specialty coffee" entered the popular lexicon. It was first coined in 1974, in an issue of *Tea & Coffee Journal* by Erna Knutsen, a broker who specialized in



“My friend is mutating into a different version of Doctor Frankenstein. The mad barista.”

—In the sequel of 'Filosofi Kopi', Ben and Jody sell their coffee shop and decide to take a road trip across the country, selling coffee from their caravan and sharing their craft in every city they visit. The adaptation of the short story by Dewi Lestari into a motion picture has played an important role in introducing so-called third wave coffee and the consumption of specialty coffee to a wider Indonesian audience, beyond first and second-tier cities, where both trends flourish.

selling high-quality Arabica beans from specific origins to independent roasters. At the time, she used the term simply to differentiate her trade from the rest. In 1982, the Specialty Coffee Association of America was founded to set standards and protocols for defining specialty-grade Arabica coffees, which we now know as those with a minimum cupping score of 80 points or above on a scale of 100.

It is hard to say exactly when the specialty coffee culture started in Indonesia. Some would say it started in 2004 during the post-tsunami rehabilitation efforts in Aceh when USAID, among other entities, helped revitalize organic coffee farming in the Gayo highlands. That said, under Eko Purnomowidi, Volkopi Indonesia had already been working on projects to develop high-quality Arabica in North Sumatra since the early 2000s. Meanwhile those who live in Jakarta would probably point to the founding of Caswell's Coffee in Jakarta in 2000 as the first to promote specialty coffee in the country (*see page 129*).

The third wave is problematic in a sense that it has some overlaps with the second wave, particularly its focus on serving freshly roasted specialty coffee as well as the adoption of new brewing methods. The distinctions perhaps lie in some of these factors: greater emphasis on the traceability of coffee, adoption of ethical trade practices, strong focus on environmental sustainability, more efforts to improve farmers' livelihoods, lighter roast profiles and the adoption of innovative manual-brewing methods. In the US, the rise of the third wave was marked by the popularity of businesses such as Intelligentsia, Counter Culture Coffee and Stumptown Coffee Roasters in the 1990s.

The growing popularity of manual-brewing tools such as the AeroPress, the Chemex, the Hario V60, the Kalita Wave and Melitta paper filters clearly marked the adoption of this new coffee trend in Indonesia. It would be inaccurate, however, to say that these manual-brewing tools, apart from the AeroPress, were third wave products or exclusively American. The Melitta paper filter was patented in Berlin in 1908, the



Chemex was also invented by German scientists in 1941, while Hario is a Japanese company founded in 1921.

In her book *Craft Coffee: a Manual*, published in 2017, Jessica Easton dropped the term third wave altogether because some of its “inaccuracies” and its failure to capture the defining characteristics of a movement that aims to promote skills and abilities in doing all the manual work in coffee production, from farming and harvesting to processing, roasting and finally brewing. Easton argues that coffee is a craft and that coffee professionals and enthusiasts are craftspeople.

Third wave or not, this craft of brewing coffee by hand has definitely democratized the access to professional coffee making in Indonesia. The tools are significantly cheaper compared with sophisticated espresso machines, hence lowering entry barriers for small-capital entrepreneurs who want to start a coffee shop, or for average consumers wanting to brew specialty coffee at home. It was partly due to this that many people consider the founding of PhilloCoffee, one of the first shops in Jakarta to retail these tools, in July 2012 as the start of Indonesia’s so-called third wave coffee journey. To be fair, the launch of One Fifteenth Coffee, the first “proper” third wave coffee shop in Jakarta, a month earlier, also deserves recognition as an important milestone.

For the early adopters in Jakarta, businesses like One Fifteenth and PhilloCoffee definitely mark the beginning of the third wave in Indonesia, but the trend only became mainstream and truly impactful on domestic specialty-grade Arabica consumption in 2015, when *Filosofi Kopi* was adapted into a motion picture.

Filosofi Kopi is a short story written by Dewi Lestari, an author whose body of work spans more than two decades with ten novels and two compilations of short stories. It tells the story of childhood friends Ben and Jody, who share ownership of a struggling

coffee shop. Ben is a talented barista who has traveled the world to master his craft. He is passionate and self-assured, to the point of snottiness at times, always wanting to be on top of his game. Jody, on the other hand, is a pragmatist, an anchor who keeps the business on track.

The story begins with Ben accepting a challenge from a businessman to create the best house blend in the country. In return, he will get an exorbitant sum of money that will be enough to pay off the shop’s debt. Little does he know that the challenge will take him on an emotional journey that will redefine everything he knows about his craft and also about his past.

After a series of fateful meetings with a traveling writer and a simple coffee farmer, Ben finds himself questioning his purpose, finding it hard to carry on as he once did.

“My friend is mutating into a different version of Doctor Frankenstein. The mad barista,” says Jody as he attempts to turn things around.

The film adaption is successful in its attempt to convince viewers about the relation between the craft of making coffee with the personal passion of the person who stands behind the bar and the wider historical context of coffee in Indonesia. There is keen attention to the centuries-old heritage that underlies coffee culture, from how coffee is grown in various scenic settings throughout the country, to where it is finally served, whether in a simple *kedai* in a village or a fancy hipster coffee shop in Jakarta.

Filosofi Kopi, which literally means “coffee philosophy”, understands how taste, coupled with a bit of knowledge and understanding, can elevate someone into a different state of mind. It is easy to see how this film has inspired millions of young Indonesians to get to know this artisanal foodstuff.

Great stories have a way of changing people’s lives, as they connect with people’s deepest motivations, values and imaginations. *Filosofi Kopi* is one of those stories. ♣

—Some of the scenes from the movie ‘Filosofi Kopi’ were shot at a coffee shop in the Blok M area in Jakarta that began to open its services to the public after the film was released in 2015. It was part of a marketing strategy set up by the movie producers. The Filosofi Kopi coffee shop has opened another outlet in Yogyakarta.



The New Breed of Entrepreneurs

The emergence of coffee shops has always been considered a sign of urban change, typically a mark of gentrification. This is as true in Jakarta as it is in London or Tokyo. The difference is that in Jakarta the act of opening a coffee shop is perhaps equivalent to the act of reclaiming ownership over a piece of national heritage.

The late Henry Caswell Harmon was an important figure in Indonesia's specialty-coffee history. He was the founder of a modest yet very influential coffee roaster in Jakarta that focused on serving specialty coffee. Before setting up Caswell's Coffee in 2000, the American-born Harmon was already a proud owner of a grocery store in Kemang, a popular area among Jakarta expats. The roastery initially started as a response to growing demand from his grocery customers for fine Indonesian coffee.

At the beginning it wasn't easy for Harmon to source fine Arabica locally as most was exported overseas where it fetched higher prices. So he decided to do something that was complex and unorthodox: He imported Indonesian coffee beans from Seattle via a global trader, Atlas Coffee Importers. His imports included the famous Estate Java, the premium product of state-owned PT Perkebunan Nusantara XII, which is highly sought-after by coffee lovers.

Harmon's difficulty in sourcing quality coffee was shared by aspiring young entrepreneurs such as Irvan Helmi of Anomali Coffee and Derby Sumule of Coffee War. Luckily for these two, their entry into the coffee-shop business in 2007 and 2009, respectively, coincided with the post-Aceh tsunami revival of Arabica coffee production in Sumatra, led by single-origin coffees such as Gayo, Mandheling and Lintang. The access to Arabica coffee from Toraja, South Sulawesi, which was mostly reserved for export to Japan and Australia, also got a lot better. This early revival of Indonesian Arabica provided solid foundations for the growth of coffee shops and roasters in the country. There were fewer than ten coffee shops that

roasted their own green beans in Jakarta in 2012. Fast forward to 2017, there were close to 100 to be found.

Of course, the improving supply of local Arabica was not the only factor. The trend of manual coffee brewing has also helped propel the new coffee boom in Indonesia. Some of the early adopters were typically, although not always, university students who studied abroad and were able to experience the so-called third wave coffee revolution in the US or Australia. Upon returning they expected to replicate that experiences. For those who had enough passion and capital, opening a coffee shop was an obvious option.

This new coffee culture resonates with urban Indonesians not because it is the latest trend from abroad, but because of a generational change that comes with a growing appreciation, particularly among the younger generation, for good quality and craftsmanship. They see third wave coffee as a vehicle to add value to what is already available in their surroundings, a trend that is apparent not only in coffee but also in other sectors, from the tech industry, which is marked by the rise of Go-Jek, the world's largest motorcycle ride-hailing app, to the fashion industry with the emergence of top designers such as Tex Saverio or Didiet Maulana.

Harmon passed away in March 2017. Six months later, his legacy business, Caswell's, ceased to exist after Singapore-based Boncafé International acquired a controlling stake in the company. But a legion of young entrepreneurs throughout the country are already following his footsteps, to make sure Indonesian coffee gets the recognition it deserves, especially at home. ●



Rise Up With Fists!

No entrepreneur starts a business with a perfect plan, but those who are successful almost certainly have a great vision in mind. For Irvan Helmi and Muhammad “Agam” Abgari, that vision was to rise up against the tide of complacency in Indonesia’s coffee scene. By complacency, they mostly meant two things, the ignorance of how exceptionally great Indonesian coffee can be; and the surrender to the onslaught of international coffee-shop chains.

Through Anomali Coffee, they wanted to be different, by focusing on brewing specialty-grade Indonesian coffees—elevating local coffees to the status they deserved. Bear in mind that this was 2007, when there was only one other note-worthy local specialty player, Caswell’s Coffee, and “third wave coffee” had barely entered the local lexicon. More importantly, direct access to farmers was far more limited than it is today.

The 20-something best friends also wanted to break away from the typical modern and minimalist design themes adopted by similar businesses at the time. They wanted something that was warmer, more accessible for their first shop in the Senopati area, Jakarta. “We designed the interior so that it gave the feeling of an old port, to bring out the romanticism of the old city,” said Irvan, denoting an era under Dutch colonial rule when Java coffee that was shipped from the port of Batavia

was still at the height of its popularity in Europe and America.

Beyond aesthetics, Anomali wanted to bring a new experience to customers. It was the first modern coffee shop in Jakarta to place a roasting machine in the middle of the shop, a practice commonly replicated today by new players in the scene. Irvan said he didn’t have a clue about operating a roasting machine when he imported the five kilogram-capacity Toper. With Agam, he learned everything by doing, while taking notes from Portland-based *Roast Magazine*.

By allowing customers to see the roasting process, Irvan and Agam wanted to share their new-found fascination with the journey of coffee from green bean to cup—in the hope that customers would be inspired to better appreciate Indonesian coffee. However cliché this may sound, the ploy played out well. Long before Arief Said became a roaster for the famed

ST. ALI in Melbourne and later founded his own coffee-subscription company, Gordi, he had his first crack at professional coffee brewing at Anomali. Daryanto Witarso, who is best known as the co-founder of Common Ground Coffee & Roastery, used to frequent Anomali with his parents before opening his first business, Pandava Coffee.

Among the things that draw customers to Anomali is its extensive list of coffee origins to choose from. It is among the best places for the uninitiated to get acquainted with local specialties. Customers can find exquisite-tasting coffee like Gayo from Aceh, Mandheling from North Sumatra, Jampit from East Java, Kintamani from Bali, Kalosi from Toraja, Bajawa from Flores and Wamena from Papua. These coffees are supplied directly by farmers and small businesses that have become Anomali’s partners. This is no small feat considering the origins are scattered over a chain of

islands that stretches more than 5,000 kilometres from East to West, longer than the distance from Los Angeles to New York.

Anomali is also known for its consistency in product quality and service, which explains its reluctance to accept offers to franchise its business. In more than a decade of its existence, Anomali has opened ten branches so far, but only one is a franchise. The founders insist that it takes time to groom a qualified team of baristas and managers to run a shop. “The request to open a franchise comes almost every week, but we have to say no,” Irvan said, declining to provide a generic franchise experience for customers. To keep up with a changing industry, which has seen a mushrooming of new coffee shops, but limited talent, Anomali founded the Indonesian Coffee Academy in 2014. By now, the coffee school boasts more than 100 graduates per month. ♦

—Irvan Helmi, one of the two founders of Anomali Coffee, is a widely respected figure in Indonesia’s coffee scene. In this photo, Irvan, wearing a cap, clasps hands with Maximus at Jagara village in Wamena, Papua. He was there as part of an initiative to provide training on coffee processing and sustainable farming. Irvan is the executive board chairman of the Sustainable Coffee Platform of Indonesia, a non-profit organization that focuses on improving Indonesia’s coffee production and farmers’ livelihoods.



—In March 2017, Anomali Coffee launched a movement called 'Ceritain Kopi Indonesia', which aims to inspire people to get to know more about Indonesian coffee and to tell the story about the different coffee origins that are spread throughout the archipelago.



—Many coffee enthusiasts consider One Fifteenth Coffee as one of the first in Indonesia to truly deserve to be called a third wave coffee shop. The attention to quality and product design implemented in the coffee shop has set a new standard for others to follow.

The Golden Ratio

Manual coffee brewers often bicker about the ideal coffee-to-water ratio to yield a perfect cup. For Nathalia Gunawan and her business partners it's one gram of coffee for 15 grams of water, at least that's what they agreed upon when One Fifteenth Coffee first opened in Gandaria, Jakarta, in 2012. Today, a perfect cup is whatever the consumer desires, as she learned through experience.

One Fifteenth is definitely one of the first in the capital city that ticked all the boxes as a third wave coffee shop, which entails certain characteristics such as near-religious obsession with single-origin coffees; a direct relationship with farmers; lighter roast profiles and—perhaps the easiest to identify—the adoption of manual pour-over brewing tools.

Anyone standing behind a third wave coffee bar is expected to know the story behind a cup, from the identity of the coffee farmer, to the location of the farm, the type of green-bean processing, how the beans are roasted, the grind size of the coffee, the exact temperature of water before being poured over, and so on. All of which is enough to make a great storyteller or, on the flip side, a coffee snob.

“In the beginning we used to ‘lecture’ people. We thought they were interested in what we do. In the end, it's not really that important. What matters is that the customers are happy,” said Nathalia.

For a time, One Fifteenth was best known for one particular man behind the bar, Doddy Samsura, a two-time national barista champion. Doddy was also the runner up at the Asia Barista Championship in 2012 and made it into the second half of the World Barista Championship in the following year. Having Doddy as a store manager definitely raised One Fifteenth's street cred among Indonesian coffee buffs. ST. ALi “graduate” Arief Said was another familiar face that influenced One Fifteenth's development during its formative years.

Another important intersection in One Fifteenth's journey was the encounter with Eko Purnomowidi of Klasik Beans Cooperative, which boasts an impressive list of specialty-grade green beans from nearly all major Arabica-producing regions in the archipelago. Initially, One Fifteenth started its business by importing award-winning coffee from African countries such as Burundi, Ethiopia and Kenya or Latin American countries such as Colombia, Costa Rica and Panama. This, however, didn't make much business sense due to the high cost of importing, which was done via Singapore-based Nylon Coffee.



—The proud co-founders of One Fifteenth Coffee, Nathalia Gunawan and Aldwin Hendradi. Through the business, the couple has helped educate Jakarta coffee consumers about the incredible craft behind a cup of Indonesian specialty coffee.

Though imported coffee still graces One Fifteenth's bar, most of its beans are now sourced locally, thanks to Klasik Beans with its high-quality coffee, some of which have scored above 90 in cupping tests. Beyond economic benefit, sourcing beans directly from farmers is definitely closer to the third wave way of doing things. All beans are roasted by Morph Coffee, a roaster founded by Nathalia and her partner Andrew Tang. Her decision to set up an independent roastery unit proved to be an effective strategy. Under Andrew, who also serves as the head roaster, Morph has become one of the most sought-after coffee suppliers among Jakarta's hip restaurants and cafes, with clients such as The Goods Café, Potato Head and Social Affair Coffee & Bakehouse.

One Fifteenth opened its second shop in Menteng, Central Jakarta, in 2017, offering the same crafted coffee experience, but in a smaller space that somehow feels homier and more laidback compared with its more modern sibling in Gandaria and its Scandinavian interior. One Fifteenth is definitely in no rush to expand, but the five-year wait since the first shop opened clearly brought a sense of maturity to the brand. As of the writing of this book One Fifteenth can also be found in one of Jakarta's most fashionable districts, Kemang, and in Seminyak, Bali, at the Potato Head Beach Club Bali. ●



—One Fifteenth sources all of its roasted coffee from its sister company Morph Coffee. Under the close watch of master roaster Andrew Tang, Morph has grown to become one of the most sought-after roasted-bean suppliers in Jakarta.



Journey Matters

Waskito Aji is willing to pay higher than most for green beans. As a third-generation furniture craftsman, he says he understands perfectly well that it's not easy to source good quality material fit to create a masterpiece. His understanding also comes from his twice-a-year journey to coffee plantations, where he meets farmers face to face and learns to better understand their craft, which is wracked by incredible challenges, from climate change to financial hardship.

—Waskito Aji made a leap of faith in 2013 by branching from his family business of making furniture for export to opening a coffee shop and a coffee-roaster business. Thanks to his close attention to detail and perfect timing, Epic Coffee has become the number one go-to place for specialty coffee lovers in Yogyakarta.

“You see, there are at least 26 pairs of hands in the journey of coffee from seed to cup. It really is not simple. It's an epic journey,” he said.

With his wife Sari Wardani, an interior designer, Aji made a leap of faith in 2013 by branching into the coffee shop and roastery business, Epic Coffee. The shop is located in Sleman regency, Yogyakarta, in a hangar-shaped structure that also displays some of his best furniture works, which are traded under the Epilog brand name. The decision to open Epic was really a natural progression in his passion for specialty coffee and the habit of serving artisanal foodstuffs to his clients when they visit from abroad. Aji's family has been exporting furniture since the 70s.

Aji is equally as serious about his coffee business as he is about woodworking. He allocates two days in his tight busy weekly schedule for coffee roasting, a skill he learned from Manuel Diaz, a well-respected consultant for the US-based Coffee Quality Institute



—Epic Coffee encourages its baristas to take part in national competitions. In this photo, one is training for the Eastern Championship at the 2018 Indonesia Coffee Events.



and who has become a familiar face in Indonesia's nascent specialty-coffee industry. Aji is also a certified specialty Q Grader, which he obtained through two separate courses in Jakarta and another in Singapore. With an educated palate and years of roasting experience, Aji has created four house blends for Epic so far.

As his coffee business grew, Aji expanded his roasting facility in 2015 and began retailing roasted coffee

beans. He also began importing exotic beans from America and Africa in a bid to introduce a wider selection of coffee flavours to his customers. Although the retail prices of these beans, such as Panamanian Geisha and Ethiopian Erika Yirgacheffe, are admittedly high when compared with the average purchasing power in Yogyakarta, he claims his local customers are willing to pay for a new experience. That said, he also benefits from his online shop, which

can reach out to customers anywhere in Indonesia.

“We charge nothing for shipping and there's no minimum purchase,” said Aji, who plans to expand his online retail outlet to popular online marketplaces such as Bukalapak and Tokopedia this year. Aji's coffee business now employs 36 people. This is likely to grow significantly as he plans to open a new coffee shop later this year, but under a different brand name, Colossal Coffee. ◆

—The interior of Epic Coffee benefits from its talented founders, who have adopted a rustic style that puts emphasis on nature-inspired textures, and earthy colors. While Aji designs and produces all the furniture, his wife, Sari Wardani, is the chief interior designer of the coffee shop.



—From kiosk to a proper coffee shop, Kopi Seniman, has consistently brought a touch of art to its presentation. It is quite simply a must-visit venue in Bali’s cultural and spiritual capital, Ubud.



Artful Blend

While most tourists in Bali prefer to spend their time on the white sandy beaches of Kuta or Seminyak, some prefer to find tranquility in the island’s cultural and spiritual capital, Ubud. It is home to several royal families whose ancestries stretch back to the Majapahit kingdom, which disintegrated in the 15th century. The migration of the noble families to Ubud inspired artisans from all over Bali and Java to come and create all forms of artistry as well as music and dance. Until now, Ubud remains a mecca for artists, including those from abroad.

Australian Rodney Glick is among a long list of foreign artists who call Ubud their home. Together with friends in Bali, Glick is involved in a project called Seniman Coffee. Tourists would identify it as a buzzing coffee shop in the center of the bustling village. But there is more to Seniman than just a coffee shop. It is perhaps best described as a social experiment as well as an ongoing artistic work. Everything in Seniman, which means “artist” in Indonesian, is curated to the T.

The project initially centered on a kiosk cart that brewed coffee sourced from local plantations, particularly those in the nearby Kintamani highlands. The founders wanted to introduce new ways of enjoying coffee, to move away from traditional brewing methods that blended bitter dark-roasted coffee with a high dose of sugar. More importantly, it was a place for fellow artists in Ubud to get together, share ideas about their latest projects and possible future collaborations. By 2012, the founders were offered the renting of a house right where the kiosk was based on Jalan Sri Wedari, and thus a proper coffee shop was born.

Design is certainly the most important variable that shapes a customer’s experience at Seniman. Stepping into the coffee shop feels like entering a gallery. There is a soothing interplay of colors that emanate from the warm yellow lighting, the wooden bar, the colorful furniture and the wide selection of artistic products that are on display. The chairs are particularly special. Glick modified the unassuming plastic chairs that are often found in many small restaurants or at modest functions throughout the country by adding a rocking mechanism that is made of sculpted wood. The fusion of different materials and design themes appears to work well, as shown by the great interest from the coffee-shop customers. Dubbed Bar Roker, the chair retails for about US\$110.

There is definitely a lot of reinventing going on at Seniman, as if the founders are trying to inspire a shift in how society uses and perceives the materials that surround it. The founders are reusing “trash” from the coffee shop as materials for soap, which also retails in the shop. They use grease and fat from the cooking oil as

the building blocks for soap, orange peel as additional material to nourish the skin and waste coffee grounds as scrub. This environmentally conscious approach blends well with Ubud, which is littered with yoga sanctuaries and ashrams. Empty beer and mineral water bottles are also used by Seniman to create decorative tools and fittings such as coffee drippers, servers, glasses and incense holders. The craftsmanship that goes into the making of these items clearly shows an incredible attention to detail and a mastery of design.

Despite the overwhelming attention to art-making, coffee is not at all secondary at Seniman. Glick is the resident Q Grader who every week carries out cupping tests to ensure the quality of coffee coming from Tetap Happy Coffee Roaster (THCR), which is also owned by Seniman. Apart from supplying the bar with coffee, THCR is responsible for the

retail of roasted coffee beans, which are packaged in silver bags with colourful stickers that indicate geographical origin. Several of the founders are also involved in the upstream branch of the coffee industry through Karana Global, which works with local farmers in Bali to process and market coffee domestically as well as to overseas markets, mostly to Japan and South Korea.

Seniman founders prefer to think that they are offering a “fourth wave” coffee experience, where traces or imprints of a single artist can be found in all processes that are involved in the life cycle of coffee from plantation to cup or, in Seniman’s case, to bathrooms in the form of soap. This experience is perhaps best retold in a single quotation that can be found all over Seniman, “Imagine you know what you’re doing.”

—Tetap Happy Coffee Roaster supplies Kopi Seniman with some of Indonesia’s best single-origin coffees. In this photo, customers enjoy the moment while sitting on rocking chairs designed by Kopi Seniman co-founder, Rodney Glick.



—Kopi Seniman's kiosk days are over, but the founders are keen to keep the spirit that united them alive. In this photo, the kiosk cart is used to display some of Seniman's products.



FAMILI SAI
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Unraveling The Gordian Knot

For most coffee enthusiasts, there was probably one cup of coffee that stood out and made a believer out of them. For Arief Said, founder of Indonesia's first coffee-subscription service, Gordi, there was more than just one cup. In 2010, he tried two cups of coffee with beans that came from the same origin, Aricha, a microregion in Yirgacheffe, Ethiopia, but grown on two slopes of the same mountain ridge that received different degrees of exposure to sunlight. The taste profiles proved to be a revelation for him.

—Arief Said left his high-paying job as a sub-sea oil pipeline engineer to become a roaster for Melbourne-based ST ALi before moving back to Jakarta to open his own coffee-subscription service, Gordi. As a master roaster and all-round coffee expert, Arief is a regular face at barista and brewer competitions as one of the most esteemed sensory judges.

“It was an important turning point in my life. One cup tasted like blueberries, while the other strawberries. It completely blew my mind,” said Arief. From that moment on Arief decided to learn more about coffee, a decision that eventually led him to resigning from his high-paying job as a mechatronic engineer in Melbourne.

Arief said his old job was exciting and intellectually challenging, designing sub-sea pipes to be used by oil and gas companies in offshore operations, but he could almost see his career trajectory, what he would become in the next ten to twenty years. He asked himself, “Hey, is there more to life than this?”

Even before he left his job, Arief was already busy frequenting weekly public cuppings held by Melbourne-based coffee roasters such as Seven Seeds and Market Lane, where he met like-minded strangers who would later become his friends. He also became a regular volunteer in local coffee championships and exhibitions.



As he got deeper into the coffee scene in Melbourne, Arief decided to take a year's break from his job and enrolled in various classes to learn about all things coffee, from cupping, brewing, barista training, etc. Until one day he saw a job opening on Twitter. One of Melbourne's hippest coffee shops, ST. ALi, was looking for a barista and a roaster hand. He immediately applied. Some might call it good luck, his boss-to-be recognized him from the many volunteering activities in which he had participated. He practically got the job as a roaster the next day. From that day on, there was no turning back for Arief.

Fast forward to 2015, Arief was in Jakarta, married and already had a couple of years building Morph Coffee Roaster with Andrew Tang and One Fifteenth co-founder Nathalia Gunawan. But he decided to leave, amicably, and started his own thing, an online coffee-subscription service, which was quite a novelty at the time.

After months of tinkering with business plans and web design, Gordi's website was finally launched in February 2016, offering two subscription packages that start at as little as \$7.50 per month.

Each package will contain a local or foreign single-origin coffee that will be delivered to customers every two weeks. The exciting part about subscribing to Gordi is that the customers don't know what to expect in the next delivery, the origin of the coffee changes every time, as well as the roasters. Opening a package from Gordi definitely feels like opening a secret gift.

The name Gordi itself comes from the proverbial term “cutting the Gordian knot”, which denotes the act of providing a bold solution to a complex problem. There are so many coffee origins in the world, so many coffee plant varieties, a wide range of processing methods and hundreds of roasters. With so many to choose from, it can be a daunting experience, especially for newcomers. Arief wants to solve this problem.

“At the end of the day, taste is very subjective. I'm not trying to solve taste preference issues. What I'm going to give you is good quality coffee. You may not like what I have now, but in the next delivery you will love it so much,” said Arief. In a way, subscribing to Gordi is like a journey into the unknown, but with a highly experienced captain on deck.

In January 2017, Arief and his family set up what he calls Gordi HQ. It is a place for Gordi subscribers and fellow coffee enthusiasts to get to know each other and learn more about their coffee. Arief intended it to be a coffee lab where visitors could tinker with all the machines and tools that are normally only accessible to professional manual brewers or baristas. There was, however, a growing demand for the HQ to become a proper coffee shop. This eventually happened around August the same year when the food bar finally arrived.

Arief says Gordi and the HQ are both works in progress. He is excited about the future, particularly about how new technology will take his business further. Gordi is moving toward an online marketplace business by directly selling coffee beans from different roasters and also manual brewing tools. That said, the subscription service remains the core of Gordi. It recently launched a third subscription package called the Black Package, where the customer gets rare or 85+ coffee and a mystery packet that offers “a different and extraordinary experience”. One just has to become a subscriber to find out! 🍷

—The Gordi HQ was opened in January 2017 as a response to a growing demand from subscribers for a place to learn from each other about all things coffee.



A Wave to Call Our Own

Third wave coffee has come a long way since Trish Rothgeb, cofounder of Wrecking Ball Coffee, first coined the term in 2002. Experts have already debated what the fourth wave will be like. Whatever the case with the next wave, Indonesia is likely to chart its own path and ways of doing things, driven by some of the quirks and unconventional characteristics of its diverse culture.

The biggest benefit of the third wave, or craft coffee as some would call it, is not the mushrooming of coffee shops or the rising popularity of manual-brewing tools, but it is simply the return of Arabica coffee to daily consumption by average Indonesians. This trend is likely to pick up steam, as growing demand will go hand-in-hand with supply-side expansion as more farmers climb on the Arabica bandwagon.

In turn, improvements in the supply of Arabica will inspire new brewing methods as the new coffee culture clashes with tradition or simply with what local taste buds dictate, which in Indonesia's case is influenced by hundreds of ethnicities with their own distinct culinary styles. This is perhaps best illustrated in how Indonesians brew Robusta. As we highlight in the second chapter, different regions in Indonesia have come up with their own distinct coffee blends and cocktails, which are driven partly by the desire to tame Robusta's bitter taste and also by the longstanding tradition of brewing herbal drinks.

What happened to Robusta is likely to be repeated with Arabica, perhaps not to tame acidity, but more as a way of enhancing flavor as well as to assert cultural identity. For now, the evolution starts simply by replacing Robusta and processed sugar in traditional pour-over coffee or *kopi tubruk* with Arabica and coconut sugar. This also happens to popular *kopi susu*, a popular milk blend that has been transformed by the use of Arabica and the replacement of condensed milk with a blend of fresh milk and coconut sugar. Some brewers have even experimented with mixing cold-brew coffee with local fruit such as mangosteen, rambutan or soursop.

On top of traditions, purchasing power is another factor that will influence brewing methods. The third wave became popular in Indonesia chiefly because it introduced manual-brewing tools, which undoubtedly have reduced cost barriers to brewing specialty coffee, as opposed to using espresso machines. Despite this, third wave coffee shops typically charge Rp30,000, about US\$2, for a manual brew of single-origin coffee, which is considerably more than most Indonesians are willing to pay for a single caffeine shot. A glass of *kopi tubruk* in a makeshift *kedai*, for instance, costs Rp6,000. Some argue that coffee shops shouldn't charge more than three times this.

In response to market realities, creative entrepreneurs have attempted to bring Arabica coffee to a wider audience by making compromises. They do a number of things to achieve affordability, from buying directly from farmers, to processing and roasting their own coffee using DIY roasters—some even go as far as investing in farms. They also create blends and cocktails from ingredients sourced from the nearest production centers to lower logistic costs. Some avoid opening coffee shops and settle for tiny kiosks or mobile coffee stands. Despite their modest features, some of these small businesses boast of selling 1,000 cups per day.

It's unclear whether these initiatives belong to the third wave or if they will shape the next wave of coffee trends, but they're definitely making big waves on the local coffee scene. Call it compromise, call it innovation, the future of Indonesia's coffee industry will undoubtedly benefit from new and different ways of doing things. ♣

KIOSK CAFÉ

There are many kampongs in Yogyakarta that offer affordable lodgings, but Prawirotaman is a favorite among foreign tourists as it offers other amenities such as art galleries, bars, cafés, book shops and a traditional market. Among local tourists, however, Prawirotaman has become more popular after several scenes from hit romantic movie *Ada Apa Dengan Cinta 2* were shot there.

Not far from Prawirotaman, just a few meters from the kampong gate, one diminutive coffee shop is trying to redefine two distinct coffee cultures: the traditional coffee culture, which is best represented by the local *angkringan*; and the third wave coffee culture with its posh interior design and expensive espresso machines.

The owners of Kiosk Café offer something different. They are trying to bring high-quality coffee and manual-brewing techniques to regular passersby by transforming a rugged kiosk into an appealing space that is accessible to anyone. However small, when implemented properly, good design can elevate a city landscape and bring a new experience to the people around it. ◆





KOPI KELILING

When Donatus Dayu Pratama started his coffee business in 2015, his idea was to democratize the third wave coffee experience by bringing it to the streets through his mobile kiosk cart. In his mind, specialty coffee did not have to be expensive, anyone could enjoy it. The streets, however, taught him unexpected lessons. Not everyone is keen to wait for a manual brew using a Hario V60 or a Rok Presso to finish. Some are even dumfounded by what a cup of espresso is.

What Dayu found was that most of his street customers preferred to drop by, pay and go. Very often, they preferred *kopi susu*, a blend of coffee with sugar and milk. This inspired Dayu to pre-prepare bottles of *kopi susu* and store in them in a cool box. As expected, his business grew immensely afterward. As of early 2018, Dayu and his business partners operated a total of eight coffee carts in Yogyakarta, three in Semarang and two in Magelang. Dayu said he plans to open another five in Bali and ten in Jakarta.

There are many success stories in the coffee business, but Dayu is definitely an outlier. Unlike some, he is driven to do big things, but not only for profit's sake. He allocates half of his monthly bottom line to help coffee farmers with productive assets such as coffee-processing tools, coffee seedlings and goats for organic fertilizer production. While Dayu manages the business side of things in Yogyakarta, his brother, Nikolas Deni Firma, is responsible for upstream activities with coffee farmers in Temanggung, Central Java. ◆

KOPI TUKU

TUKU means 'buy' in Javanese, an appropriate name for a coffee shop that retails more than 1,000 cups per day. It took Andanu Prasetyo years of market research, a bit of soul searching and a trip to Melbourne before he finally decided to open his own coffee shop in 2015. Then, Tyo understood perfectly that Indonesia would not be able to adopt the third wave coffee culture without some serious rethinking and adaptation.

Tyo argues the level of coffee addiction in developed countries is at another level when compared to Indonesia.

He suspects different climates play a role as coffee sales tend to heat up in winter, while Indonesians typically prefer refreshing drinks to wash away the tropical heat. Secondly, Indonesian consumers have much lower purchasing power. From his study, Tyo found that coffee should retail at between Rp7,000 (50 US cents) and Rp14,000 a cup.

A low price, however, is no indicator of taste. Indonesians appreciate good-quality coffee and they know when they're getting it. This is why TUKU customers can order high-quality single-origin coffees from across the archipelago, including those produced by Klasik Beans Cooperative, one of Indonesia's largest speciality coffee producers. TUKU's main

revenue generator, however, is its own blend of milk coffee called Kopi Susu Tetangga, which has become one of Jakarta's trendiest signature beverages.

On top of affordability and great taste, TUKU's success is also partly owed to the rise of e-commerce in Indonesia. In response to a growing demand from the users of Indonesia's largest ride-hailing service Go-Jek, TUKU has set up an outlet specifically to cater to online deliveries. TUKU's growing success caught the attention of President Joko Widodo, who visited its original outlet on Jl. Fatmawati in July 2017. Tyo said the President gave him his support and challenged him to open 1,000 outlets across the country, to which he responded, "Game on!" ♦



—Kopi TUKU founder Andanu Prasetyo steals time from his busy schedule to brew coffee for his customers.

—A typical scene at Upnormal Coffee Roaster, the sister company of Warunk Upnormal, a popular purveyor of gourmet instant noodles in Indonesia.



—Warunk Upnormal co-founder Danis Puntoadi was so serious about his company's move to the coffee-roastery

business that he enrolled in a rigorous course at Bandung's 5758 Coffee Lab to obtain the Arabica Q Grader certification.



UPNORMAL COFFEE ROASTERS

If there's a thing called gourmet Indomie, then Warunk Upnormal definitely invented it. Indomie is the brand that is considered synonymous with instant noodles. Upnormal is a Bandung-based restaurant chain that is popular among university students. Upnormal appeals to these students for its unique and appetizing instant noodle dishes such as Indomie Carbonara, Indomie Healthy Green and Fried Indomie Chili Beef. Affordability also helps to sustain a steady flow of customers.

Recognizing the growing affinity for coffee-based beverages among students, Upnormal set up a roastery business in 2017. Co-founder Danis Puntoadi argues there is an opportunity to adapt the third wave coffee culture into an Indonesian context, both in terms of taste preference as well as purchasing power. He argues that everyone is entitled to enjoy good-quality coffee and that "self-professed idealism" should not get in the way.

As of early 2018, Upnormal had more than 70 outlets across the country and was preparing to open the largest "coffee center" in Southeast Asia in Bandung, the provincial capital of West Java. 🍷

—Every Sunday, Nurmansjah Lubis, *Bang Ancah* (brother Ancah) to his friends and family, rides his bicycle trailer to Jl. Sudirman and Jl. Thamrin where he brews coffee for visitors to Jakarta's weekly Car Free Day event.

KOPI BANG ANCAH

Every Sunday from dawn until 10 a.m., Jakarta's iconic Sudirman–Thamrin arterial road is free from all types of motor vehicles. During this time, the street is dedicated to residents who want to jog and exercise, or simply just to hangout. For Nurmansjah Lubis, or *Bang Ancah* to his friends and family, Sunday is a great day to bring out his coffee trailer. *Bang* is short for *abang* in Betawi culture, which means brother.

On his DIY bicycle trailer Ancah boasts some of the best single-origin coffee from across the country. His coffee selection shows that he knows his stuff, despite being a relatively new player in the coffee business. Coffee has been his main passion as well as a source of income since he retired from politics in 2014, after he failed to win a seat in the House of Representatives. Previously, Ancah held a position as Jakarta City Council member for ten years.

The coffee-trailer activity is just an extra part of Ancah's daily schedule as the owner of a coffee shop located in Bendungan Hilir, which is quite close to Jl. Sudirman. Ancah finds his Sunday routine, which he constantly broadcasts through social media, effective in promoting his coffee products, from *kopi tubruk*, to cold-brew lattes and roasted single-origin coffee beans. ♣



—Despite the modest outlook of his operation, Bang Ancah has an impressive list of single-origin coffees to offer, but for most people his friendly nature and good humor are enough reason to become regular customers.



NSCPT DIKEDAIAN KCPH
Seladang

—Hidden in the jungle of Bener Meriah, Aceh, is a coffee shop called Seladang Coffee, the creation of a local coffee farmer, Sadikin Gembel. Through Seladang, Sadikin wants to show local farmers, many of whom still plant marijuana, that it is possible to make a proper living through retailing Aceh's high-quality Arabica coffee, which has become a staple of any discerning coffee lover.

Crafting Innovation

The great American aphorist Mason Cooley once said, “Art begins in imitation and ends in innovation”. Clearly, there has been a lot of imitating and copying in Indonesia’s coffee world. But more recently, innovators have come up with distinctive products that are likely to shape and redefine how Indonesians process and brew coffee.

Scarcity used to be a big problem that many Indonesian coffee lovers faced when it came to sourcing high-quality Arabica. This is changing rapidly as rising incomes and the popularity of third wave coffee have led to greater interest in coffee farming and domestic producers. There is, however, another scarcity issue that is being tackled by Indonesian entrepreneurs and innovators, namely the scarcity of affordable tools and machinery.

So far Indonesia has been a big importer of everything, from machines for roasting, grinding or making espresso, to simple pour-over tools such as drippers and paper filters. Importing is perfectly fine, except for the fact that the goods do not come cheap for the majority of small businesses and households. Secondly, when the machines break down, repairing them is not a straightforward process as spare parts need to be imported. Finding a capable technician can also be a major issue.

On the flipside, this scarcity has driven a group of inspiring entrepreneurs to innovate. Some of them are focusing on building complete working machines, while others focus on making spare parts and accessories such as hand-crafted coffee tampers or naked portafilters.

Many of these innovations come from outside the capital city Jakarta, where many coffee entrepreneurs tend to come from upper-middle class families who typically study in private universities, and often abroad. To them it is essential to achieve the same quality of production that can be found in the US, Japan, Italy or Australia. Luckily for these entrepreneurs, they have the capital to achieve their idealized targets.

The story is rather different in Indonesia’s second- and third-tier cities such as in Bali, Bandung, Malang and

Yogyakarta. There appears to be a stronger push in these cities for utilizing local resources in tackling supply problems. Indeed, purchasing-power is heavily factored into any decision-making, but there is something about smaller cities and communities that allow for faster flows of information and trends, elements that are essential for innovation to flourish. At the same time, these cities are well connected enough to the country’s supply-chain, allowing for better supply of parts and materials.

Another factor that helps trigger innovation in these cities is their proximity to villages and farms. This helps citizens, particularly the younger generation, get more in tune with the challenges and problems that need addressing in their neighbouring areas.

Admittedly, the internet and social media play a big role in the development of innovations, particularly among millennials. Finding tutorials and how to’s on YouTube have become a routine and an essential part of the experience of innovating. Sharing is also a big part of the experience. Through social media, these young innovators cum-entrepreneurs are actively documenting their activities. To them it is essential to find like-minded people with whom to exchange stories and knowledge. Every so often they connect with people not only in the country, but also abroad.

When their products are ready, social media, particularly Facebook and Instagram, is their first option for marketing. The next step is to build their own websites or blogs or to create seller accounts in some of the country’s largest online marketplaces such as Bukalapak, Lazada or Tokopedia. The innovation train is definitely gathering steam in Indonesia, with no sign of slowing down. ●

—The trend of third wave coffee has inspired many innovators to come up with new product designs. In this photo, a worker for PT Puduk Scientific operates a glass-blowing lathe.



Roasters for Farmers

William Edison was working as an intern at one of the oldest coffee companies in Indonesia, Kopi Bali, when it occurred to him that there was great potential for developing affordable roasting machines for farmers and small businesses. This was in 2007, when he was still a university student majoring in computer science. He thought the lack of access to roasting machines was the biggest problem for the development of the domestic coffee industry. He still thinks the same.

After much tinkering with his cousin Apang, who happened to own a workshop, his first working prototype, codenamed the W600, was completed by the end of 2010. The model was really a simple roasting machine. It had a maximum capacity of one kilogram and only had one adjustable variable: the temperature. There was no way for the user to alter the spin of the barrel or the pressure inside. But, in the hands of the right person, the W600 could do wonders, William said.

“I tested the model for a year before I sold it on Facebook in January 2012,” he said. His first buyer was Win Ruhdi Bathin, a journalist based in Takengon, Aceh, who decided to farm coffee on land he inherited from his parents. Ruhdi paid Rp7.5 million (approximately US\$550) for the machine, which he still uses today on a daily basis.

A month later, Toni Wahid of Cikopi.com, a blog that many Indonesian coffee lovers today consider as the best reference for Indonesia’s coffee buzz, saw the W600 on Facebook and decided to review the product. The impact was overwhelming for William, allowing him to use revenue he earned for future product development. By the end of the year, the second iteration of the W600 was out, this time using a protective heat shield. He called the new model the W600i, of which some 1,500 have been sold.

From his customers, particularly farmers, William received reports that many of them were using the model for 18 hours straight every day, well beyond his recommended maximum of four hours per

—William Edison builds his coffee roasters to fill a gap in the market for small-capacity roasters that can bridge farmers’ entry into the downstream business. In this photo, a six-kilogram capacity roasting machine from William Edison is ready to be shipped to a customer.



—William Edison proudly shows off his best-selling product, the W600i, a one-kilogram capacity roaster with an adjustable temperature

day. Although this proved the durability of his product, it was obvious to William that he had to come up with larger roasters. Thus three new models were born, with 3-, 6- and 12-kilogram capacities, respectively. An optional cooling tray can be bought to accompany these larger models.

Through the internet and social media, William’s products have piqued the interest of coffee lovers abroad. He has delivered dozens of units to Malaysia, the Philippines, Singapore and Finland. He has also received large orders from companies wanting to distribute his products. So far, he has declined to accept these, simply because he does not want the

price of his products to inflate. He argues that his core customers are very price conscious. It is important to William to keep his products accessible.

At the moment, William is devoting his time to creating tutorial videos and on a project called the Nusantara Coffee Roasting Movement. He sees the latter as a vehicle to encourage farmers to add value to their products so they can profit more from their crops.

“On average, a farmer can earn roughly Rp50 million a year through selling beans. They can make a whole lot more by selling roasted beans,” William said. ♣

—Someday Somehow is a startup company that produces accessories for espresso makers. Displayed in this photo is a handmade portafilter that is made of food-grade stainless steel and Indonesian teak wood.

Someday Somehow

There seems to be a correlation between a cup of coffee, a group of friends and the birth of ideas. At least this was the case for young architect Andi Wijaya. Back in 2012, Andi used to spend countless hours in a modest coffee shop in Bandung called Kedai Kopi Bara. It was a regular meeting place for many of the city's young coffee enthusiasts. The shop owner, Eri Wibowo, loved to share his knowledge and opened his bar to anyone wanting to tinker with his coffee machines or manual brewing tools.

One of the favourite devices to play with at the time was the ROK Presso, a manual espresso maker from London-based ROK. The product was widely popular among manual brewers for its affordability, but it lacked supporting accessories, particularly the coffee tamper, which is essential to compress the ground coffee into the portafilter basket.

“We used to use the flat bottom of a glass as a tamper. So I decided to make a real one. The response from my friends at Bara was encouraging,” he said.

There was another issue with the ROK Presso. It was not designed to be a workhorse. The portafilter that came with it would often break down, particularly the handle. With starting capital of Rp500,000 and support from his neighbour, who owned a metal foundry and workshop, Andi set off to start a business making tampers and portafilters. From his experience as a self-taught barista, Andi knew that it was paramount to ensure safety and durability. For his products he only uses food-grade stainless steel and Indonesian teak wood, which is known for its toughness and its ability to withstand all types of weather.



—A 49mm coffee distribution tool and custom tamper.

By 2014, he began to branch out from selling only to a circle of friends in his hometown to retailing his products via Otten Coffee, Indonesia's largest online marketplace for all things coffee. The decision proved a wise one for Andi as he had trouble keeping up with demand. His products also featured on Espresso Unplugged, an online store based in the state of New South Wales in Australia, which retails non-electrical tools for brewing coffee.

Andi's business now goes by the brand name Someday Somehow. When asked about what it means, he replies that he used to dabble as a small-time coffee-bean retailer when he was still a university student, selling to friends only. He figured it was an easy way to allow him to maintain his habit of drinking specialty coffee without breaking his allowance. His friends used to ask him when he was going to open a coffee shop. To this he would reply, “someday, somehow.”

Retired & Dangerous

Irawan Halim has no strong feelings about Bruce Willis, but he is a big fan of the title of one of his movies, *R.E.D.*, which stands for Retired, Extremely Dangerous. While not yet at retirement age, Irawan definitely did “retire” from his job as technical engineer for Excelso, one of Indonesia’s largest home-grown coffee shop franchises. He resigned in 2011 to pursue his passion as an inventor, committed to becoming a “dangerous force” in Indonesia’s coffee industry through his products, all of which he aptly colours red.

His first proper product, a milk frother, is a godsend for manual espresso makers, especially aspiring young baristas who want to practice making cappuccino or other latte-based drinks at home, but who can’t afford to buy an espresso machine. He developed the R.E.D. Frother when he was still working for Excelso in Medan, North Sumatra, but only sold it commercially after he got transferred by his company to Bandung, West Java, in 2009—just at a time when manual espresso makers were starting to gain popularity. The frother was a perfect match for the ROK Presso or the stovetop moka pot.

“Bandung is a place for creative people. The supporting infrastructure is ready. There are many workshops here, and the materials are available. That’s why when I moved to Bandung, the frother could finally be made ready for market,” Irawan said.

Admittedly, there were similar products from other brands at the time, but they were mostly battery powered, unreliable for long use. Irawan decided to provide options, his device can be plugged into a power outlet or to a mobile phone powerbank, which outlasts the typical 1.5V AA batteries by a long shot. The R.E.D. Frother became an instant hit, not only among barista wannabees, but also among regular customers of the House of Culinary, a popular shop for cooks where Irawan displayed his product. It was so successful that Irawan made the decision to quit his job.

—Manual brewing tools from R.E.D. From left to right: a manual espresso maker, a milk frother and milk steamer.



3. The Crafty Bunch

Crafting Innovation

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—Irawan Halim demonstrates one of his creations, a manual espresso maker called the R.E.D. Presso.

Irawan’s second product was the R.E.D. Steamer. It is a stovetop milk steamer, and a champion at that. At least two of his customers, who happened to be well-experienced baristas and coffee shop owners, testified that the milk foam created by Irawan’s steamer could maintain its consistency for more than an hour, longer than milk foam produced by a professional Italian espresso machine. Irawan attributes this to his design, which utilizes three steam holes as opposed to one or two in similar products.

It took considerable trial and error, including several violent explosions from the built-up steam pressure, before Irawan was confident in his product. To ensure safety, he installed a manometer to measure pressure and a safety valve that begins to release pressure before it overloads. Like the frother, the steamer has

drawn a large following, mostly among baristas who want to master the art of latte through home practice.

As of the writing of this book, Irawan’s third and latest product is still in the process of obtaining a patent. The R.E.D. Presso manual espresso maker is an adaptation of a citrus juice extractor that is commonly found among food hawkers in Indonesia. All of the mechanics are identical, except for the extractor, which is shaped and works like a piston. The espresso extractor is made from stainless steel with food-grade silicone to seal the piston. The R.E.D. Presso is new, but it already has the trappings of another hit product from Irawan.

While he’s waiting for the patent to be processed, Irawan is already busy developing a new product, an infrared coffee-roasting machine. ♣

Riding The Trend

SUJI is the brainchild of Ronald Malone Wangsanegara, a perceptive businessman whose family is responsible for one of Indonesia's largest producers of laboratory equipment and educational aids, Puduk Scientific. For Ronald, his entry into the production of manual brewing tools for coffee and tea was purely business. He said he was inspired by global brands such as Bodum, Hario, Kalita and KONO. More importantly, he believed the market was ready for a local contender.

"There are plenty of imported products, but they are very costly. I thought we could provide alternative products that are more economical, with relatively similar quality," Ronald said. And so he launched a research and development unit in 2016 to study the market and explore designs.

Thanks to manufacturing capabilities of Puduk's in glass, plastic, wood and metal work, in the following year Ronald and his research team managed to list more than 400 items in SUJI's catalogue. This was achieved partly because his factory had the ability to produce its own glass-blowing lathe and tube-cutting machines.

Ronald is more of a tea person than coffee. So during the design-research process he sought help from friends. One of them was Restu Dewa, a former tax official who quit his job to pursue his dream of opening a coffee shop and a roastery business. His exchanges with Restu led to the creation of many products, one of which was a 300ml gooseneck kettle that is made of glass, one of SUJI's best-selling products.

SUJI's most recognizable products, however, are its tower cold drippers, namely the Persona 300, Persona 600 and Café X3-600. The last of these can produce up to 1.8 liters of cold-brew coffee in four to eight hours, depending on the flow of the water drip, which can be set manually. These cold drippers were in fact one of the first products manufactured by SUJI. The economics of producing cold drippers made sense for Ronald as there was very limited



—SUJI actively engages with baristas and coffee experts in its product development. In this photo, a coffee server is used at Kopi Dewa, a coffee shop owned by Restu Dewa, who helps SUJI perfect its product designs.

options in the market for this type of product. The cold dripper series recently won design awards from Indonesia's Trade Ministry and Industry Ministry.

Another bestseller from SUJI is its dripper series for pour-over coffee. The design takes its cue from the KONO Meimon dripper, with noticeable differences in material, dimensions and colors. SUJI's Pour-over Dripper 01 retails at Rp50,000 apiece, about a third the price of KONO's model.

The booming e-commerce business in Indonesia has helped propel

SUJI's brand on to the national stage. Its products can now be found in most major online marketplaces such as Bukalapak, Lazada and Tokopedia. The company also retails directly through its website. That said, SUJI is a relatively new company. To build brand awareness, the company regularly takes part in regional and national coffee championships as sponsors. In 2017, SUJI took part in an international coffee event for the first time in Seoul. The response was encouraging, Ronald said, but his eyes are primarily set on developing the domestic market. ●

The Gift of Tradition

In the foothills of Mount Halimun in Sukabumi, West Java, lies a scenic village whose occupants still live by ancient Sundanese traditions and belief systems. To the outside world, they are known as the Kasepuhan Ciptagelar community, famous for their mastery of rice cultivation. Using methods that have been preserved for hundreds of years, the community still grows indigenous rice varieties, of which there are more than 100, without the help of modern farming tools.

The community believes that someday a series of unwarranted events will disrupt the natural balance and prevent crops from growing. It is partly for this reason that the act of storing unhusked rice in *leuit*, or rice barns, is considered sacred. Trading rice for goods or money is tantamount to blasphemy in this village. It is claimed that the community can sustain itself for five years without harvesting by relying on the rice surplus that is presently stored in the barns.

Recently, the community has become intertwined with the third wave coffee culture, thanks to Achmad Jamaludin, who did his graduate research in Ciptagelar in 2016. Achmad was inspired by how versatile bamboo could be in the hands of the people there. The range of applications varies greatly, they use it as a basic material for traditional houses, many kinds of furniture, kitchenware, children's toys, musical instruments such as *angklung* and *dogdog lojor*, and the list goes on. Like rice, bamboo is deeply interwoven in the Ciptagelar way of life.

Achmad took a particular interest in the *aseupan*, a kitchen tool that is shaped like a big cone and made of woven bamboo strips. The tool is used for cooking rice. With the apex of the cone pointing downward, the *aseupan* is inserted into a tall stock pot that is filled with water. The rice is placed inside the *aseupan* and cooked by hot steam from heated water inside the pot.

There is no denying that the *aseupan* is shaped like a giant version of the Hario V60 pour-over coffee filter. Achmad thought he would experiment by creating a small *aseupan*

—The Viviti bamboo coffee filter is a sustainable alternative to paper-based coffee filters. Coffee experts say Viviti elevates the sweetness of a brew.



—The idea to create Viviti dawned on Achmad Jamaludin when he was conducting anthropological research with the Kasepuhan Ciptagelar community in Sukabumi, which has a long tradition of creating household appliances using bamboo.

with the help of craftsmen in Ciptagelar. Using locally grown bamboo and a weaving technique called *geger welut*, he sought to make a working coffee filter that was far more sustainable than paper-based filters. After a few experiments with the weaving technique, his innovation was deemed ready in May 2017.

Like the *aseupan*, the bamboo filter has to be steamed or washed by hot water repeatedly to cleanse its bamboo odor. When it is ready, the filter creates a distinctive brew. Some professional

brewers argue that it elevates the sweetness in coffee and have commented how practical it is relative to other manual brewing tools. The filter is usable for up to six months, provided that it is stored in a fridge after cleaning with hot water.

Achmad has named his filter the Viviti, derived from its V-shaped form and the Sundanese word *pipiti*, a traditional gift container that is made of woven bamboo strips. Achmad considers his innovation as a gift and a memento from his experience of living with the Ciptagelar community. ●



4

The Return
of Coffee's
Prodigal Son

The 2004 Indian Ocean earthquake and tsunami brought unimaginable suffering to the people of Aceh. About 170,000 men, women and children, perished and millions were left homeless. The global community took notice and came together to help the survivors get back on their feet. This led to billions of dollars in funding to help rehabilitate life in the province.

Among the many rehabilitation programs, the United States Agency for International Development (USAID) got involved in developing what was left of the coffee-farming activity in Aceh. The strategy was to train farmers in organic coffee farming and to establish world-class coffee-processing facilities, in the hope that global coffee buyers would take interest. The plan worked. More than 7,000 farmers have since participated in training programs. Today, these farmers export tons of Grade One certified organic coffee worldwide to buyers like Starbucks.

It is perhaps fair to say that what happened to the coffee industry in Aceh after the tsunami disaster marked the beginning of Indonesia's meaningful entry into specialty-coffee production and, more importantly, the return of Arabica coffee to daily consumption by average Indonesians. The timing also fit the growing popularity of third wave coffee in the United States. Countries such as Australia, Japan, Korea as well as those in Europe were also catching up, inevitably driving demand for specialty coffee. This led to a renewed interest in Indonesian coffee and more frequent visits

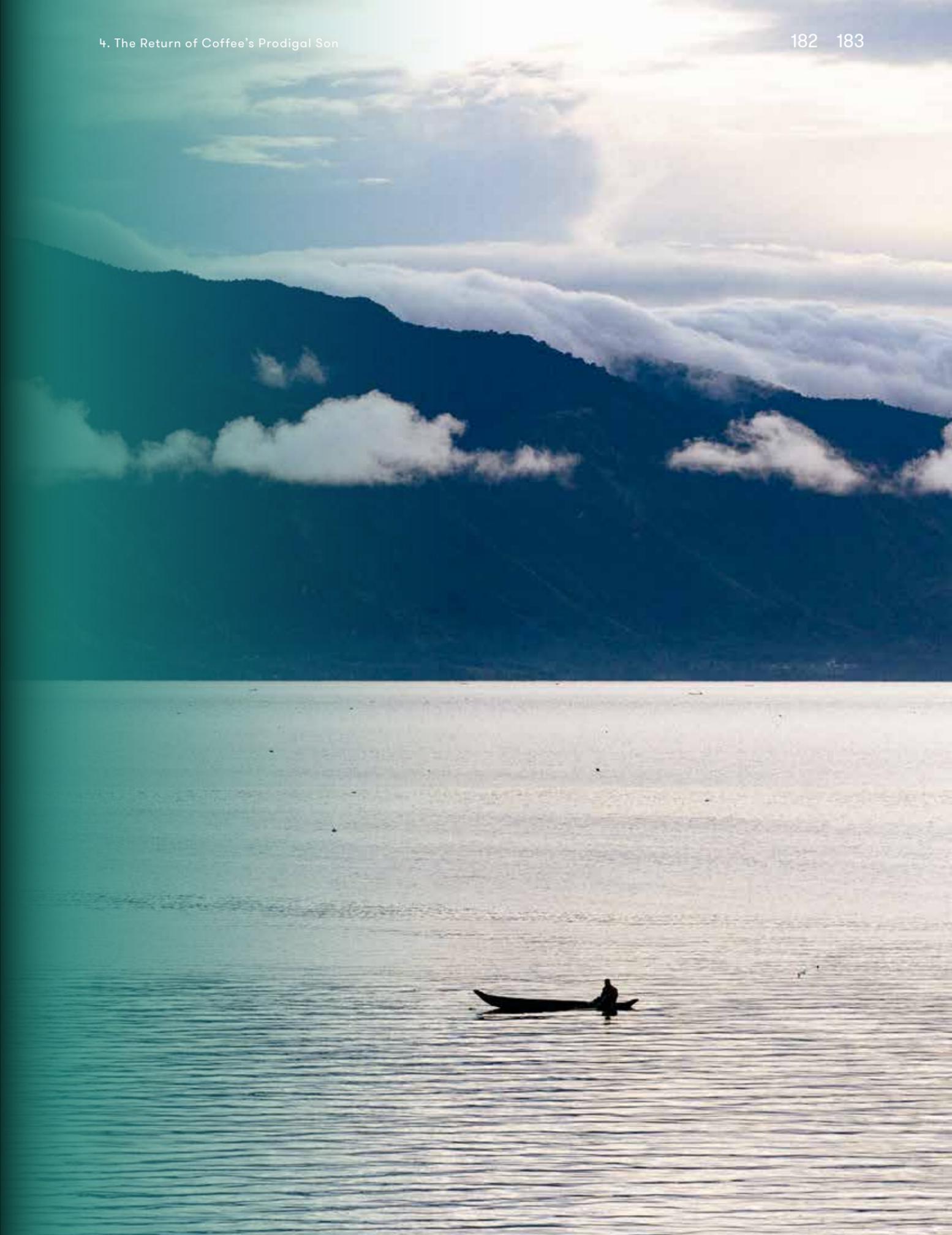
by foreign coffee buyers, whose direct interactions with local farmers often led to projects that would improve coffee quality and livelihoods.

Natural disasters and coffee farming appear to be very much interlinked in Indonesia. A series of landslides, which were either triggered by earthquakes or land mismanagement, has prompted residents of vulnerable areas to adopt coffee farming. The sprawling roots of coffee plants, which can go three meters deep underground, are deemed effective in reducing erosion risks, while at the same time producing economic value for farmers. Coffee farming also helps reduce illegal forest clearing by farmers, as tall trees are needed to shade coffee from direct exposure to sunlight. Many Indonesian environmentalists see coffee farming as an effective way of minimizing forest destruction.

Beyond natural disasters, the rising popularity of third wave coffee in major Indonesian cities also helped pique the interest of young hip coffee enthusiasts to learn more about coffee production and supply-chain management. In turn, this trend has inspired some of the

city boys to get in touch with farmers in remote villages, chiefly to secure supply at a price more affordable than from traders. In their adventures, these young entrepreneurs soon realized that close collaboration between coffee shop owners or baristas and farmers could do wonders for the development of Indonesian coffee. This led to joint initiatives to improve local coffee processing with the incentive of selling the green beans at a higher price, something that has naturally been very much welcomed by the farmers.

At the end of the day, the development of Indonesian coffee will depend on the efforts and creativity of local farmers and entrepreneurs, as opposed to external factors such as disasters or foreign intervention. Many fascinating projects are currently happening in Indonesian coffee farms, led by inspiring individuals who see coffee not only as a commodity, but also as a vehicle for human expression and craftsmanship, as well as a gateway to communing with nature. These people are stars in their own right. They deserve all the publicity that they can get so millions more will be inspired. ♣



The Artist

When on the farm, Eko Purnomowidi likes to walk barefoot. He loves to feel the soil beneath his feet and feel dirt between his toes. He says this makes him feel closer to Mother Nature, from whom he has gained so much and to whom he wishes to give back. Together with his friends at Klasik Beans Cooperative, he tries to accomplish this by transferring some of the best practices in sustainable land and forest management to smallholder farmers.

In a country where the necessity to make a living often supersedes environmental concerns, Eko realizes that compromises are necessary. He needs to strike a balance between securing farmers' livelihoods and protecting the forest. To him, this can be achieved through coffee farming, a craft that he had mastered from years of living with farmers in Sumatra, working as a quality-control manager for Volkopi Indonesia, the local subsidiary of Swiss-based Volcafe Holding Ltd.

After the popular uprising that led to the fall of the New Order regime in 1998, political instability and economic hardship pushed villagers in many parts of Indonesia deeper into forests to cut down trees for wood and to open new areas for food crops. For the villagers, it was a struggle for survival, but the loss of natural vegetation and wildlife eventually led to disasters, often in the form of landslides that damaged villages and killed some of the inhabitants.

The roots of coffee plants are effective in strengthening soil density, allowing land to be more resilient against erosion and slope failures. But more importantly for Eko, coffee farming does not require farmers to clear land by cutting down trees as trees are very important in providing shade for coffee plants, which should not be exposed to direct sunlight. This way, at least some form of compromise between livelihood and environmental protection can be achieved.

Eko witnessed this firsthand during his stay in Lintong Nihuta, a district to the southwest of Lake Toba. From 2005 to 2011, he had a role in developing specialty-grade coffee beans and bringing the Lintong trademark to the world stage, attracting the attention of buyers such as Cofi-Com, Hacienda La Minita and Nespresso. He also spent three years developing a coffee product for McCafé with farmers in Lintong. This international attention





“His trip also took him to Mount Malabar and Mount Guntur, where his team uncovered wild coffee plants that, judging from their height and trunk size, could have been more than 100 years old.”

to coffee from this previously-obscure place clearly brought prosperity to the local communities. In appreciation for his contributions, the local Batak people in Lintong bestowed on Eko, who is of Javanese descent, the respected clan name of Hutasoit.

In 2011, Eko resigned from Volkopi to pursue new projects in West Java, a decision that later proved to be pivotal in the revival of Arabica production in the province, where some of the country’s oldest coffee plantations are located. This decision had its beginnings in 2009 when he took part in a relief effort in Pangalengan, a district in Bandung regency, following a 7.3 Richter

scale earthquake that hit West Java. Eko joined a group of volunteers, some of whom he had previously met in Medan, North Sumatra, when they were en route home to Bandung from Aceh where they did volunteering work following the catastrophic tsunami in 2004.

Eko saw that he could replicate his work in Lintong in Pangalengan, namely using coffee plants to reinforce slope areas that are prone to landslides and promoting coffee farming as an alternative to local farmers who were more accustomed to growing vegetables. Together with the volunteers, many of whom are members of the mountaineering and forest-conservation group based on

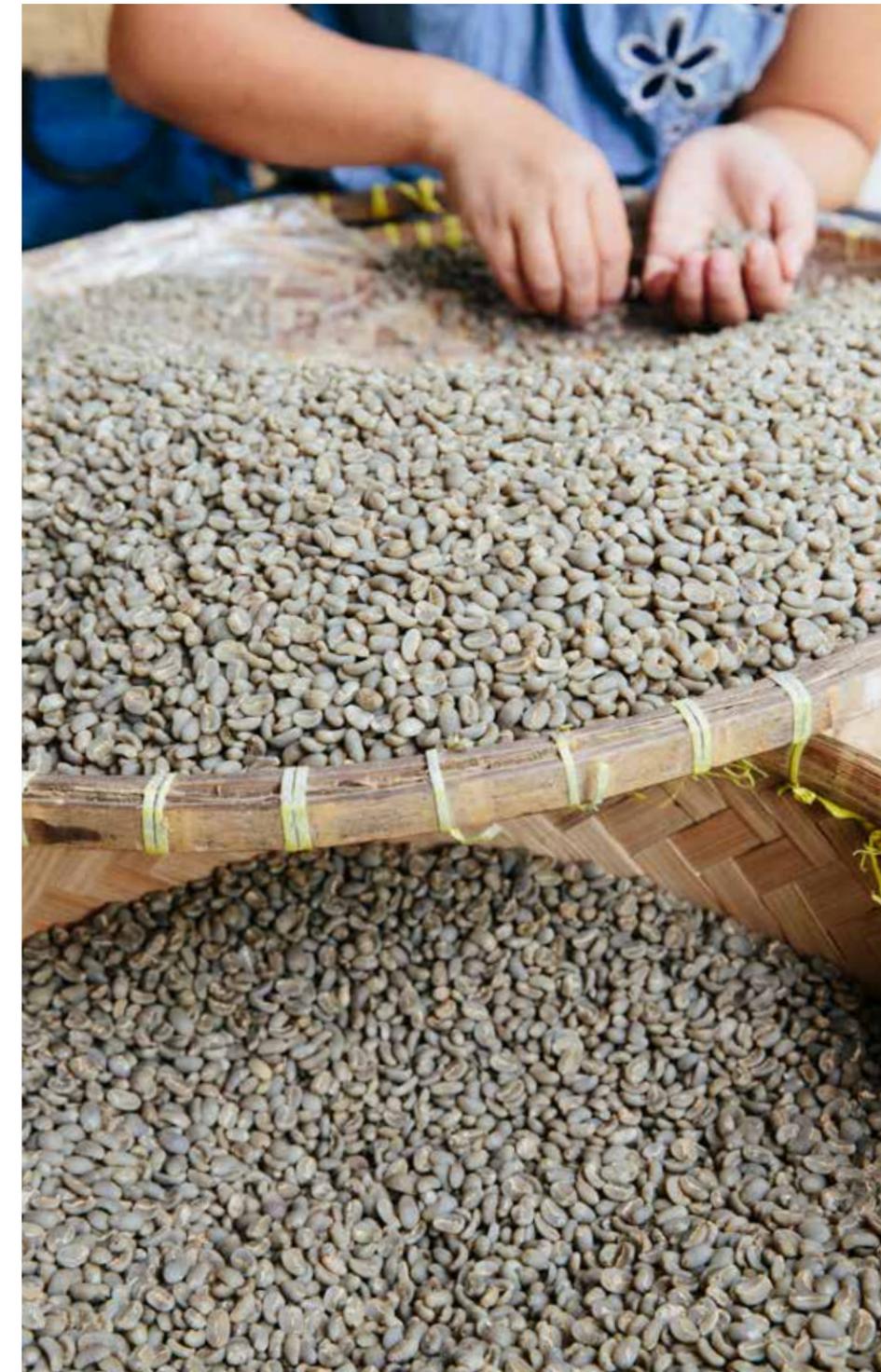
Mount Puntang, Persaudaraan Gunung Puntang Indonesia (PGPI), Eko surveyed Pangalengan and other nearby highlands for coffee-farming potential.

From his survey Eko found out that some farmers in the highlands had been growing Arabica for a long time, albeit in limited quantities. But most of the produce was shipped to Sumatra and labelled by unscrupulous traders as the famous single origin from Mandailing Natal district in North Sumatra—a disreputable practice that he had long suspected. This was partly why West Java Arabica never gained popularity.

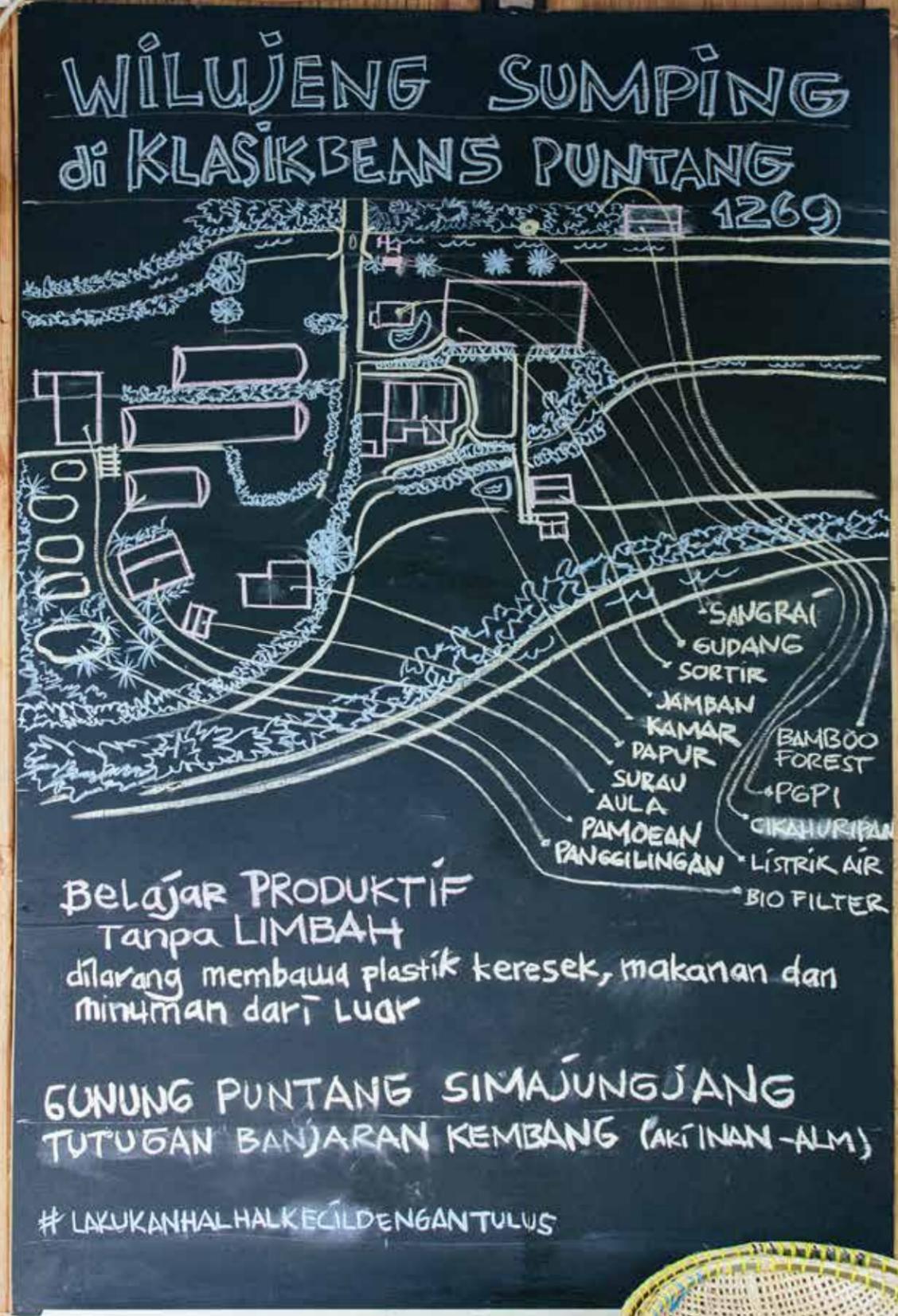
His trip also took him to Mount Malabar and Mount Guntur, where his team uncovered wild coffee plants that, judging from their height and trunk size, could have been more than 100 years old. A study that was conducted much later by Paris-based Centre de Coopération Internationale en Recherche (CIRAD), which focuses on agriculture research, found that the plants came from a different strain of coffee that had been brought by the Dutch from Cannanore, India, to Batavia in 1869. The researchers at CIRAD suspected that the plants came from an unidentified mother strain in Ethiopia. If that theory is right, it could upend the longstanding history of how coffee first arrived in Java. The old, or shall we say classic, seed that later became known as the Sunda Typica variety.

Together with the PGPI volunteers such as Deni Glen, Dadang “Amo” Hendarsyah and Dadang Suparman, Eko set up nurseries in Puntang to breed the seeds from the mysterious coffee plants. This initiative became the start of Klasik Beans Cooperative, which became a formal institution in 2011.

Any smallholder farmers with farms no larger than two hectares can join the cooperative. They are also required to follow organic farming methods if their produce is to be accepted by the cooperative. This was hard at first, but intensive training eventually led to progress. One of the earliest farmers who were trained by Eko and given the Sunda Typica seeds, Ayi Sutedja, saw his beans win a cupping contest against 20 other



—At the Klasik Beans compound green beans are sorted manually to separate defective ones, an important step in the making of specialty-grade Arabica coffee brew.



Indonesian single-origin coffees in 2016. The contest was held on the sidelines of the 28th Specialty Coffee Association of America (SCAA) Expo in Atlanta, Georgia, where Indonesia was honored as the Portrait Country.

Klasik Beans' activity has definitely put Arabica from West Java back on the map. It is fairly common these days to find coffee from the cooperative, particularly their popular blends such as the Sunda Arumanis and Sunda Gulali, in top third wave coffee shops such as One Fifteenth Coffee, Simetri Coffee or the Jakarta branch of Melbourne-based ST. ALi. All Klasik Beans coffees that comes from West Java is branded with the Sunda Hejo trademark. In 2017, Klasik Beans exported 50 containers of specialty-grade coffee from this region alone, each containing roughly 18 tons.

Sunda Hejo is not the only trademark under Klasik Beans. The cooperative actually has operations in at least six other regions in the country, all using different trademarks: Bali Vintage in Kintamani, Tolu Batak and Ulos Batak in Lintong, Tiba Teing in Wae Rebo, Gayo Vintage in Ceding Ayu, Rante Mario in Enrekang and Kalaciri in Toraja, making it the largest producer of specialty coffee in the country. This is no small feat considering the challenges that hamper good-quality coffee production in the country. As an example of the level of excellence by Eko and friends at Klasik Beans, their Ulos Batak coffee has been scored 96 by *Coffee Review*, one of the world's top references on specialty coffee. This score is on a par with, if not better than, world-famous Geisha varieties from Panama.

Eko and his friends appear to have cracked the necessary expertise and business model that fit the diverse situations in Indonesia. He admits that beyond technical knowledge about growing coffee plants and processing techniques, an understanding of the sociology and anthropology of societies where coffee is grown is paramount to ensure a mutually beneficial business operation. Eko is always happy to share his expertise and experience, not only with Indonesian farmers, but also those abroad, often without pay, as long as those that invite him share the same objective of conserving the forest through coffee. He always says that it is important to "do small things with full conviction". In 2016, the Rainforest Alliance honored Eko with the Change Agent Award for his work on sustainable farming. ♦



—Most of Klasik Beans' founders are mountaineers who adopted coffee planting as part of their forest-conservation initiatives. The co-founders are, from left to right, Deni Glen, Nirwan Gunawan, Hamzah N. Fauzi, Uden Banu, Aditya Adul, Miftajudin, Dadang Suparman, Ade Rangga, Dadang "Amo" Hendarsyah and Eko Purnomowidi.

Organic Obsession

The year 2018 turned out to be a great one for Lisa Lyles and Leo Wiriadjaja, founders of Lisa & Leo's Organic Coffee Farm in Simalungun, North Sumatra. After nearly a decade implementing some of the best and most eco-friendly farming methods, the couple is finally getting the recognition that they deserve.

The **Specialty Coffee Expo**, a prestigious international event hosted by the Specialty Coffee Association (SCA), has awarded the couple the 2018 Best Design Lab Award for Spaces category, selected from among hundreds of applicants.

The award recognizes the choices of design implemented in their coffee-milling facility and eco-stay cabin. The mill is an adaptation of the Kenyan double-soak wet-processing method. Lisa and Leo incorporated new solutions into the milling process, allowing it to reduce water usage per kilogram by more than half to three liters or less per one kilogram of coffee cherries, from seven liters traditionally. With the exception of a Japanese-made color sorter, nearly all materials used in the milling facility are sourced locally in a bid to minimize the carbon footprint. The same principle is also used in the design of their eco-stay, which is available to visiting farm clients and their eco-tourism business customers.

The SCAA recognition comes after the couple received another award earlier in the year from Indonesia Coffee Events (ICE), an annual gathering hosted by the Specialty Coffee Association of Indonesia (SCAI) and the Barista Guild of Indonesia (BGI). They won the 2018 Best Producer Award, but the real highlight for the couple was the Best Farmer Award that was given to smallholder farmer Isabella, one of the members of their farm-adoption program.

The award for Isabella validates the efforts they have poured into improving the quality of coffee and the livelihoods of local farmers in Simalungun. They know very well how challenging it is to have farmers commit to adopting sustainable farming practices, using only organic materials to nurture plants and protect them from pests. Isabella's achievement is a testament to her perseverance as well as a realization of a decade-long dream for both Lisa and Leo.



—Lisa & Leo's coffee mill is seen from outside, where the coffee-drying facilities are located. The couple won the 2018 Best Design Lab Award for Space category at the Specialty Coffee Expo, which was held in Seattle.



Their dream had its beginning in Omaha, Nebraska, where the two bumped into each other when walking their dogs in a park. At the time, Lisa had just returned from a church mission in Africa, while Leo had just moved into the city to pursue a career. Previously he had lived in Boston, where he studied electrical engineering. The two hit it off right away, and coffee was something they shared an interest in. Lisa's interaction with coffee farmers in Zambia left an indelible mark on her memory. The farmers inspired her to start her own farm. Leo, on the other hand, is a native of North Sumatra, a province with a long history of Arabica coffee farming.

The two arrived in Sumatra in 2009 as a married couple. The plan was to look for potential areas where they could start a farm. They began by visiting all the seven provinces that encircle Lake Toba before finally settling on eight hectares of plantation land in Saribu Dolok, a village in Simalungun.

"The potential was in line with what we were looking for. The people there were welcoming. We also met a *lurah* [sub-district head] who asked us for help. They felt that they had something special in Simalungun, but they had no market access. We saw it as an opportunity to do some good work," said Leo.

Organic coffee farming was always their goal from the start. To ensure traceability, an essential aspect of organic farming, the couple decided to source their seeds from the Indonesian Coffee and Cocoa Research Institute (ICCRI) in Jember, East Java, a globally recognized institution that has been around for more than 100 years. The ICCRI also helped them with supplies for organic pest control. The couple decided on using a mix of leguminous plants, peanuts and snow peas to control pests, particularly the coffee borer beetle.

Beyond organic farming practices, the two have also obtained Q Grader certification, which is vital in being

able to objectively value coffee quality and to have technical conversations with local and international buyers. In 2013, Lisa and Leo joined a new venture with Australia's Five Senses and C.U.M. Talenta Cooperative to set up Tiga Raja Mill, a coffee-processing and exporting company. While clearly there is growing international attention on Lisa and Leo's work in Simalungun, their private farm has remained focused on mostly serving the domestic market. About 80 per cent of their annual output is supplied to local independent roasteries such as EPIC Coffee, KLTR Coffee Roasters and SMITH.

The couple also takes pride in their farm-adoption program. So far they have helped three single-family farms and one big community of farmers that are grouped in the Huta Raja Collective, which has grown from just one family in 2014 to a whole village today. Lisa & Leo's Organic Farm is a shining model for all coffee producers in the country. ●

—A cabin for guests is available at Lisa & Leo's, nestled in a scenic plantation that implements some of the best methods in organic coffee farming.



The Restless Scientist

For Wildan Mustofa, it was the brute force of nature that brought him and his wife, Atieq Mustikaningtyas, into coffee farming. In the late 2000s, a combination of earthquakes, heavy rainfall and agriculture land mismanagement had led to recurring landslides in their village in Pangalengan district, West Java, causing considerable loss of life and destroying settlements. The disasters inspired Wildan, who at the time was already a successful potato farmer, to deploy his resources.

As a graduate of agricultural science, specializing in soil and land-resource management, Wildan knew that the roots of coffee plants would strengthen the density of the top soil layer, thus reducing the risk of erosion. Other types of deep-rooted wood plants could have had the same effect, but Wildan's strategy was to convince local farmers that they would be able maintain their livelihood by selling coffee beans while at the same time reducing the risk of landslides.

From the beginning Wildan realized that the biggest challenge was to maximize limited farming areas that were occupied by other cash crops, mostly vegetables. So, the solution was to plant high-yielding coffee varieties with beans that had a high market value. It took Wildan nearly two years of

experimentation and traveling to coffee plantations in Aceh, Bali and Sulawesi for him to finally settle on a selection of varieties and methods.

Wildan experimented with Sigarar Utang, an Arabica varietal that is very popular in Sumatra for its high output. As it turned out, the variety was not necessarily the best to achieve the set of goals that he was trying to achieve for farmers in Pangalengan. He diversified into other varieties, particularly those produced by the Indonesian Coffee and Cocoa Research Institute (ICCRI), namely Lini S 795 and Andungsari, and began proper planting in 2011 on spare land that his family owns in Mekarwangi and Weninggalih villages in Sindangkerta, a different district located next to Pangalengan.



—Many coffee trees in Ciwidey are planted close to horticultural crops as a way to strengthen soil density and reduce the risk of landslide.



“It’s important to get it right. Most farmers here learn by replicating. They can’t afford to innovate, let alone to experiment. They needed to be absolutely sure that if they’re changing their old ways, it has to work out. There is no room for mistakes,” said Wildan.

During his early planting years, Wildan was introduced to a traveling coffee expert Sipke de Schiffart, who had four decades of experience working for Douwe Egberts, a Dutch coffee company that was founded in 1753. From de

Schiffart, Wildan learned a lot about post-harvest processing and some of the global standards for good quality coffee that is fit for export. This knowledge allowed him to perfect his harvest, which only began in earnest in 2014.

Wildan’s beans are mostly washed to achieve a cleaner, brighter and more fruity profile that some would argue is more “honest” compared with the dry or natural process. Through a fine sortation process, Wildan is able to produce specialty-grade coffee from

both of his farms, allowing him to fetch higher prices. This is exactly what he wanted, good-quality coffee production that can be emulated by other farmers in his area so that they may achieve what had previously been perceived as two opposing objectives, environmentally friendly agriculture methods and high profitability.

—Wildan supervises local farmers nurturing coffee-plant seedlings.



The scientist in Wildan was not easily satisfied with such an achievement. He kept on experimenting, innovating, keeping a close attentive eye on his plants. More recently, he has identified plants with a distinctive morphology compared with varieties he sourced from the ICCRI as well as those from Sumatra or Bali. He realized that it was a new mutation, a new coffee cultivar born on his farm. He named this new cultivar Frinsa, after his coffee plantation, Java Frinsa Estate. Frinsa is actually derived from the first names of his children: Fikri, Rifda, Nadia and Salsa.

The Frinsa mutation is special, but not just for sentimental reasons for Wildan. The new cultivar is able to yield two kilograms of green beans per plant, on a relative par with Sigarar Utang. More importantly, the flavor is also commendable, with traces of chocolate, sweet tobacco and red berries. At a national championship held by the ICCRI in 2015, Frinsa emerged as the winner in the best cupping score.

Wildan began exporting his coffee in 2016, with one container to an Australian importer. In the following year, Sydney-based The Q Coffee used his beans and won the gold medal for its milk-based espresso blend at the Australian International Coffee Awards. Wildan also supplies Japanese roasters and specialty coffee retailers such as Camel Coffee, Horiguchi Coffee, Kaldi Coffee Farm and Tully's Coffee. More recently, Oslo-based Nordic Approach, a major player in the world of specialty coffee, has begun to retail beans from Java Frinsa Estate.

Despite his rapid success in coffee, Wildan remains rooted to his initial goal of reducing landslides and improving the livelihood of farmers and local villagers. This is why he pays his cherry harvest pickers nearly twice as much as those in other areas in Java. During off-season, he employs these pickers in sewing cotton bags, a far more sustainable option than importing jute bags from India or Bangladesh, so that they can continue to make a living. ◆



A Creeping Coup D'état

Derby Sumule is not your average coffee entrepreneur. His coffee shop doesn't serve espresso, he thinks specialty coffee is overrated, he argues that the so-called third wave is a thing of the past, and he most certainly hates hipster coffee shop owners who claim to be passionate about what they do but have zero clue as to how the coffee supply chain works.

“Just because you have money, it doesn't mean you deserve to open a coffee shop,” said Derby.

Derby is always in the mood for setting things straight. He is irritated by a lot of misconceptions about the coffee industry and how generic the coffee shop experience has become. He refutes the conviction that specialty-grade Arabica will boost farmers' welfare. The way he sees it, there are close to two million coffee farmers in Indonesia and more than 70 per cent of them plant Robusta, to push them into producing Arabica when there is a clear lack of expertise and tools would be devastating. Never mind Robusta farmers, it would be equally challenging for most Arabica farmers to implement post-harvest procedures to produce specialty-grade coffee, he argues.

“If they do follow the guidelines for specialty coffee, the question is how much can a so-called third wave coffee shop buy in a year? Not much,” he said.

So who is Derby that he is worth listening to? Not a lot of people in the coffee scene know exactly the extent of his involvement in the coffee industry. He tends to avoid the spotlight, but most would identify him as the co-founder of Coffee War, the non-espresso coffee shop in Kemang, South Jakarta. The name is not a reference to Derby's combative behavior, but a reference to an epic war when the Bugis tribe attempted to conquer Toraja in the 1890s in order to control the coffee trade in Celebes, now Sulawesi. Derby is a descendant of the Toraja bloodline.

Calling Derby a coffee-shop owner is an understatement. His activities in the coffee industry stretch all the way to where coffee is grown. To many farmers in some parts of the country Derby is a coffee expert, a trainer, a buyer and a friend. Long before he opened Coffee War in 2009, Derby had already toured plantations to learn directly from farmers about the commodity that he had grown



—Derby is a regular visitor to Bena village in Bajawa, Ngada regency, in Flores Island, where he works with farmers to produce fine-quality coffee.



to love. To elevate his knowledge, he took a cupping class at the esteemed ICCRI in Jember, East Java, in 2006 and later took an espresso course in Australia, at the Sydney-based Toby's Estate.

By 2007, Derby became a member of a team researching the coffee value chain led by Jeff Nielsen from the Australian Centre for International Agricultural Research (ACIAR). The research, which lasted a couple of years, took him to, among other places, Enrekang in South Sulawesi, Kintamani in Bali and Bajawa in Flores. From his trips he understood that farmers did not have the necessary tools to improve the

quality of green beans. Secondly, they lacked market access to sell their produce. Derby and the research team sought to remedy the situation by incorporating science as well as some of the traditional ways of doing things.

In 2010, Derby decided to focus his main attention on Enrekang, which is fairly close to his ancestral homeland in Toraja. He teamed up with a local cooperative in Benteng Alla Utara village and became a quality-assurance officer. The cooperative had 38 groups of farmers, each consisting of 20 households. He concentrated on just three groups in experimenting with new processing and

distribution methods. In the first year, the cooperative managed to export 1.3 tons of good-quality green beans to Australia via Mountain Top Coffee. In the following year, this more than doubled to three tons. In the same year, Derby was hired by Sydney-based Campos Coffee to become its buyer in Enrekang. He resigned in 2014 to do other projects in other parts of the country.

Although his roots are well planted in the farms, Derby argues that "business is always done in the city". Thus he always ponders on how to connect his upstream and downstream projects. At least since 2014, he's been part of



a secret social experiment called Kopi Pak Wawan or Mr. Wawan's Coffee. Wawan has the appearance of a traditional Indonesian man who likes to wear a sarong and plays with his songbirds. Despite his modest and laidback outlook, Wawan is said to be an expert in coffee. His roastery in Jakarta's Pasar Minggu area boasts some of the best single-origin beans from Indonesia and abroad. Wawan's business became an instant hit in the capital city, earning the respect of many coffee lovers. Little did they know that Wawan was a fictional character, created by Derby and his four partners.

"You can do wonders with social media," Derby said, revealing how social media buzzers were involved in the making of Pak Wawan.

Derby definitely likes to stay in the shadows. Not many people realize that he's actually a force in the country's coffee supply chain, delivering tons of beans per month to clients at home and abroad. Derby wants to have a big impact on the industry, particularly on the farmers, but he likes to do it quietly. He says he is preparing a new project that should bring farmers closer to markets and disrupt the coffee supply chain in the near future. ●

—Derby travels across the country to train farmers on some of the best practices in coffee processing. This is a photo taken by him at a processing facility in Bowali village in Bajawa, Flores.

Tinker, Maker, Farmer

Judging from his products, Hendarto Setyobudi is quite possibly the most inventive coffee farmer-cum-processor in the country. His farm is located in Mengani, a microregion in the Kintamani highlands, Bali. By way of farm size, his is quite modest, only three hectares, but he operates a formidable processing facility that sources coffee cherries from local farmers in Kintamani, which is divided into five coffee-producing microregions.

During the harvest period, Hendarto typically processes 20 to 30 tons of coffee cherries per day, yielding roughly three to five tons of green beans, of which more than two-thirds are allocated for export, mostly to Japan. What is interesting about his processing facility is that it adopts a zero-waste management system, from which Hendarto has created a list of quite unusual products for a coffee-processing plant.

Coffee processing yields at least two types of waste: coffee fruit (pulp) and parchment. In the wet-process method, the pulp is separated from the coffee seeds using a pulping machine before drying. Sometimes the pulp is used as a material for composting, but often it is left to rot or thrown into fields and rivers, where it decays and creates pollution. It is also pretty common to make cascara tea out of the dried pulp, a practice that has been carried out for centuries in Java, Sulawesi and Sumatra.

Hendarto decided to come up with something different: coffee flour, which has far more applications than cascara. There is a complex process involved, but it generally involves drying and milling. The flour is gluten-free and has a brownish color, with a dark bittersweet cocoa taste. It can be used to make baked goods and pasta, or as a flavoring on its own. Compared to cereal flour, coffee flour has about half the fat, significantly more fiber and slightly more calcium, protein and Vitamin A.

Coffee flour is still a novelty in Indonesia, not many chefs or restaurants serve food that is based on this type of flour. Hendarto is convinced, however, that Indonesia will follow the same trend that is happening overseas as consumers become aware of its health benefits. His second waste product is even more uncommon, but it also has great potential. He has turned the parchment from husked green beans into briquettes that serve



—One of Hendarto's creations, a coffee liqueur with 30 percent alcohol content. He also manages to create coffee flour and coffee briquettes from coffee-processing waste.



—Hendarto has successfully refurbished a classic Engelberg huller machine that was previously unused at the Mengani coffee-processing facility.

as a combustible biomass material, a sustainable substitute for charcoal. He claims that coffee parchment briquettes typically last longer than biomass fuels that are created from wood.

Hendarto's coffee flour and briquettes clearly have some economic value, but money is not his ultimate goal. He simply doesn't want valuable materials to go to waste. Coffee plants must be pruned regularly to allow new branches and to encourage fruit production, thus leaving Hendarto with a problem of twig and leaf waste. He dealt with this by inviting local chefs in Bali and challenging them to create a dish from the leaf waste. The result was a delicious cooked salad that resembles a traditional Balinese dish called *lawar*, which is created from a mix of vegetable, coconut milk, herbs and spices.

Knowing how Hendarto treats his waste, one can be sure of the same great effort and care that he pays to processing his coffee. His green beans are mostly fully washed, benefitting from an abundant supply of fresh water coming from a spring that is located very close to his processing plant. The original founder of the plant, state-owned PT Perkebunan Nusantara XXVI chose the area precisely because of this spring. Hendarto says the high-quality water from the spring gives his coffee a somewhat cleaner after-taste that is sweeter compared with other coffees from Kintamani.

Although most of his coffee goes through the wet process, Hendarto also allocates some of it for natural or dry processing that involves fermentation. His one particular product, the Mengani Pinot



Noir, goes through 50 days of fermentation to create a unique wine-like cup profile. Unfortunately, there is a limited supply of this product, thus one buyer is only allowed to buy a maximum of ten kilograms per purchase. The tinkerer that he is, Hendarto has also tried fermentation using yeast and sugar, producing a coffee liquor with a 30 percent alcohol content.

It was partly because of these innovations and his careful treatment of waste that Hendarto earned an invitation from the State Palace to serve

his coffee products to President Joko Widodo and guests who attended the 72nd Independence Day celebrations in August 2017. The gig propelled Hendarto to fame, but he is by no means a newcomer. His coffee-trading company, Java Qahwa Nusantara, has been around since 2008. He was also one of the consultants whose insight helped formulate the Fine Robusta standards and protocols created by the Uganda Coffee Development Authority (UCDA) and Coffee Quality Institute (CQI). ●

—Unhusked coffee beans are dried inside a greenhouse at Klasik Beans headquarters in Gunung Puntang, West Java.



5

Community
Buzz

A Guild of Highly-Driven Enthusiasts

A community is only as strong as its members. Despite its relatively young age, the Barista Guild of Indonesia (BGI) is packed with highly driven individuals who collaborate and strategize to elevate the level of excellence in their profession. Every year, in collaboration with the Specialty Coffee Association of Indonesia (SCAI), the BGI holds regional and national events in search of new talent and creates stars in the process.

Stars matter. People look up to the stars to identify where they are and to decide where they will go next. Having achieved number-one spot in national competitions and having represented Indonesia in the annual World Barista Championships, people like Doddy Samsura, Yoshua Tanu and Muhammad Aga have earned the right to shine bright. These young gentlemen have demonstrated how someone can brew a meaningful life journey and a lasting career out of coffee.

In the era of third wave coffee, baristas are shouldering increasingly more complicated tasks. They are no longer confined only to the craft of making espresso beverages or brewing the perfect pour-over coffee. Nowadays, great baristas typically roast their own coffee beans to achieve the kind of flavor that they are looking for. This in itself involves a very complex process, which is why we often find people who focus solely on mastering roasting and nothing else. The jargon alone, such as Maillard reaction, exothermic reaction or hydroxymethylfurfural toxicity, is enough to discourage less committed wannabees.

Knowing how to roast is of course only half of the journey to achieving a desired flavor. The rest lies in a good understanding of how different coffee varieties, terroirs, elevations and microclimates affect coffee cherries and seeds. There are dozens of coffee-producing regions in Indonesia alone,

each with their own distinct natural endowments. These regions tend to have their own post-harvest processing methods, which include washed, semi-washed, *giling basah* or wet hull, honey, natural, wine process and more. All these choices matter greatly in determining what goes into the final cup. This is why serious baristas schedule regular trips to coffee plantations to meet farmers and processors in order to better understand how things are done at the upstream level.

Twenty-something Muhammad Aga is a shining example. He won the 2018 Indonesia Barista Championship (IBC) using beans from Isabella, a smallholder farmer in Simalungun regency, North Sumatra. He met her when visiting Lisa & Leo's Organic Coffee, a green-bean producer in Simalungun that has become a favorite among top independent roasteries in Jakarta. Through training, Lisa & Leo helped Isabella grow her coffee using methods that have zero tolerance of herbicides. Aga liked what he saw in Simalungun and decided to source green beans from Isabella. At the 2018 Indonesia Coffee Events, which hosted the 2018 IBC, Isabella was named winner in the Best Farmer category. She was present during the awards ceremony in Bali. Isabella said she had forged a close relationship that was more than supplier-client relation with the champion barista, calling him, "my son, Aga."



—The Indonesia Coffee Events, which is held annually, is the main avenue for product promotion as well as a place to create star baristas and brewers through competitions. In this photo, a crowd gathers to watch a participant in the 2018 Indonesia Barista Championship in action.

The journey of coffee from farm to cup definitely takes a great deal of care and effort, involving many trained individuals in the process. But there's another human element that may influence the cup: the customer. If coffee is the queen that no one wants to mess around with. Keeping the queen happy is paramount, and for that the barista has to have good attitude and an outgoing personality, things that may not come naturally to some. But the real purpose is not to act nice for the sake of being nice, it is more to do with the duty to become an educational resource for the customer. A knowledgeable barista is probably the best placed to tell stories about coffee, stories that may inspire more people to engage with the commodity and the craft that comes with it. This is particularly important in Indonesia, a major coffee producer whose citizens have largely ignored how valuable the commodity truly is to the local economy and culture. A barista can do a lot to teach the uninitiated how sweet a pure cup of coffee can be and the long heritage that comes with it.

The BGI was founded in July 2016 by likeminded individuals who share the same ideals. Yoshua Tanu, two-time IBC champion, was appointed chief. The idea of forming the barista association came from his conversations with industry veteran Mira Yudhawati, who is best known as Q Grader and certified sensory judge for the 2016–2018 World Barista Championships. Both agreed that

there had to be a community that would be responsible for doing coffee events, especially barista competitions.

“Competition is important for us because it's the focal point that drives excellence. Without competition everything sort of stagnates. Having many baristas competing, with a wide range of skillsets, is good. They serve as models for the rest,” said Yoshua.

Yoshua added that the BGI wanted to provide pathways for professional development, whether through competitions, seminars or courses. It wants to open new opportunities for baristas so they can explore different career options as well as learn from leaders and innovators who have achieved success.

“Most baristas still regard their profession as a short-term career. Some do it because it's trendy. But they feel they can't move on to do other things, apart from becoming the head of bar. You can achieve so much more than that. We can help them to learn about management skills, how to improve hospitality, customer service. This should help them to take the next step, not only in the coffee word, but also in other fields,” said Yoshua.

In its third year, the BGI has close to 500 members. With so many positive changes happening to Indonesia's coffee industry, the barista association is likely to further grow and to continue pushing the envelope of what it means to become a professional barista and to be a vital advocate of high-quality Indonesian coffees. ●

1

1. Joshua Tanu

Having won numerous national accolades and representing Indonesia three times at the WBC, Joshua Tanu is one of the most respected figures in Indonesia's coffee scene. Together with likeminded pioneers such as Mira Yudhawati and Irvan Helmi of Anomali Coffee, he initiated the Barista Guild of Indonesia, of which he is currently chairman. On top of being a community leader, the Jakarta-born and US-educated barista is also a shrewd businessman. He is a proud co-founder of Jakarta's leading third wave coffee shops: Common Grounds Coffee & Roastery and Sensory Lab, as well as the co-owner of the local franchise of Melbourne-based ST Ali.

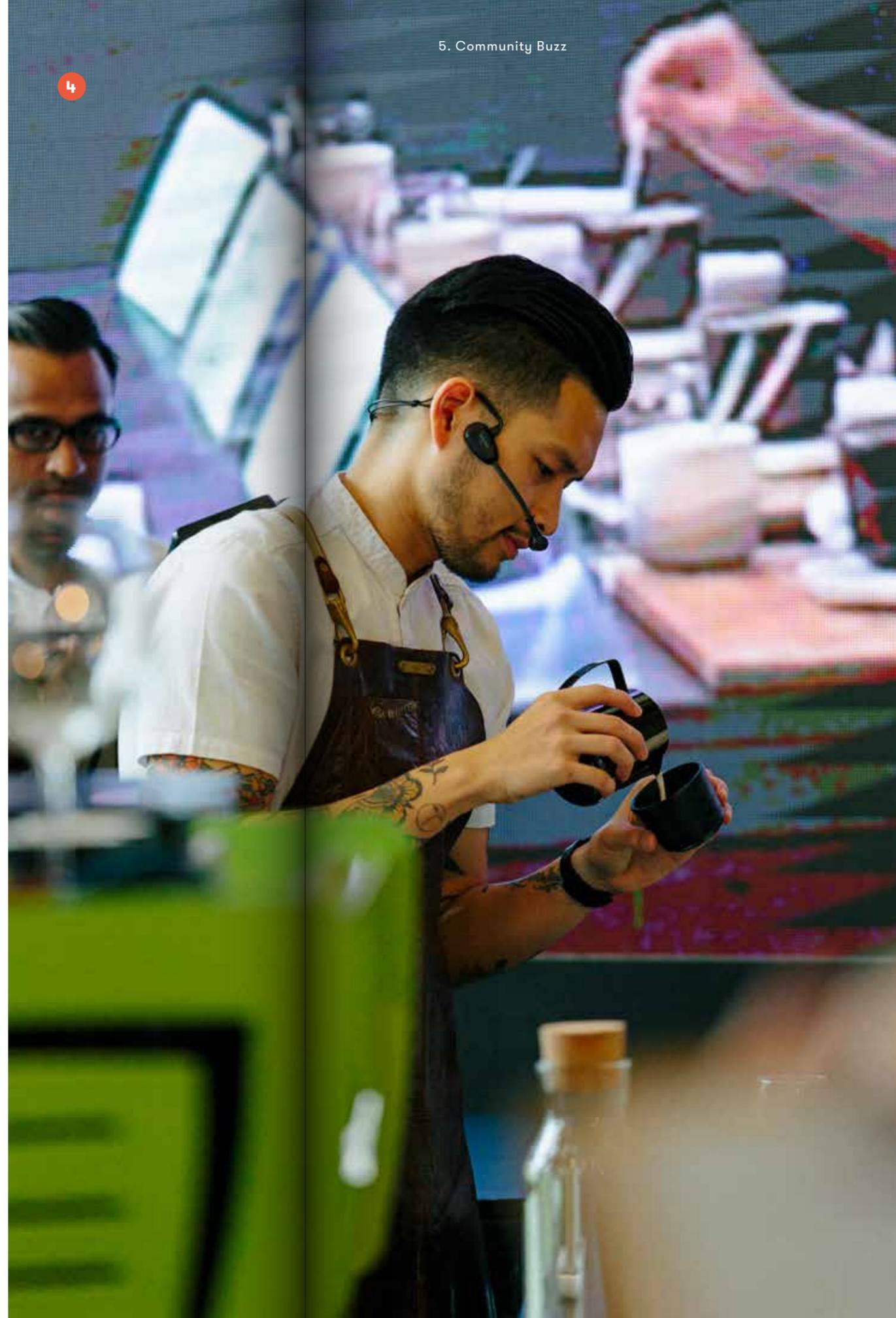
2. Muhammad Aga

As a barista, Muhammad Aga has it all. He is the winner of the 2018 Indonesia Barista Championship (IBC), which earned him the privilege of representing the country at the 2018 World Barista Championship (WBC) in Amsterdam. Together with partners, he co-owns an independent coffee roaster in Jakarta called S.M.I.T.H, brief for "shoot me in the head!" Thanks to his street cred as a barista with nearly a decade of experience, as well as his good looks, he was hired to play a cameo role in *Filosofi Kopi*, a motion picture that popularized the third-wave coffee culture in Indonesia. Aga's commitment to his craft goes beyond the art of serving the perfect cup, he has worked with farmers in Malang and Simalungun to improve the quality of their coffee produce. Admired by his legions of fans, Aga is a massive driving force in Indonesia's coffee movement.



2





3. Doddy Samsura

Doddy Samsura was perhaps among the first person in the country to earn the title of star barista after he won national competitions twice and represented Indonesia at the WBC in 2013. Then it was a big deal for the country considering that the last time an Indonesian participated was a decade before. He helped amp up One Fifteenth Coffee's reputation among third wave coffee enthusiasts when he served as a store manager. Claiming to be inspired by the work of educators, Doddy authored a book on how to brew and enjoy coffee titled *Ngopi ala Barista*, which was published in 2012. He now travels to share his knowledge of coffee making and entrepreneurship.

4. Michael Jasin

As a former model, Mikael Jasin frequently graces the pages of lifestyle publications, but he's more than just a pretty face. He came second at the 2018 IBC and was twice runner up at the Australian Coffee in Good Spirits Championship in 2015 and 2016. His professional experience includes head barista position for Melbourne-based Middletown Café until 2017 before moving back to Jakarta to join Common Grounds Coffee & Roastery and the local branch of ST Ali. He learned his coffee craft Down Under while studying for a double-degree in psychology and cinema and cultural studies at the University of Melbourne. He also has a post graduate degree in marketing from RMIT University.

—There is a strong sense of camaraderie among all stakeholders in Indonesia's coffee scene. Every year, coffee shop owners, baristas and enthusiasts alike volunteer to help out in hosting national and regional coffee events. In this photo, volunteers help prepare the stage for the 2018 IBC finals in Nusa Dua, Bali.

ICE 2018 INDONESIA COFFEE EVENTS

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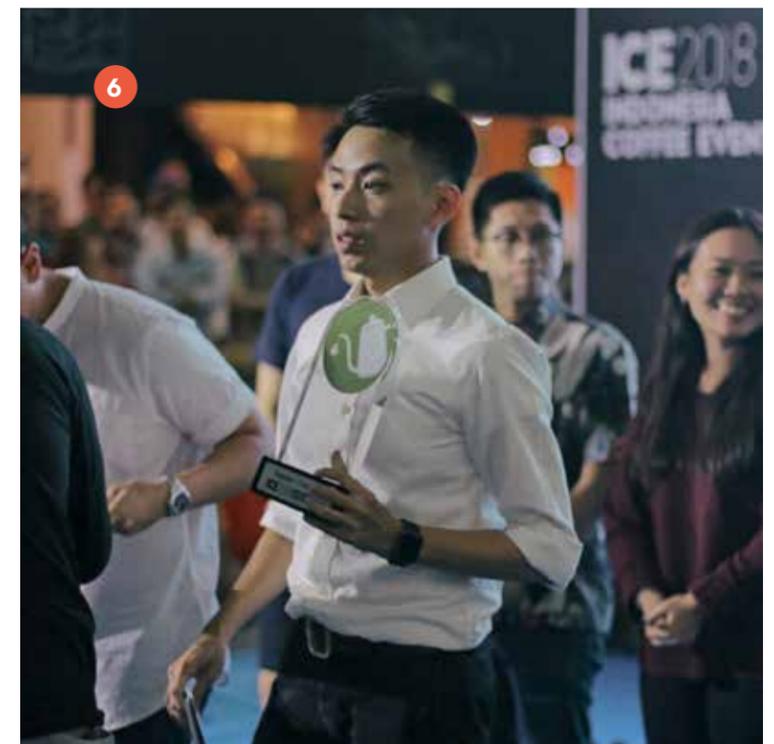


5. Yessylia Violin

Indonesia is not short of star women baristas. One of them is Yessylia Violin, a regular finalist at the IBC. In this photo, Yessy prepares her signature drink at the finals of the 2018 IBC, where she won third place after Muhammad Aga and Mikael Jasin.

6. Ryan Wibawa

Manual-brewing methods are taking Indonesia by storm thanks to the rise of third wave coffee. In this particular scene, Ryan Wibawa is a star. He is the first Indonesian to take part in the World Brewers Cup in 2016 and also the first Starbucks employee to participate in the event. He also won the 2018 Indonesia Brewers Cup, which earned him another shot at competing at the WBC within the same year in Dubai.





—Nine-year old Queenza Almira Omarxavi is a regular face at coffee-brewing championships. She commands respect from many senior brewers, particularly for her mastery of the Four-Six Method, a brewing technique that was made popular by 2016 World Brewers Cup champion, Tetsu Kasuya. In this photo, she is seen taking part in the third Bandung Brewers Cup, where she was the youngest participant.

The Headmaster Ritual

Indonesian coffee experts are torn between modernity and tradition. They have learned all the necessary protocols to evaluate quality, only to find that none of this matters when confronted with individual tastes, which in Indonesia's case are influenced by over 300 ethnicities. Those who have been around long enough understand that there is wisdom in keeping an open mind.

Adi Taroepratjeka has a big personality. He is fun, outspoken and outgoing, loved by the legions of coffee enthusiasts who have been inspired by his incredible stories and depth of knowledge. Adi is Indonesia's first Q Arabica grader instructor and also the co-founder of 5758 Coffee Lab, one of the three institutions in the country where professionals can obtain Q grader certification. The other two are the Specialty Coffee Association of Indonesia (SCAI) and Caswell's Coffee, which was recently acquired by Singapore-based Boncafé International.

A Q grader is someone who has completed a course in the Q Grader Coffee System, a system of language and protocols created by the California-based Coffee Quality Institute (CQI), a non-profit organization, that is meant to objectively analyze and communicate coffee quality. In a nutshell, a Q grader is an expert who can evaluate coffee and grade its quality, which ranges from commercial and premium, to specialty, and must achieve a minimum score of 80 out of 100.

Adi received his instructor certification from the CQI in Portland in September 2016. This marked an important milestone in Indonesia's specialty coffee industry because previously all instructors

for Q grader courses in Indonesia had to be hired from abroad. As of the writing of this book, there are 55 CQI-certified instructors in the world. Apart from Adi, Indonesia has another instructor, Resianri Triane from Caswell's. Having local instructors is important in more ways than one. First, it allows for more affordable courses. Second, courses can be held more frequently. Third, it overcomes cultural barriers that may hamper material delivery and increases the success rate of course participants in obtaining the certification.

Specifically, in Adi's case, his courses offer a host of other benefits for participants because of the fact that it is located in Bandung, the capital city of West Java province, home to some of the oldest and best coffee plantations in the country. Accommodation and transportation costs are generally lower in Bandung, but more importantly, course participants who come from out of town, or abroad, can benefit from trips to coffee farms and processing plants in surrounding villages such as Ciwidey, Pangalengan and Puntang. For the uninitiated, a pilgrimage to where coffee is grown and direct interaction with local farmers and cultures provide an experience and understanding that no classroom-based lectures alone ever could.



—In his travels through coffee-producing regions in the archipelago, Adi has often found himself in situations that redefine some of his preconceptions about coffee. Adi says he has found wisdom through keeping an open mind.



Adi himself is a master traveler. From 2011 to 2015 he hosted a local TV show called *Coffee Story*, which took viewers on a voyage to experience different coffee cultures and plantations from Aceh in the western part of the country to Papua in the east. In this coffee odyssey, Adi encountered people and situations that altered some of his preconceptions about coffee. As someone formally trained as a chef at the National Hotel Institute (NHI) and having been a barista since 2005, Adi was already accustomed to treating coffee as an artisanal foodstuff that required calculated preparation. He was also one of the lucky few to take part in the first ever Q grader course held by the SCAI, tutored by industry legend and CQI executive director Ted Lingle.

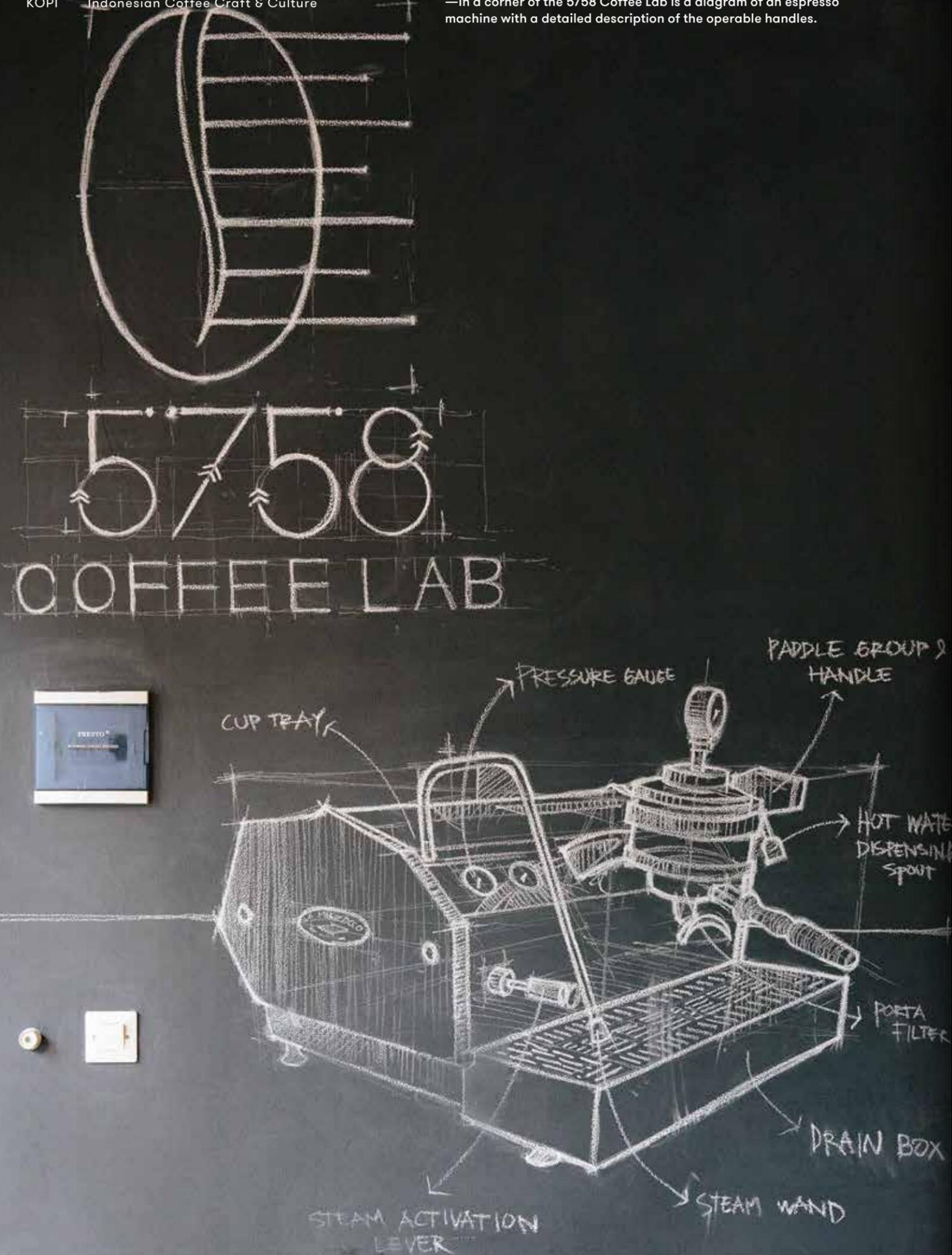
“I was sitting by Lake Tawar [Aceh]. The coffee was boiling in a black pot, heating on an old-fashioned stove. Not something you would find in an urban setting. But as I sipped the coffee, watched the lake and horses galloping in the distance, while munching on tiny bits of brown sugar, I would be lying if I said the coffee wasn’t amazing,” Adi said.

He remembered how he used to think that it was sacrilege to drink espresso with sugar, until his friend went to Italy and came back telling him that it was common for Italians to have it with sugar. “So, who says we shouldn’t drink coffee with sugar?”

In Mangkuraja, another Arabica-producing microregion in Sumatra, Adi had his first taste of durian-infused coffee. Durian is a fifty-fifty fruit, you either love it or hate it. To some it smells like onion mixed with turpentine and stale gym socks. Even to those who love it, mixing durian with coffee would appear highly unusual. The experience was quite an eye-opener for Adi. He happened to “really, really, like it.”

Some of his trips were stranger than others. In a coffee farm in Manggarai, Flores island, he witnessed coffee farmers carrying out a ritual where the local shaman would recite prayers and cut open a chicken to examine its entrails. This was done in order to find out whether the coming harvest would be a success or a failure. Knowing the latter would allow the farmers to better prepare.

—In a corner of the 5758 Coffee Lab is a diagram of an espresso machine with a detailed description of the operable handles.



—Tables are prepared for a cupping test in one of the classes at the 5758 Coffee Lab.

“Does this mean we are backward? Yes. But these are the realities that surround us. This country is brutally diverse. It can be rough on one side, but very fine on the other. There is probably a good reason for this diversity. My job in coffee is to satisfy coffee consumers by utilizing whatever I can find in my surroundings,” Adi said.

This willingness to listen and down-to-earth approach is probably what led him to rediscover the true value of *Coffea canephora* or Robusta coffee. Most specialty coffee aficionados tend to shun Robusta because of its association with poor-quality sachet coffee, unworthy to be included in any discussion about quality. But such a mind-set could be devastating to Indonesia’s coffee industry, according to Adi, as more than 70 percent of the country’s coffee production is Robusta. Speaking from experience, he said that if Robusta farming and green-bean processing were paid the same attention

as that given to specialty Arabica, it would produce equally compelling coffee.

“To some, Robusta is off-limits, but to us Robusta is something worth fighting for,” he said, referring to himself and his wife, Mia Laksmi, who is a certified Q Robusta grader. She was among the 11 participants in Indonesia’s first Q Robusta grader course in November 2011, which was also tutored by Ted Lingle. It was the first course to be held outside Uganda, where it originated in 2010.

Like Adi, Mia believes that the future of Indonesia’s coffee lies with Robusta. As a Q grader Mia sees a role for her in improving the quality of Robusta coffee by working with farmers as well as big companies that produce commercial coffee. In terms of taste, she thinks that given proper care, Robusta can offer a wide variety of taste characteristics.

“I remember when Adi brought back Robusta from his trip to Lamno in Aceh. I could taste traces of ripe fruit

in the coffee. That’s how I became very interested in Robusta. Later I found out, it was tradition among farmers in Lamno to only pick red coffee cherries during the harvest,” said Mia, referring to a practice commonly used in the production of specialty Arabica coffee.

Experts like Mia and Adi are indispensable for the future of Indonesian coffee. Q graders are essential not only as quality controllers for roasters and cafés, but also as partners to farmers. In the past five years, Indonesia has seen a rapid growth of professionals who have obtained CQI certifications, growing from roughly 100 in 2012 to more than 400 in 2017. These Q graders have become more visible to the general public of late through their participation as judges in regional and national barista and manual-brew championships. Some have even taken their expertise overseas by becoming certified sensory judges for the World Barista Championships. ●

—Coffee triangulation tests are conducted under red lights in a dark room to allow objective assessment. In these conditions, it is much harder to discern visual differences between coffee samples or particular ground coffee colors that indicate different roasting levels. In this photo, a team from Upnormal Coffee Roasters takes part in a triangulation test at 5758 Coffee Lab.



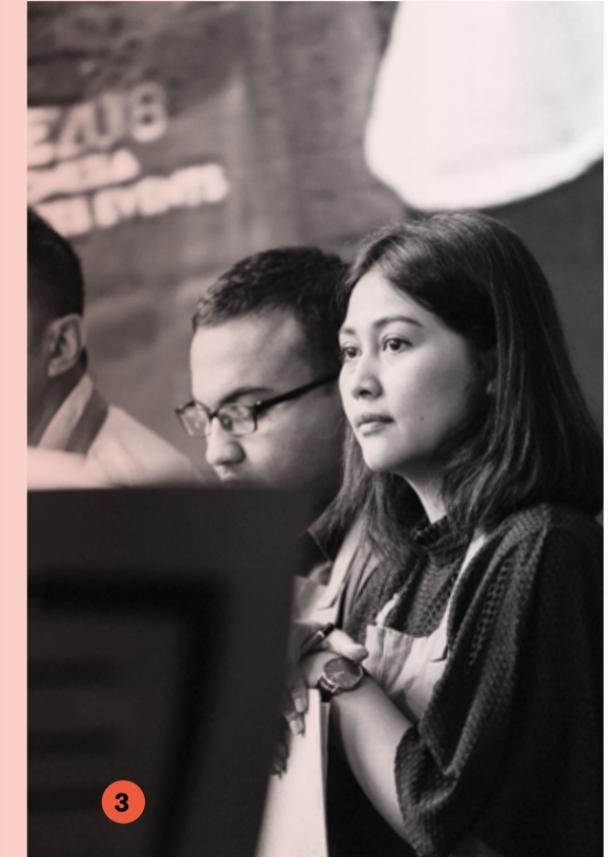


1. Resianri Triane is the second certified Q Arabica Grader instructor from Indonesia after Adi Taroepratjeka. Resi was actively involved in the Specialty Coffee Association of Indonesia before becoming a Q Grader and a training manager for Anomali Coffee. It was her interaction with farmers during her activity with the SCAI that inspired her to get more involved professionally with coffee. At present, Resi works as a training and education manager for Singapore-based Boncafe International, which recently acquired Jakarta-based Caswell's Coffee, one of the pioneering specialty coffee shops in Indonesia.



2. Hendri Kurniawan is the man behind the ABCD School of Coffee, where he aspires to change lives through coffee. He works with baristas, farmers, young entrepreneurs, even street kids to keep the coffee industry healthy, sustainable and moving forward. Having studied coffee and become a barista in Sydney in 1999, Hendri Kurniawan returned to Indonesia by the end of 2000, ran a coffee shop, and helped launch other coffee shops in Malang, Bandung and Jakarta. He is certified as a judge for all world championships under the World Coffee Events (WCE). As a representative of the WCE he also oversees national championships in many countries.

3. Mira Yudhawati is one of the most recognizable faces in Indonesia's coffee scene. She is one of the first Indonesian women to receive Q Grader certification from the Coffee Quality Institute and frequents national and regional barista and brewer championships as a sensory judge. Her expertise has also won international recognition. She is one of the three Indonesians who have received certification as judges for 2016–2018 WBC. As one of the co-founders of the Barista Guild of Indonesia, she is considered one of the leaders of the country's coffee community. As of 2018, Mira is the general manager of Boncafé Indonesia.



4. John Chendra comes from a family that has long been intertwined with coffee. He is the fourth-generation owner of Kopi Ujung, one of the oldest coffee shops in Makassar, the provincial capital of South Sulawesi. John has perfected his craft by obtaining barista and roaster certifications from the Specialty Coffee Association. He is also a certified 2016–2018 WBC sensory judge and a certified World Latte Art Championship visual judge. Through Small Feet Coffee School, he teaches coffee-brewing techniques, coffee cupping and barista basics.





6

After
The Third
Cup

Institutional Bedrock

Chaos often leads to order and structure. Amid persistent challenges that have hampered Indonesia's coffee industry, a number of institutions are charging ahead with new initiatives that are likely bring the industry to a new era, one that adheres to scientific methods, higher environmental standards and inclusive economic growth.



—To many professionals in Indonesia’s coffee industry, Yusianto is the face of the Indonesian Coffee & Cacao Research Institute (ICCRI), a center of excellence that has contributed much to the world of coffee since 1911.



Indonesian coffee experts often disagree about many things when it comes to coffee, but they certainly have one thing in common: they all know Yusianto, a senior researcher at the Indonesian Coffee and Cocoa Research Institute (ICCRI). This is a man who considers cupping 60 different single origin coffees in a day as “business as usual”. He was dubbed a “star cupper” by the U.S. Coffee Quality Institute (CQI) and became one of the first Indonesians to obtain Q Grader certification in 2009. The latter, however, is just a fancy title to a guy who has been studying coffee scientifically since 1988.

Yusianto, or Pak Yusi as most coffee experts call him, is easily the most recognizable figure in the ICCRI, certainly because of his reputation as a “coffee doctor”, but also because his long, sometimes red-dyed, beard and

his amazingly affable character. But he is not the only gem in the ICCRI, there are dozens of researchers dedicating their life to unlocking some of nature’s secrets through the study of coffee and cocoa. The ICCRI is blessed to have these researchers, as Indonesia is blessed to have the research institution, which has generated a wealth of knowledge for more than 100 years.

Previously known as the *Besoekisch Proefstation*, the ICCRI was founded on 1 January 1911 as one of the many Dutch institutions that focused on agricultural research, amid the emergence of new discoveries of coffee-processing methods. *Besoekisch* was the name of a regency under colonial rule that covered the areas now known as Banyuwangi, Bondowoso, Situbondo and Jember. *Proefstation* literally means testing station or laboratory.

—The ICCRI boasts some of the most extensive collections of Arabica and Robusta varieties in the world. Displayed in the photo are some of the more popular varieties in Indonesian plantations.

The ICCRI is important to Indonesia in more ways than one. First and foremost, it collects hundreds of coffee and cocoa varieties from Indonesia and abroad for the purpose of preserving diversity as well as creating new varieties, cultivars and hybrids. The aim is usually to create plants that are resilient to pests, have high fruit productivity and have desirable taste profiles. Millions of farmers, from Aceh to Papua, rely on the ICCRI for the supply of certified seeds as well as for training in farming and processing methods.

Specifically with regard to coffee processing, the ICCRI not only teaches farmers about the many varieties of wet and dry processing methods, which are fairly easy to acquire by studying materials from multiple sources from the internet or by learning from other farmers. The ICCRI also pushes the envelope by

teaching farmers about sustainable waste and energy management. At the ICCRI’s open laboratory, farmers can experiment with operating a biogas facility that can generate electricity from farm and household waste. They can also learn how to operate a highly effective coffee or chocolate seed dryer that is powered by solar energy. These two facilities are designed in such a way that farmers, perhaps the better-capitalized ones, can replicate.

Beyond processing, the ICCRI also provides training in commercial coffee production. Participants, whoever they are, can learn about coffee roasting and blending techniques, cupping and sensory skills, and the basics of starting a coffee-shop business. The participants can also purchase small-batch roasting machines that are made by in-house technicians at the ICCRI.

The institution does dabble in a lot of entrepreneurial activities in a bid to generate revenue, which has become necessary after it became financially independent from state-owned plantation holding company PT Perkebunan Nusantara XII. There has been talk about the ICCRI becoming a state-owned company on its own, which would allow it to engage in industrial-scale commercial activities. This, however, has not materialized. In the meantime, the institution has no option other than to get creative.

In 2016, the ICCRI launched the Coffee & Cocoa Science Techno Park, an initiative that proved to be pivotal in its survival and for public education. It opened up the ICCRI’s existing plantation laboratory to the public, allowing families and elementary-school students to tour around it on attractive buses that are

designed to appear as if they are made of trees and leaves. There is also a café that displays some of the ICCRI's best coffee and chocolate products, which are many times better than that which people in Jember normally find in traditional markets. The Park appears to be doing very well, as evident every weekend when it is jammed with visitors.

"Grown-ups will probably forget what they see and hear during the tour. But children won't, especially when they listen to the explanation from our guides while touring on the bus. These children will become our coffee and chocolate warriors in the future," Yusianto said.

The ICCRI has other tricks up its sleeve to survive. It plans to set up branches in regencies throughout the country that produce coffee or chocolate. These branches will serve as centers for seed distribution as well venues where farmers can access materials and training. At present, the ICCRI already has access to 100 regencies where researchers will conduct studies.

There are not many institutions like the ICCRI in Indonesia. It is exemplary in its ability to survive on its own, with very little support from the government. It is good to hope for government intervention, but there is simply no sense in waiting. Significant changes are taking place in the domestic consumption of coffee and cocoa in the country, led by an inspirational younger generation. There will be plenty enough roles for the ICCRI to fill.

We commend the ICCRI and other institutions that work for the betterment of Indonesian coffee. ♣

—The ICCRI opens its door to visitors every weekend in a bid to promote greater public appreciation of coffee and cacao. A tour bus carries visitors around an open laboratory where ICCRI researchers experiment with various planting methods and plant varieties.



—Overseas promotion of Indonesian coffee is one of the main activities of the Specialty Coffee Association of Indonesia (SCAI). In this photo, a minivan carrying an SCAI team arrives in Seattle as part of a roadshow across North America in 2018.



Excellence in Diversity

The Specialty Coffee Association of Indonesia (SCAI) intervenes in the development of Indonesian coffee by setting new standards in the quality of Indonesian coffee. Founded in 2007 with financial help from USAID and guidance from the CQI, the SCAI focuses on providing training and certification for local coffee professionals.

The SCAI held its first ever Q Grader certification class in 2009, producing graduates such as Adi Taroepratjeka of 5758 Coffee Lab, Mira Yudhawati of the Barista Guild of Indonesia (BGI) and Yusianto of the ICCRI, all of whom have played pivotal roles in revolutionizing how Indonesians consume and value coffee. As of the writing of this book, there have been 40 other Q Grader classes held in Indonesia with more than 400 participants.

Together with other professional associations and business sponsors, the association has also initiated events such as auctions and championships. From a series of auctions that has been held since 2010, a number of coffee varieties have gained the spotlight for their distinctive flavors and characteristics. A single-origin coffee from the hillsides of Mount Patuha in Ciwidey, West Java, won the highest bid in 2017 at Rp2 million per kilogram (about US\$140). It was the single most expensive coffee ever sold in a local auction.

The SCAI has also initiated the Indonesia Coffee Events (ICE), which has become the most prestigious coffee exhibition and also the main venue for

national barista, brewer and cupping championships. Winners are recognized not only with trophies and financial awards, but also by a support system to participate in world-level competitions. In recent years, the SCAI has joined the efforts by the Environment and Forestry Ministry to promote sustainable forestland management. Through a program called Coffee for Earth, the SCAI hires experts, who are often willing to work for free, to train farmers in land intensification, with the aim of increasing crop yields from 700 grams of green beans per tree annually, to two kilograms.

SCAI membership has expanded from initially just professionals in the downstream industry to including farmers' cooperatives that have a total membership of 8,000. These farmers contribute about 45 per cent of Indonesia's coffee output.

Taking inspiration from Indonesia's multitude of coffee varieties as well as origins, and the different cultures that grow the commodity, the SCAI is open to a diverse set of backgrounds and expertise that can help enrich its non-profit activities. Hence, the association's motto of "Excellence in Diversity".

—As a member of Sustainable Coffee Platform of Indonesia, Ayi Sutedja Soemali travels the archipelago to share his insights and experience in coffee farming. In 2016, his single-origin coffee from Mount Puntang won the highest score in a cupping test against other Indonesian coffees at an event hosted by the Specialty Coffee Association of America.



Training for Trainers

Bringing sustainability to the 300-year-old coffee industry is an undeniable challenge, yet the Sustainable Coffee Platform of Indonesia (SCOPI) has found its path by providing training and a nationally accepted curriculum for millions of farmers.

Despite the long history of coffee farming in the country, Indonesia trails behind Brazil, Colombia and Vietnam in terms of productivity. Local plantations can only generate roughly 600 kilograms per hectare on average, far below the ideal average two tons per hectare. This leads to low farmer income and eventually poor coffee quality as farmers struggle to raise capital in order to implement some of the best practices in farming and processing.

SCOPI aspires to change the situation for the better by deploying training-for-trainers programs in 11 provinces. As of 2017, the association employed 123 master trainers who have managed to disseminate methods of improving production quality and quantity among 40,000 Robusta farmers. Robusta farmers are the priority because they produce more than 70 per cent of Indonesian coffee annually.

Arabica growers, however, are not left out. SCOPI currently has 61 master trainers for courses on

Arabica farming and processing. One of them is Ayi Sutedja, a popular farmer from Bandung, whose single-origin coffee from Mount Puntang in West Java won a cupping test among Indonesian coffees cupped by the Specialty Coffee Association of America in 2016. With a growing interest in specialty-grade Arabica coffee, SCOPI plans to unveil more programs in the future.

All training material provided by SCOPI is prepared in collaboration with Indonesia's Agriculture Ministry and the Global Coffee Platform (GCP), an organization that represents the interests of more than 150 companies and organizations from different countries. The GCP is a SCOPI donor along with UTZ, the Ford Foundation and Rikolto.

SCOPI's training aims to prepare farmers to meet global certification on sustainability standards from institutions such as UTZ, Rainforest Alliance and Fair Trade so that Indonesian coffee can obtain greater market access as well as higher trade value in global markets. 🍷

A Friend at the Top

Something different is brewing in Indonesia's creative scene. Artists, designers, chefs, baristas and many other creative professionals now have a powerful ally in the government. Under President Joko Widodo, the government has created a new institution, Badan Ekonomi Kreatif (Bekraf), which focuses solely on developing the potential of the country's creative economy. The agency was previously a department within the ministries of trade and tourism. It now reports directly to the President, who clearly has great interest in the arts and cultural products.

Since its inception in late 2014, Bekraf has launched initiatives to help creative individuals and business startups to gain access to, among other facilities, project financing, capacity-building programs, product research and development, and overseas market penetration. Bekraf works with a number of public and private institutions to develop a total of 16 creative sectors, of which the culinary sector is one of the most important.

Within the culinary sector, coffee is an easy choice for Bekraf to focus on. Although Indonesia is well established as the world's fourth-largest coffee producer, domestic coffee consumption, at 1.2 kilograms per capita, is still well below non-producing countries such as Finland and the United States with 12 kilograms and 4.2 kilograms, respectively. Bekraf seeks to play a role in filling this gap by promoting coffee consumption through events and publications.

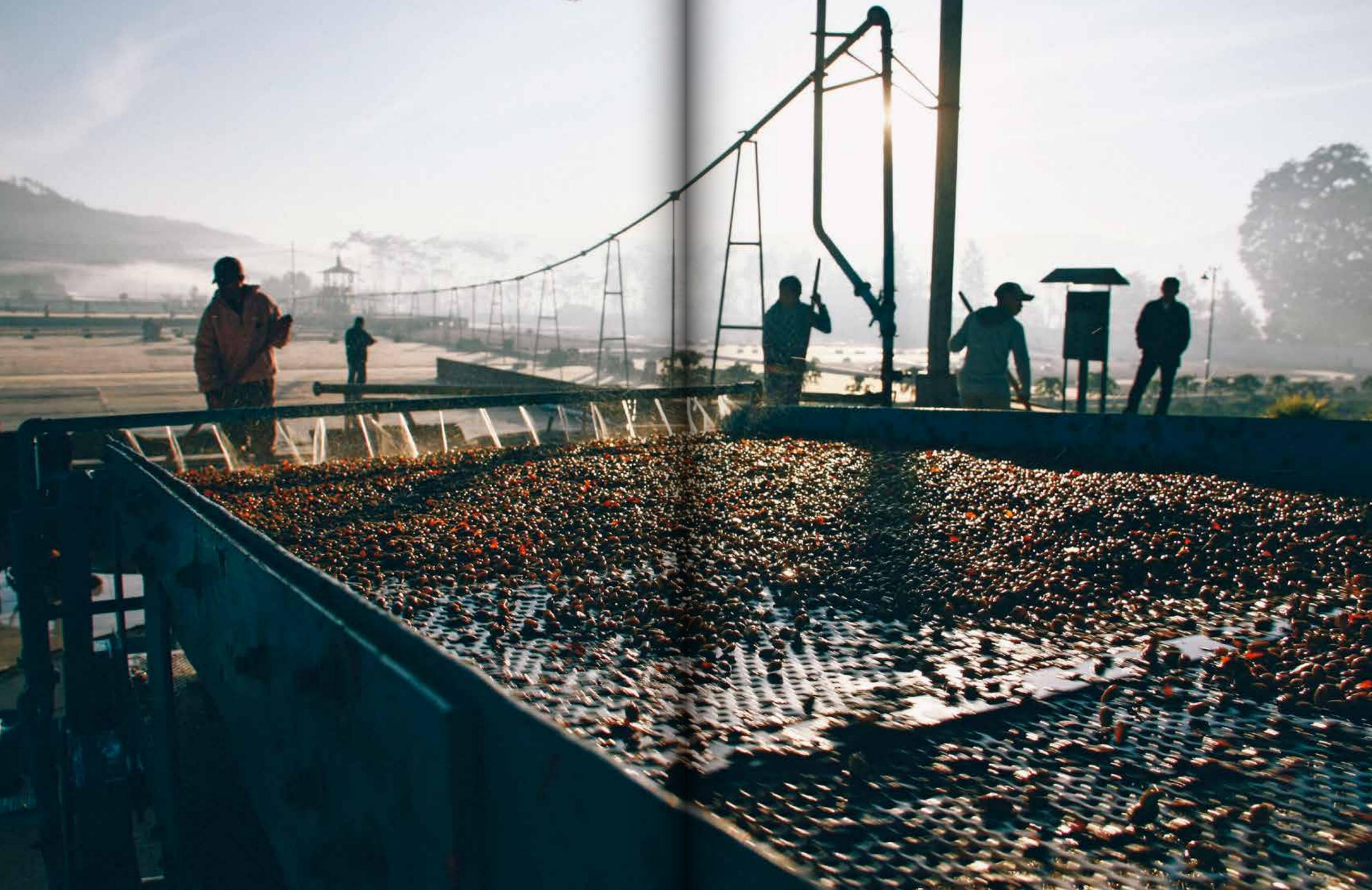
Beyond promotional activities, Bekraf also works with private partners to hold training and certification programs for baristas. The purpose is simply to set standards of excellence and professionalism within the industry so that customers can better appreciate the superb quality and variety of Indonesian coffee. The agency also helps product innovators by providing coaching and technical assistance for

registering patents. Many stakeholders within the industry regard the program as a breakthrough in overcoming technical and financial difficulties in intellectual property-rights registration.

In early 2018, Bekraf launched a new initiative that aims to help local coffee business champions expand overseas. In partnership with the Specialty Coffee Association of Indonesia (SCAI), Bekraf invited a group of Indonesian coffee entrepreneurs on an 11-day tour across the US and Canada to learn about how the coffee ecosystem works within these countries. The initiative was also designed to foster potential joint ventures between Indonesian and foreign coffee companies.

Although most of Bekraf's activities focus on the development of downstream businesses, the agency also has a number of programs to promote upstream activities. Among others, it provides assistance to coffee-producing regions in the country to obtain Geographical Indication (GI), a globally recognized system of names and signs to identify the geographical origin of a specific agricultural produce, including its characteristics.

Coffee enthusiasts have thoroughly welcomed Bekraf's involvement in their world. They see it as a positive force in an industry that is undergoing significant change with the rise of the era of third-wave coffee. ●



Epilogue

Change is the only constant in life. Throughout history, Indonesians have redefined and reinvented their interactions with *kopi*. Colonialism and industrialization were two of the most powerful forces that shaped this interaction in the past. This is no longer the case. A new generation of farmers, entrepreneurs and professionals are taking this interaction in a new direction, one that is characterized by a greater sense of autonomy and an incredible commitment to quality.

Coffee is no longer seen simply as an export commodity or a vehicle for caffeine delivery. The act of growing, processing and brewing coffee has evolved into an art form that requires high levels of craftsmanship and dedication. An entirely new world of coffee culture has been born, a world that promises a more exciting future for all stakeholders involved, from those toiling in the lush Indonesian highlands to the baristas who brew the perfect cup.

While charging full speed into the future, it is wonderful to see how young coffee enthusiasts are also mindful of local customs and traditions that have influenced how coffee has been treated in the past. They are adopting a variety of old methods and sensibilities in their work, realizing that the best practices that come from abroad do not always fit the Indonesian context, either in terms of the social or the natural environment. There is definitely wisdom from the old world that is worth keeping, a stepping stone toward creating new innovations and building distinct identities in this increasingly monotonous global lifestyle.

Equally relevant, some of the new changes in the coffee landscape are about the environment. Key players in Indonesia's coffee world now realize that the drive toward achieving the highest possible coffee quality will not be successful without adopting sustainable land and forest management. Some farmers and producers are already leading the charge, actively engaging with communities in disseminating all the necessary skills and know-how. To them, Indonesia owes an enormous amount of gratitude.

Sharing is the operative word here. The path to a glorious future is never easy. It is therefore important for all stakeholders to come together and contribute whatever they can for the benefit of the many. Studies have shown us that Indonesia's domestic economy has massive consumer potential that is still largely untapped. There is definitely room for every player, both large and small, to grow and prosper.

As a government agency that aspires to the betterment of Indonesia's creative industry, we commissioned this book to share some of the notable accomplishments achieved by Indonesia's coffee warriors in the past and present. We hope their work will inspire more people to get involved in the creative process of developing Indonesia's many natural endowments, of which coffee is just one of a long list of blessings that our great archipelago has to offer.

Finally, I would like to thank all who were involved in the creation of this masterpiece.

— Triawan Munaf

CHAIRMAN OF INDONESIA AGENCY OF CREATIVE ECONOMY





Our special tribute to Bondan Winarno who passed away in November 2017 after making important contributions to this book. This was the untimely end to a long and productive career as a journalist, writer, television personality, and renowned authority on the culinary arts of Indonesia. This book will carry his passion for Indonesia's culinary heritage far into the future.

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