

Galeri Indonesia Kaya

Galeri Indonesia Kaya is a cultural edutainment space sponsored by the Bakti Budaya Djarum Foundation, offering a digital and interactive showcase of Indonesia's rich cultural heritage. Located in Grand Indonesia, this gallery presents traditional musical instruments, toys, costumes, and information on Indonesian cuisine, tourism, traditions, and arts, all packaged in a digital, interactive format.

This venue offers a modern, enjoyable, and easy way to learn about Indonesian cultural traditions for free. It includes a 150-seat auditorium that hosts cultural performances such as theater, music, film screenings, cultural discussions, seminars, and workshops at no cost. Artists looking to use the auditorium can do so without any rental fees.

Every weekend, Galeri Indonesia Kaya features a variety of cultural performances by Indonesian artists, both emerging talents and established figures in the art world.

Taman Indonesia Kaya

Taman Menteri Soepeno in Mugassari, Semarang, is being transformed into a new public space with facilities for performance arts and cultural exhibitions, renamed Taman Indonesia Kaya. This initiative, a collaboration between the Bakti Budaya Djarum Foundation and the City Government of Semarang, dedicates the park to the community and Indonesia's performing arts scene.

The Djarum Foundation, having previously established Galeri Indonesia Kaya in Jakarta as the first and only public space in Indonesia that combines educational concepts with digital multimedia to introduce Indonesian culture, sees the importance of public spaces for community activities and as a creative space for artists around Central Java.

Located in the heart of Semarang, the park is widely used by the community for relaxation and relief from daily work routines. The conversion of Taman Menteri Supeno into the first cultural park in Central Java will feature an outdoor theater stage as a platform for expression for theater artists and performers. The performances at Taman Indonesia Kaya, which will be provided free of charge, include theater shows and other interesting performances.

Once completed, Taman Indonesia Kaya, built by the Bakti Budaya Djarum Foundation, will be donated to the Semarang City Government. This open-air performance space is expected to accommodate both the creative output of theater artists and the enjoyment of theater art enthusiasts.

Naniura: The Delicious Heritage Dish from North Sumatra

Naniura is a culinary gem from the Batak Toba people, originating from the Toba, Danau Toba, North Tapanuli, Samosir Island, and Humbang Hasundutan regions in North Sumatra. Known as the Batak version of sashimi, Naniura is a traditional dish made from fresh carp marinated in a mixture of lime juice and spices, which "cooks" the fish without heat.

Historically, Naniura was so revered that it inspired the creation of a local song titled "Tabo Do Dekke Naniura," which translates to "The pickled fish tastes delicious." This song celebrates the unique taste of this dish, which combines sour, savory, and fresh flavors in a delightful blend that captivates the palate.

According to the scholarly article "Introducing Na Niura Batak Traditional Food as an Appetizer Dish" by Maria BF Manalu in the "Panorama Nusantara Journal," Naniura is defined in Batak language as "fish that is not cooked." Despite being raw, the fish does not develop an unpleasant smell due to the acidic marinade of jungga lime juice, which also softens any fine bones in the fish. Unlike other traditional Batak dishes like naniarsik or saksang, Naniura is readily available in Batak restaurants (lapo) and is often served as a home dish accessible to everyone.

Traditionally, Naniura was a special dish, often served as an offering to kings, and not everyone was skilled in its preparation. Although the process of making Naniura is not complicated, it requires 4 to 6 hours for the fish meat to cure evenly through marination with jungga lime juice.

The primary ingredient for Naniura is fresh carp or tilapia, chosen for their size to ensure even curing. The dish does not use modern cooking spices but rather a blend of traditional spices including andaliman (a native Batak spice similar to Sichuan pepper), jungga lime, shallots, red chili, garlic, turmeric, candlenuts, ginger, galangal, and kecombrang.

Andaliman, known scientifically as *Zanthoxylum acanthopodium*, is crucial in Naniura preparation. Rich in Vitamin C and E, andaliman not only flavors the dish but also boosts immunity. Similarly, jungga lime is essential for eliminating fishy odors and "cooking" the fish with its strong acidity. Visually, jungga limes resemble kaffir limes but are smaller and rounder.

Another key ingredient is kecombrang, also known as torch ginger, which adds a distinctive aroma that also helps neutralize the fishy smell. Kecombrang is widely used in Sumatran cuisine for its aromatic properties.

Naniura is typically served as a main dish, its zesty, savory, and refreshing taste making it a popular choice among the Batak people, especially those living away from their homeland. For

travelers visiting Lake Toba, trying Naniura at local eateries while enjoying the local song about the dish enhances the culinary experience, making it memorable and often repeated.

For those curious about this Batak-style sashimi but unable to visit its region of origin, here is a recipe to try at home.

Naniura Recipe

Ingredients:

1 kg carp, cleaned
2 tsp salt
10 tbsp jungga lime juice
For the Sambal:

150 g steamed kecombrang
1½ tbsp andaliman
½ tsp salt
Spices, roasted until cooked:

150 g shallots
50 g candlenuts
50 g skinless peanuts
15 curly red chilies
3 cm ginger
3 cm turmeric

Preparation:

Make a slit along the fish's back without cutting through completely to open it up. Remove any bones attached to the flesh.

Place the fish on a serving dish, rub with 6 tbsp of jungga lime juice. Cover with plastic wrap and refrigerate for 6 hours.

Make the sambal by finely grinding the kecombrang, andaliman, salt, and roasted spices. Mix in the remaining lime juice.

Remove the fish from the refrigerator, coat with the sambal, and serve chilled.

Enjoy the unique taste of Naniura, the Batak-style sashimi.

Rendang: The Culinary Gem from the Minang Highland

Rendang is not only a delicious dish from the Minangkabau region of West Sumatra, Indonesia, but also a culinary representation of the Minang people's philosophical beliefs. This dish is renowned not just in Indonesia but globally, and it is made by slowly cooking beef (or occasionally chicken, lamb, or buffalo) until it becomes tender in a rich and spicy coconut milk mixture. The cooking process can take up to several hours, resulting in a complex fusion of flavors and a texture that is uniquely satisfying.

According to the article "Rendang: The Treasure of Minangkabau" from the Journal of Ethnic Foods (December 2017), rendang was originally a method to preserve meat in the tropical climate before refrigeration was available. The technique evolved from an Indian curry-like dish introduced by traders, which the Minangkabau people adapted to use local spices and cooking methods.

The name "rendang" is derived from the Minangkabau language term *randang* which means 'slow cooking'. It refers to the traditional method of *marandang*, indicating the slow cooking process used to gradually reduce the coconut milk. This method of cooking is intended to allow the ingredients to absorb the flavors over time, achieving a harmony of spicy, savory, sweet, and umami tastes.

Historically, rendang has been known since around 1550, as noted in the Jantra, Journal of History & Culture. It was a practical dish for Minangkabau people who traveled a lot, providing a durable source of nutrition. Traditionally, rendang was packed in banana leaves, which added a distinctive flavor and helped preserve the food during long journeys.

Rendang is deeply ingrained in Minangkabau culture, often served during ceremonial occasions such as traditional weddings and communal feasts known as *Bajamba Gadang*, as well as during the *Pesta Ratok* mourning rituals. It is traditionally cooked by men, highlighting its importance in Minangkabau society.

The primary ingredients of rendang include:

Dagiang (beef), symbolizing prosperity provided by maternal uncles and mothers in Minangkabau society.

Karambia (coconut), representing the knowledgeable and influential elders in the community.

Lado (chili), symbolizing the religious and spiritual guidance provided by Minangkabau clerics.

Various spices representing the collective cultural heritage of the Minangkabau people.

Rendang's preparation is a meticulous and philosophical act that embodies patience, wisdom, and perseverance — virtues highly regarded in Minangkabau culture. This dish requires careful

heat management and continuous stirring to prevent burning, teaching the cook the value of attentiveness and persistence.

Over time, rendang has evolved and can now be made with variations including chicken and vegetarian versions using tofu, tempeh, or mushrooms. It has spread across Sumatra and beyond, largely due to the Minangkabau diaspora, becoming a beloved dish in many parts of the world.

Rendang Recipe

Ingredients:

- 1 kg beef, cut into cubes
- 2.5 liters of medium-thick coconut milk
- 5 lemongrass stalks, bruised
- 1 turmeric leaf, tied into a knot
- 15 kaffir lime leaves
- 2 pieces of tamarind (asam kandis)
- Spice paste (ground together):

- 250 g red chili
- 200 g shallots
- 7 cloves garlic
- 3 cm piece ginger
- 3 cm piece galangal
- 1 tbsp salt

Method:

Place the beef in a thick-bottomed pan.

Add the ground spices, coconut milk, lemongrass, turmeric leaf, and kaffir lime leaves, stirring well to combine. Cook over medium heat, stirring occasionally, until it comes to a boil.

Reduce the heat and simmer, stirring occasionally, until the coconut milk thickens.

Add the tamarind pieces and continue cooking until the meat darkens and the oil separates from the coconut milk.

Serve warm, ideally with steamed rice.

Enjoy the rich and complex flavors of this traditional Minangkabau dish, and appreciate the deep cultural history that rendang brings to your table.

Pempek: The Savory Delight from Palembang

Pempek, a distinctive culinary specialty from Palembang, South Sumatra, Indonesia, is beloved for its unique taste and texture. Known also in some regions as "empek-empek," this dish consists of fishcake delicacies that are deep-fried and served with a rich and spicy vinegar-based sauce called "cuko."

Pempek is made from a dough comprising finely ground fish, typically mackerel or tenggiri, combined with tapioca flour and seasoned with salt and garlic. The mixture is then shaped into various forms, with the most popular being Pempek Kapal Selam, which includes an egg in the middle, and Pempek Lenjer, long and cylindrical in shape.

The history of Pempek dates back to the influence of Chinese and Indian cultures, which introduced fishcake and curry dishes to the Indonesian archipelago. The local adaptation led to the creation of a dish that suited the tropical climate and local tastes. The vinegar-based sauce, cuko, is made from palm sugar, chili, garlic, and vinegar, giving the dish a delightful contrast between the savory fishcake and the tangy sauce.

Pempek Recipe:

Ingredients for Fishcake:

- 500 grams of mackerel or tenggiri fish, finely ground
- 200 ml of water
- 250 grams of tapioca flour
- 25 grams of all-purpose flour
- 2 teaspoons of salt
- 4 cloves of garlic, minced
- 4 large eggs (for Pempek Kapal Selam)
- Oil for deep frying

Ingredients for Cuko (Sauce):

- 1 liter of water

200 grams of palm sugar, finely shaved
50 grams of tamarind pulp
10 bird's eye chilies, finely chopped
6 cloves of garlic, finely minced
1 teaspoon of salt

Preparation:

For the Fishcake:

1. Mix the ground fish, garlic, and salt. Gradually add the tapioca and all-purpose flour to the fish mixture, alternating with water, until the dough is smooth and elastic.
2. Shape the dough according to the type of Pempek being made. For Kapal Selamat, encase an egg within a portion of the dough. For Lenjer, form the dough into long cylinders.
3. Boil the shaped dough in hot water until they float to the surface, then remove and allow to cool.
4. Deep fry the boiled Pempek until golden brown.

For the Cuko:

Combine all ingredients in a saucepan. Bring to a boil, then simmer until the sauce thickens slightly and the flavors meld together.

Serving:

Cut the fried Pempek into bite-sized pieces.

Serve with the warm cuko sauce and a side of sliced cucumbers for a refreshing contrast. Pempek not only serves as a delicious snack or meal but also represents a rich cultural heritage. It's a dish that embodies the flavors of Palembang and is a must-try for anyone visiting the region or exploring Indonesian cuisine.

Kerak Telor: A Culinary Gem from Betawi

Kerak telur is a quintessential Betawi (Jakarta's indigenous ethnic group) snack that embodies the rich cultural tapestry of Indonesia's capital. Often associated with the festive atmosphere of the Jakarta Fair and other local celebrations, this dish holds a special place in the culinary heritage of Jakarta.

The Origin and Culture of Kerak Telor

Kerak telur was traditionally made and sold during colonial times, originating from the kitchens of Betawi residents in areas such as Menteng during the VOC (Dutch East India Company) era. It was initially created by adapting the Dutch-style omelette but using local ingredients like glutinous rice and coconut, making it uniquely Betawi.

The dish represents a culinary evolution from the interactions between the native Betawi people and various foreign influences, including Dutch and Portuguese, reflecting the historical significance of the Sunda Kelapa port as a melting pot of cultures.

Ingredients and Preparation

The base of kerak telur is made from glutinous rice, which is cooked first until it's half-done. Then, it's mixed with a beaten egg—either duck or chicken or a combination of both to achieve the right balance of moisture and flavor. Duck eggs are favored for their richer taste. The mixture is then seasoned with shallots, dried shrimp (ebi), and coconut, enhancing its savory-sweet profile. The key to its unique preparation is the cooking technique, where the mixture is cooked slowly over a charcoal fire in a small wok, then the wok is inverted to cook the top until crispy and golden brown.

Serving Kerak Telor

Kerak telur is typically garnished with fried shallots and serundeng (spicy fried coconut flakes), which add a delightful crunch and a boost of flavor. The dish is best enjoyed hot, straight from the wok, making it a popular street food that captures the essence of Jakarta's street food scene.

Philosophical Significance

Beyond its delicious taste, kerak telur also carries a deeper philosophical significance. It represents the blending of various cultural elements into a harmonious dish, much like the diverse communities of Jakarta coming together to form a vibrant metropolis.

Recipe for Kerak Telor

Ingredients:

200g glutinous rice, soaked overnight
150ml water
4 duck eggs
50g dried shrimp (ebi), ground
4 tbsp fried shallots
1 tsp salt
Oil for frying
For the serundeng:

100g coconut, grated
1 tbsp coriander seeds, crushed
1 tsp salt
2 tbsp sugar
5 kaffir lime leaves, finely chopped

Preparation:

1. Rice Base: Cook the soaked glutinous rice with water in a frying pan until half-done.
2. Mix: In a bowl, mix the half-cooked rice with one duck egg, ground dried shrimp, fried shallots, and salt.
3. Cook: Heat a small amount of oil in a wok. Pour the rice and egg mixture into the wok, spreading it evenly. Cook over low heat until the bottom is crispy and golden.
4. Invert: Carefully invert the wok over the flame to crisp up the top.
5. Serundeng: While the kerak telur is cooking, toast the grated coconut in a dry pan, add the coriander, salt, sugar, and kaffir lime leaves. Cook until golden brown and fragrant.
6. Serve: Slide the kerak telur onto a plate, sprinkle with serundeng and more fried shallots. Serve hot.

Kerak telur is not just a meal; it's a cultural experience that brings to life the history and diversity of Jakarta. It remains a beloved dish that continues to be a testament to the city's rich culinary and cultural heritage.

Nasi Tutug Oncom

Located in the southeastern region of West Java, Tasikmalaya, often referred to as the Pearl of East Priangan, is also dubbed the Delhi of Java due to its hilly landscape, which is estimated to include 3,647 hills, resembling the city of Delhi in India. Famous not only for its beautiful nature, Tasikmalaya is also known for Mount Galunggung, which erupted significantly in 1822. Moreover, the city is renowned for its umbrella and beautiful sandal crafts, as well as nasi tutug oncom. While also available in other Sundanese restaurants, nasi tutug oncom is a special culinary treat from Tasikmalaya.

Nasi tutug oncom, a distinctive Tasikmalayan dish, consists of rice and processed oncom seasoned with kencur, a hallmark of its flavor. The term “tutug” in Sundanese means “to pound,” reflecting its preparation process. The oncom is pounded into coarse grains and then sun-dried for about a day. Once dry, it is seasoned with ingredients like shallots, a bit of sugar and salt, garlic, and kencur, then cooked or grilled until done. The seasoned oncom is then pan-fried or grilled, finely pounded, and sprinkled over warm rice to serve.

The combination of savory and slightly salty flavors of nasi tutug oncom is further enhanced when eaten with sambal goang made from green rawit chilies mixed with a bit of salt and flavor enhancers. Accompaniments like fried chicken, salted fish, omelet, and sliced cucumber further complete the deliciousness of nasi tutug oncom. Don't forget to add fried shallots on top to make this dish even more aromatic and appealing.

Surprisingly, nasi tutug oncom, sometimes priced high in Sundanese restaurants, was originally a dish for the lower class during the 1940s under the New Order regime. According to Helmy Sudajana, the owner of a nasi T.O. Rahmat restaurant quoted by Kompas.com, nasi tutug oncom was once a staple for the lower class, making it necessary to mix rice with oncom to increase the portion size.

Oncom itself is an affordable and easily obtainable ingredient. Made from soy pulp, sometimes from peanut press cake leftovers from oil extraction and fermented similar to tempeh processing. Although made from leftover soy, oncom is high in carbohydrates and protein. As per the Proximate Analysis and Organoleptic Properties of Red and Black Alternative Oncom published in the Chemistry & Chemical Education Journal, Vol. 1, No. 1, April 2016, oncom typically lasts only 1-2 days at room temperature before it spoils, making it best consumed fresh.

The delicious nasi tutug oncom, once a humble meal, has now risen in status and can be enjoyed warm at any time at home with loved ones. However, if you want to experience nasi tutug oncom in its hometown, the beautiful landscapes of Tasikmalaya with thousands of small hills will undoubtedly enhance the flavor sensation. Want to try making it at home? Here's the recipe, enjoy your culinary adventure.

Recipe: Tutug Oncom

Ingredients:

For Nasi Tutug Oncom:

6 tbsp cooking oil
150 g red oncom, roughly chopped
1 tsp salt
500 g cold white rice
Spices for Nasi Tutug, grind into a paste:

8 shallots
4 cloves of garlic
5 cm kencur
2 red curly chilies
1/4 tsp grilled shrimp paste
For frying chicken, tofu, and tempeh:

Cooking oil
3 lemongrass stalks, bruised
3 bay leaves
1.5 liters water
1 whole chicken (900 g), cut into 4 parts
150 g tofu, cut into 4x4 cm cubes
150 g tempeh, cut 1.5 cm thick

Yellow spice paste:

20 shallots
10 cloves garlic
6 candlenuts
5 cm grilled turmeric
5 cm galangal
3 cm ginger
1 tbsp coriander
2 tsp salt
1 tsp sugar

Accompaniments:

1. Sambal terasi (chili paste with fermented shrimp)
2. Fresh vegetables (lalapan)

Preparation:

1. For Nasi Tutug Oncom: Heat oil in a pan, sauté the spice paste until fragrant. Add oncom and salt, mix well. Add white rice and stir quickly until evenly distributed. Cook until the rice is smoking. Remove from heat and set aside.
2. For fried chicken, tofu, and tempeh: Heat 6 tbsp of oil in a pan, sauté the yellow spice paste with lemongrass and bay leaves until fragrant. Add water and bring to a boil. Add chicken and cook until tender. Remove and set aside. Add tofu and tempeh, cook until flavors are absorbed. Remove and drain.
3. Fry the chicken, tofu, and tempeh pieces in hot oil until golden brown. Remove and drain.
4. To serve: Place nasi tutug oncom on a serving plate, accompany with fried chicken, tofu, and tempeh, along with sambal terasi and fresh vegetables.

Gudeg Jogja

Gudeg is synonymous with Yogyakarta, and Yogyakarta with gudeg. It seems predestined that Gudeg and Jogja are intertwined. A visit to Yogyakarta is incomplete without tasting its signature dish, gudeg. Originally a simple dish of young jackfruit and coconut milk, it is now often served with additional items such as spiced boiled eggs, krecek (spicy cow skin stew), chicken opor, tempe bacem (sweet fried tempeh), tahu bacem (sweet fried tofu), and areh (seasoned thick coconut cream), presented on a banana leaf. This iconic culinary symbol of Yogyakarta is readily available morning, noon, or night. Not only in upscale restaurants, gudeg is also sold by vendors in markets or by street food vendors and can be enjoyed while sitting on the ground, soaking up the atmosphere of Jogja.

Who would have thought that gudeg, a culinary hallmark of this student city, was originally made by workers during the construction of the Mataram Kingdom in Alas Mentaok? According to National Geographic, back in 1500 when the Islamic Mataram Kingdom was first established around the Kotagede area, specifically in Alas Mentaok, many fruit trees were cut down, including angkil (Melinjo), coconut, and young jackfruit trees, abundant in that area. These trees were cut down as they were not considered valuable and were always plentiful. Furthermore, Dutch colonists were more interested in agricultural products they considered more valuable.

This situation led the local community and workers to innovate and create dishes using young jackfruit (gori). One of the dishes was gori vegetable stew, which was boiled in large pots for 12

to 15 hours until the gori texture became very tender. They also added spices such as coriander, candlenuts, galangal, bay leaves, garlic, shallots, palm sugar, and coconut milk. Eventually, they created tender, brown-colored jackfruit pieces with a sweet taste. Given the large quantity cooked to feed hundreds of workers, the food had to be continuously stirred using a large wooden spoon. In Javanese, this stirring technique is called hangudek or hangudeg, which later inspired the name of the dish to become "gudeg."

There are two types of gudeg: dry and wet gudeg. Yogyakarta gudeg has a drier appearance and lasts longer than gudeg from Solo or other areas. This is because it undergoes a longer frying (*sautéing*) process which reduces its water content. According to a Socio-Economic Review of Gudeg and Consumer Preferences in Yogyakarta by Stephanus Sri Hedy A.P and colleagues, making dry gudeg requires additional frying time which alters its taste, appearance, and durability.

Based on the ingredients, gudeg is divided into three types: gudeg gori (young jackfruit), which is commonly found around Yogyakarta; gudeg rebung (bamboo shoots), usually available in restaurants; and gudeg manggar (special gudeg made from young coconut flowers). Gudeg manggar is special because, although the spices are the same as in gudeg gori, its preparation takes about one night. This type of gudeg is usually served only at special events. Gudeg manggar is also the favorite of Sultan Hamengkubuwono X. Meanwhile, in the Surakarta Kingdom, gudeg is also mentioned in the literary work *Serat Centhini* (1814-1823) as a dish in the Surakarta Sultanate.

Behind its long preparation time, there is a life philosophy of patience and not wasting any gifts from God. Because of its lengthy preparation, gudeg becomes a special dish. In the past, when there were not many gudeg sellers, this food was often used as a dish for making vows or as a manifestation of gratitude. For instance, if a family member was ill, a vow or promise might be made to enjoy gudeg after recovery, as recounted by Prof Dr. Ir Murdijati-Gardjito, a researcher at the UGM Food and Nutrition Study Center, on National Geographic's website. Interested in making gudeg at home? Check out the recipe below.

Gudeg Recipe (Part 1)

Ingredients:

Gudeg:

Teak leaves, for lining the cooking vessel
600 grams of young jackfruit, cut into 4 x 4 cm pieces
6 boiled eggs, peeled
1 liter of thin coconut milk
3 bay leaves

3 cm of galangal, crushed

Spices, ground:

10 shallots

4 cloves of garlic

1 tbsp roasted coriander

4 roasted candlenuts

2½ tsp salt

150 grams of brown sugar, shredded

Areh:

600 ml of medium coconut milk

1 tsp salt

2 bay leaves

2 cm galangal, crushed

1 lemongrass stalk, crushed

Sambal Goreng Krecek:

200 grams of beef skin crackers

3 tbsp cooking oil

4 bay leaves

3 kaffir lime leaves

5 cm galangal, crushed

1.5 liters of thin coconut milk

100 grams of black-eyed peas, soaked for 1 hour

20 red bird's eye chilies

2 tbsp tamarind water

2 tbsp finely shredded brown sugar

Spices, ground:

150 grams of large red chilies

150 grams of shallots

8 cloves of garlic

1½ tsp shrimp paste

2 tsp salt

Instructions:

1. Gudeg: Line a wok with teak leaves. Add the jackfruit, eggs, coconut milk, bay leaves, galangal, and ground spices. Stir gently until evenly mixed. Cook on low heat until the liquid has evaporated. Remove and set aside.
2. Areh: Combine all ingredients in a pot and cook over medium heat while stirring until fragrant. Remove and set aside.
3. Sambal Goreng Krecek: Soak the beef skin crackers in hot water. Drain and squeeze out the excess water. Set aside.
4. Heat oil in a wok, sauté the ground spices, bay leaves, kaffir lime leaves, and galangal until fragrant.
5. Add coconut milk and black-eyed peas, simmer while stirring occasionally until the peas are half-cooked.
6. Add red bird's eye chilies, tamarind water, and brown sugar, continue cooking until the peas are cooked.
7. Add the beef skin crackers, boil again until it comes to a boil. Remove and set aside.

Opor Ayam Recipe to Complement Gudeg:

Ingredients for Opor Ayam:

1 chicken (900 grams), cut into 8 pieces
2 tsp salt
1 tbsp lime juice
3 tbsp cooking oil
3 stalks of white lemongrass, crushed
3 cm galangal, crushed
2 bay leaves
6 kaffir lime leaves
1 liter of thin coconut milk
600 ml of thick coconut milk
½ tsp pepper
1 tsp sugar

Spices, ground:

10 shallots
5 cloves of garlic
2 cm ginger, roasted
3 cm turmeric, roasted
3 candlenuts, roasted
2 tsp coriander, roasted
¼ tsp cumin

Accompaniments:

White rice

Sambal bajak (a type of spicy chili sauce)

Instructions:

1. Opor Ayam: Marinate the chicken with salt and lime juice. Set aside for 15 minutes.
2. Heat oil in a wok, sauté the ground spices, lemongrass, galangal, bay leaves, and kaffir lime leaves until fragrant.
3. Add the chicken, stir until it changes color. Add thick coconut milk, cook until boiling and the chicken is cooked.
4. Add thin coconut milk, pepper, and sugar, simmer while stirring occasionally until the spices are absorbed and the chicken is tender. Remove from heat.
5. Presentation: Place white rice on a serving plate. Add gudeg, eggs, opor ayam, and sambal goreng krecek around it. Drizzle with areh as needed. Serve immediately with sambal bajak.
6. Enjoy the delicious taste of gudeg Jogja, made with love and perfect for sharing with family at home.

Happy cooking!

Soto Kudus

When you hear the name of the city Kudus, what immediately comes to mind is the city of kretek (clove cigarettes), the city of santri (students of Islamic boarding schools), Sunan Kudus, and not to forget, soto kudus. Unlike the soto kudus you might enjoy in major cities, authentic soto kudus is served with cubed buffalo meat, glass noodles, sliced cabbage, bean sprouts, a sprinkle of celery and fried shallots, and toasted soybeans, all drenched in a buffalo meat and spice broth. Not to forget the toppings of quail egg satay, buffalo lung, or crispy fried snacks that are sure to be addictive. Behind the deliciousness of soto kudus lies a long history that accompanies it. It's a history about the spread of Islam and religious tolerance practiced by Sunan Kudus Sayyid Ja'far Shadiq Azmatkhan.

Located on the north coast of Java, Kudus Regency is very strategic because it is on the traffic route that connects the surrounding areas in the East region such as Pati, Juwana, Tayu, Rembang, Lasem, Demak, Blora, and Purwodadi. And to the West, such as Mayong, Jepara, and Bangsri with Semarang, the capital city of Central Java Province.

Originally, the city of Kudus was named Loram, which to this day is still used as the name of Loram Village. However, there are also opinions that the city of Kudus was formerly called Tajug. This is because there were many roofs with very ancient traditional architecture used for sacred purposes, namely as places of worship for Hindus. At that time, the majority religion of the city's residents was Hinduism. Islam itself entered Java through Muslim traders and

missionaries through port cities on the north coast of East Java, West Java, and Central Java in the 13th to 15th centuries. This then led to the rise of Islamic kingdoms in Cirebon, Banten, Pajang, Mataram, and Demak, as the Hindu Majapahit kingdom fell.

The development of Islam in Java is also inseparable from the role of the Wali Songo, one of whom was Ja'far Shadiq or Sayyid Ja'far Shadiq Azmatkhan, better known as Sunan Kudus. It was during his time that the city of Tajug was renamed Kudus, taken from the Arabic Al-Quds which means sanctity. Quds itself means "holy," which was pronounced by the Javanese at that time as "Kudus."

Citing from the writings of Rachmawati Yuliana Nurhayu about Sunan Kudus: Dynamics of Teaching, Tradition, and Culture in Kudus Central Java 1990-2015 on the repository.uinjkt.ac.id page, in delivering his message in Kudus, Sunan Kudus applied the principle of Wali Songo's da'wah, namely the principle of Mau'izhatul hasanah wa mujadalah billati hiya ahsan, which can be interpreted as "The delivery of Islamic teachings is adjusted to the local customs and beliefs of the residents."

The da'wah strategy carried out by Sunan Kudus at that time was teachings to be tolerant of non-Muslims, which was done through art, social, and cultural activities.

In the field of art and culture, the propagation of Islam was carried out through wooden puppet shows called wayang klithik. They are called wayang klithik because when played, these puppets make a klithik...klithik sound. Additionally, da'wah was also conveyed through songs created by him, including Maskumambang and Mijil.

In the social field, Sunan Kudus understood and respected that in Hinduism, the majority religion adhered to by the residents at that time, there was the teaching of Ahimsa or ahimsā or ahingsā. A term from Sanskrit meaning "anti-violence." It is a teaching not to hurt or kill living beings, including cows. For Hindus, cows are considered sacred and symbolize all domestic animals in the universe.

In the Catur Weda (four parts of the Vedas), there is the Mantra Gavah Vivasyah Matarah which means cows are the mother of the whole world as cited from the Book of Cow Greatness According to the Vedas written by Made Darmayasa. Cows are believed to belong to the gods and can fulfill all human desires. Cows are also symbolized as the vehicle of Shiva, the god of the universe.

Thus, although cows are halal animals that can be consumed by Muslims, to respect Hindu adherents and maintain religious tolerance, Sunan Kudus forbade his followers from slaughtering cows, including during the celebration of Eid al-Adha or the Feast of Sacrifice. Cows were then replaced with buffalo.

That is why soto kudus in Kudus uses buffalo meat and not beef. Want to make authentic soto kudus with buffalo meat? Here's the recipe.

Ingredients:

800 grams buffalo meat, cut into four equal parts
2 liters water
2 teaspoons salt
Cooking oil
4 bay leaves
2 stalks of lemongrass, bruised
150 grams bean sprouts, blanched and drained
2 stalks chives, chopped
2 tablespoons fried shallots, for garnish
1 tablespoon fried garlic, for garnish

Spice Paste, grind together:

8 shallots
3 cloves garlic
3 candlenuts
2 cm turmeric
2 cm ginger
1 teaspoon pepper
½ teaspoon salt
½ teaspoon sugar

Accompaniments:

1. Quail egg satay
2. Fried lung
3. Sambal rawit (spicy chili sauce)
4. Fried potato patties (perkedel)
5. Fried tempeh
6. Lime wedges

Instructions:

- 1.
2. Place buffalo meat, water, and salt in a pot, and bring to a boil over high heat. Remove any scum that rises to the surface. Reduce heat and continue to simmer until the meat is tender. Remove the meat and set aside 1.5 liters of the broth.
3. Fry the meat pieces in hot oil until the surfaces are slightly dry. Remove, drain, and slice into small pieces. Set aside.

4. In a new pan, heat 6 tablespoons of the oil used for frying the meat. Sauté the ground spice paste, bay leaves, and lemongrass until fragrant.
5. Pour in the broth and stir well. Simmer on low heat until the spices are well absorbed. Remove from heat.
6. To serve: Place bean sprouts and meat slices in serving bowls. Pour the hot soup over them. Sprinkle with chives, fried shallots, and fried garlic. Serve immediately with the accompaniments.

Enjoy trying out this recipe and savor the deliciousness of tolerance in a warm bowl of Soto Kudus.

Sate Kerbau

Enjoying chicken or goat satay with peanut sauce might be common, but how about a plate of tender buffalo satay served with a sauce made from coconut sugar, chili, salt, peanuts, and savory serundeng? This delicacy can easily be found at every corner of Kudus city.

Kudus, a district located on the north coast of Java, is always bustling and known as a city of sugar industry, weaving, printing, and kretek cigarettes. Initially, the majority of Kudus' population made a living by making nets and fishing, typical of coastal communities. However, the arrival of Sunan Kudus, originally named Sayyid Ja'far Shadiq Azmatkhan, one of the Wali Songo from the Middle East, in the 15th century, transformed the local lifestyle and economy. Besides spreading the teachings of Islam, he also introduced trade to the local people. Eventually, Kudus became known as a trading city, in addition to being a "City of Santri" known for its high tolerance.

Initially, Kudus was called "Loaram," a name still in use today as a village name, Loaram or Ngloram, as cited from Sunan Kudus: Dynamics of Teaching, Tradition, and Culture in Kudus, Central Java, 1990 – 2015, by Yuliana Nurhayu Rachmawati.

Some also refer to it as the City of Tajug, meaning "a house on a tomb" with very ancient traditional roof architecture, typically used as a place of worship by Hindus. So, how did the name Kudus come about?

The name Kudus is derived from the Arabic Al-Quds, meaning holy, and refers to the City of Al-Quds, Jerusalem, where Sunan Kudus studied Islam before returning to preach and spread Islam in Java. The pronunciation by the Javanese at the time transformed it into "Kudus."

Like other cities across the archipelago, Kudus has its unique culinary offerings, including lentog tanjung (rice cake served with jackfruit vegetable, tofu stew, and a splash of thin sauce), garang asem Kudus (a spicy and sour chicken dish with coconut milk), and lepet (a snack made from glutinous rice and black-eyed peas wrapped in coconut leaves and tied with string), as well as nasi pindang (brown broth rice with buffalo meat served with pindang and melinjo leaves). Moreover, there's the famous soto Kudus, a clear broth soup with buffalo meat chunks, and sate

kerbau, buffalo satay with a slightly different seasoning than usual satay because it includes fried grated coconut known as serundeng.

If we look closely, it's evident that Kudus' culinary scene is dominated by buffalo meat dishes. This also closely relates to Sunan Kudus' preaching during his time. In spreading his teachings, he always applied the principle of *Mau'izhatul hasanah wa mujadalah billati hiya ahsan*, meaning "Delivering the teachings of Islam adapted to the local customs and beliefs." This principle, one of the *Wali Songo's*, was also upheld by Sunan Kudus. The use of buffalo, an important part of the preaching and life of the Kudus community, symbolizes the respect and tolerance of Sunan Kudus and his followers towards Hinduism, the majority religion in Kudus at the time.

Buffaloes are considered a symbol of respect and tolerance by Sunan Kudus and his followers towards Hindu teachings. As known, for Hindus, cows are considered sacred animals. This belief was the basis for Sunan Kudus advising his followers against slaughtering cows, although in Islam, cows are not prohibited. Even though Sunan Kudus is no longer alive, his teachings are still practiced by his followers. This is evident from the culinary use of buffalo meat and the slaughter of buffaloes during Eid al-Adha. Would you like to try a taste of tolerance in a plate of Kudus' special buffalo satay? Here's the recipe:

Buffalo Satay Recipe

Ingredients:

600 g of buffalo meat, cut into 1 cm thick slices
6 tablespoons of sweet soy sauce
1 tablespoon of tamarind water
Satay skewers, as needed

Spice paste, blended:

5 cloves of garlic
4 red curly chilies
3 kaffir lime leaves, spine removed
1 tablespoon of roasted coriander
½ teaspoon of roasted cumin

Peanut sauce, blended:

200 g of fried peanuts
150 g of roasted grated coconut
8 red curly chilies, fried
6 cloves of garlic, fried
8 tablespoons of sweet soy sauce
2 teaspoons of cooking vinegar
1 teaspoon of salt
750 ml water

Accompaniments:

White rice
Boiled bird's eye chilies

Preparation:

1. Peanut Sauce: In a pan, combine all ingredients and bring to a boil over high heat. Reduce to low heat, continue cooking while stirring occasionally until oily. Remove from heat and set aside.
2. Buffalo Satay: Tenderize each piece of meat by pounding. Cut each slice of meat into 1 cm cubes.
3. Mix the meat with sweet soy sauce, tamarind water, and blended spices. Refrigerate for 4 hours.
4. Thread 4-5 pieces of meat onto each skewer. Continue until all ingredients are used.
5. Grill the satay over charcoal or on a grill pan until cooked. Remove and serve with accompaniments and peanut sauce.

Nasi Liwet Solo

When you visit the city of Solo, don't miss the chance to enjoy nasi liwet solo which can be easily found around the city. This characteristic Solo rice, with its savory, soft, and aromatic qualities, is served with either chicken curry or shredded chicken, steamed or spiced eggs, thick coconut cream (areh), and chayote squash vegetables.

Like the Javanese culture that is filled with philosophical meanings, nasi liwet solo also holds deep philosophy. For example, the white rice symbolizes a pure and clean heart, the egg represents the source of life, and the shredded chicken symbolizes the spirit of sharing.

Typically served on a banana leaf to enhance its aroma, this rice, named after its cooking technique, liwet (which involves boiling the rice until it becomes tender and sticky), is often enjoyed while sitting on the floor, watching the city come to life in the morning or as the evening lights begin to glow.

If we look into its history, the process of making nasi liwet solo that we enjoy today has been documented since 1819 in the Serat Centhini, one of the largest literary works in New Javanese literature also known as Suluk Tambanglaras or Suluk Tambangraras-Amongraga, written between 1814 and 1823. Serat Centhini is a Javanese literary work that includes information about Javanese history, education, architecture, natural sciences, philosophy, religion, food, customs, etc. The style of presentation is in the form of songs or suluk. Its writing is categorized according to the type of song to ensure that Javanese knowledge and culture do not disappear. Nasi liwet solo is mentioned in its writings from 1819.

According to Destinesia Journal of Hospitality & Tourism, Vol. 3, No. 2, March 2022, by Inti Krisnawati, "Nasi Liwet Solo, Traditional Cuisine with Unique History, Culture, and Philosophy," nasi liwet solo was created during a major earthquake on Java Island, linking its preparation to the traditions that developed among the Javanese people as a disaster repellent accompanied by prayers to the Almighty for safety and protection from all calamities.

Originally, nasi liwet solo was made by the ordinary people in Menuran Village, Sukoharjo Regency, Central Java, as reported in the book "Kuliner Surakarta: Mencipta Rasa Penuh Nuansa" by Murdijati Gardjito, Shinta Teviningrum, and Swastika Dewi, published by Gramedia. The nasi liwet solo or sego liwet was traditionally cooked by the villagers of Menuran to be served during thanksgiving events, aiming for the host family to achieve their desires while being granted safety. The deliciousness of nasi liwet solo from Menuran became known among the royal courts during the reign of Sri Susuhunan Pakubuwana IX (King of the Kasunanan Surakarta who ruled from 1861-1893) or around the 19th century. It was typically served at major palace events, such as during the celebration of the Great Prophet Muhammad's birthday. Want to enjoy the deliciousness of Menuran's authentic nasi liwet solo at home? Here's the recipe for you.

Recipe for Nasi Liwet (Part 1)

Ingredients for Nasi Liwet:

- 400 grams of rice, thoroughly washed
- 400 grams of light coconut milk
- 3 bay leaves
- 1 stalk of lemongrass, bruised
- 1 teaspoon salt

Ingredients for Areh:

- 300 ml of thick coconut milk
- 1 bay leaf
- 1 stalk of lemongrass, bruised
- ½ teaspoon salt

Ingredients for Chayote Vegetable:

3 tablespoons cooking oil
3 cm galangal, bruised
2 bay leaves
500 ml of medium coconut milk
250 grams of chayote, julienned
15 bird's eye chilies
1 teaspoon sugar
¾ teaspoon salt

Ingredients for Pindang Eggs:

2 liters of water
8 chicken eggs
6 teabags
6 bay leaves
2 teaspoons salt
75 grams palm sugar

Spices to Grind:

8 shallots
4 cloves of garlic
6 red curly chilies
2 tablespoons of ebi (dried shrimp), soaked in hot water and drained
Cooking Directions:

Nasi Liwet:

1. Place all ingredients into a rice cooker and cook until done. Set aside.

Areh:

1. Combine all ingredients in a pot. Cook over medium heat, stirring constantly until fragrant. Remove from heat and set aside.

Chayote Vegetable:

1. Heat oil in a pan, sauté the ground spices, galangal, and bay leaves until fragrant.
2. Add coconut milk and bring to a boil. Stir in the chayote, chilies, sugar, and salt. Continue to cook, stirring frequently, until the vegetables are tender and the flavors have melded. Remove from heat and set aside.

Pindang Eggs:

1. Bring water to a boil. Add eggs and cook for 7 minutes over medium heat. Remove eggs, crack the shells slightly.
2. Return the eggs to the boiling water. Add tea bags, bay leaves, salt, and palm sugar. Simmer over low heat until the color infuses the eggs (about 8 minutes).
3. Turn off the heat, let the eggs cool in the water. Peel and set aside.

Recipe for Nasi Liwet (Part 2)

Ingredients for Opor Ayam:

1 chicken (900 grams), cut into 8 pieces
2 teaspoons salt
1 tablespoon lime juice
3 tablespoons cooking oil
3 white parts of lemongrass stalks, bruised
3 cm galangal, bruised
2 bay leaves
6 kaffir lime leaves
1 liter of thin coconut milk
600 ml of thick coconut milk
½ teaspoon pepper
1 teaspoon sugar

Spices to Grind:

10 shallots
5 cloves of garlic
2 cm ginger, roasted
3 cm turmeric, roasted
3 candlenuts, roasted
2 teaspoons coriander, roasted
¼ teaspoon cumin

Accompaniments:

Sambal terasi (chili shrimp paste sauce)
Fried shallots

Cooking Directions:

Opor Ayam:

1. Marinate the chicken with salt and lime juice. Set aside for 15 minutes.
2. Heat oil in a pan, sauté the ground spices, lemongrass, galangal, bay leaves, and lime leaves until fragrant.
3. Add the chicken and stir until the color changes. Pour in the thick coconut milk, bring to a boil and cook until the chicken is tender.
4. Add more thick coconut milk, pepper, and sugar. Cook, stirring occasionally, until the spices are well absorbed and the chicken is tender. Remove from heat, shred the chicken.

Presentation:

1. Place the rice on a serving plate lined with banana leaves. Add the chayote vegetable, half a pindang egg, and sufficient shredded chicken on top. Drizzle with the opor gravy and a bit of areh. Serve immediately with accompaniments.
2. Enjoy the deep and aromatic flavors of Nasi Liwet, a dish that not only feeds the body but also the soul with its rich cultural heritage and deep philosophical meanings.

Ayam Betutu

Exploring Bali is not complete without enjoying Ayam Betutu, a traditional Balinese dish that has been designated as an Intangible Cultural Heritage of Indonesia. According to Urbanasia, the name 'betutu' comes from 'be' which means meat or fish, and 'tunuyang' means roasted or grilled, thus Betutu implies roasted meat.

According to the article "Betutu Bali: Towards Culinary Diplomacy of Indonesian Culture" by I Made Purna and Kadek Dwikayana on the official ejurnalpatanjala.kemdikbud.go.id page, initially, Ayam Betutu was presented as an offering for Ida Hyang Widhi Wasa, or God Almighty, through the Dewa Yadnya ceremony, which is manifested as the Tri Murti: Brahma, Vishnu, and Shiva. The offering was then consumed together.

The Dewa Yadnya ceremony is one of the offerings from the Panca Yadnya. As known, the Balinese Hindu community recognizes the existence of Panca Yadnya, which applies from birth to death. 'Panca' means five and 'Yadnya' means a pure and sincere sacred offering. Thus, Panca Yadnya can be interpreted as five sacred sacrifices or sincere offerings to Ida Hyang

Widhi Wasa. However, as it evolved, Ayam Betutu was also served as a complement to other Yadnya ceremonies, such as:

- Pitra Yadnya, a sacred offering for the spirits of ancestors and deities that give us life in this world. The purpose is to purify the spirits of the ancestors so that they find a proper place in heaven.
- Rsi Yadnya, a sacred offering for the rsi (wise and holy people), saints, pinandita, pandita, gurus, sulinggih, and other holy people in Hinduism.
- Manusa Yadnya, a sacred offering to maintain life, achieve perfection in life, and well-being during life. For example, ceremonies from when a baby is in the womb until they marry.
- Butha Yadnya, a sacred offering for Bhuta Kala or lower beings, negative forces in nature, so they must be transformed back to positive qualities. This aims to not disturb the peace of human life.

Originally, Ayam Betutu was presented as an offering for Ida Hyang Widhi Wasa through the Dewa Yadnya ceremony.

Over time, Ayam Betutu has not only been made as a sacred offering in the Panca Yadnya ceremony but also served as a dish for royal families and social needs. This dish typically uses young village chicken or duck, two types of animals that play an important role in the lives of the Balinese ethnic community. This important role began with the use of ducks and chickens in the Caru Ceremony or Tawur Ceremony, aimed at maintaining the balance of the universe.

Ayam Betutu or Bebek Betutu is made with a mixture of base genep or jangkep spices (complete) and wewangenan spices. The base genep spice mix consists of spices including shallots, brown sugar, candlenuts, garlic, lesser galangal, turmeric, bay leaves, galangal, ginger, greater galangal, chili peppers, lemongrass, kaffir lime leaves, and coconut oil. Meanwhile, wewangenan spices consist of white pepper, black pepper, coriander, myrrh, jangu, kaffir lime peel, bangle, nutmeg, cloves, and candlenut.

The spices in Ayam Betutu reflect the flavors of ancient Javanese cuisine, which resembles the sharp aroma of herbal medicine. During preparation, the base genep spices are smeared all over the whole chicken and also stuffed inside the chicken's cavity. Then, the chicken is wrapped in banana leaves or betel leaves to enhance the aromatic fragrance.

Traditionally, the chicken is then buried in the ground with rice husk fire, generating high temperatures that create a unique aroma from the heating of fat blending with the spices. This process lasts for 8 to 10 hours to produce tender, flavorful meat with a distinctive aroma. It is believed that this cooking method is a heritage brought by the people and nobles of the Majapahit Kingdom who fled to Bali when Hinduism was being displaced by the spread of Islam in Java.

The culinary delight of Ayam Betutu was popularized by Ni Wayan Tempeh in 1976. According to Kompas, together with her husband, I Nyoman Suratna, Ni Wayan Tempeh started the

Warung Ayam Betutu Men Tempeh. Since then, Ayam Betutu has become increasingly popular and is consumed not only during traditional and religious ceremonies but by everyone. Interested in trying this dish that is a legacy from the era of the Majapahit Kingdom? Here's the recipe!

Ayam Betutu Recipe (Part 1)

Ingredients:

1 whole chicken (approx. 800 grams), cleaned
1 tsp salt
6 tbsp cooking oil
100 grams boiled cassava leaves, squeezed dry
Banana leaves for wrapping

Spices to grind:

10 shallots
6 cloves of garlic
4 large red chilies
10 bird's eye chilies
5 candlenuts, roasted
2 tsp coriander seeds, roasted
2 tsp black pepper powder
1 tsp grilled shrimp paste
3 stalks lemongrass, use the white part, finely sliced
1 cm galangal, thinly sliced
2 cm turmeric
2 cm ginger
2 cm lesser galangal (kencur)
8 kaffir lime leaves, spines removed, sliced
1½ tsp salt
1 tbsp brown sugar, grated

Preparation Method:

1. Prick the surface of the chicken with a fork and rub with salt. Set aside.

2. Heat the oil in a pan, sauté the ground spices until fragrant and cooked. Remove from heat and let cool. Divide the sautéed spices and cassava leaves into two portions.
3. Spread two wide banana leaves. Spread one portion of the sautéed spices on the leaves, add one portion of the cassava leaves. Place the chicken on top, coat the surface with another portion of the spices, and top with the remaining cassava leaves.
4. Wrap tightly with the banana leaves, secure with toothpicks at both ends or tie with string to ensure the leaves do not open.
5. Steam the chicken over medium heat for about 60 minutes until tender and cooked through. Remove from heat and allow to cool.
6. Bake the chicken in the oven for 30 minutes until the surface is dry. Serve as a side dish with warm rice.

Ayam Betutu Recipe (Part 2)

Ingredients for Lawar:

100 grams chicken meat, minced
2 tbsp cooking oil
1 tsp salt
2 tsp brown sugar, grated
100 grams of half-aged coconut, peeled and grated lengthwise
100 grams of long beans, sliced ¼ cm
100 grams long bean sprouts, roots removed
1 tsp lime juice
2 tbsp fried shallots

Spices to grind for Lawar:

2 large red chilies
4 bird's eye chilies
6 shallots
2 cloves of garlic
½ tsp black pepper powder
2 candlenuts, fried
1 cm ginger
1 cm galangal
2 cm lesser galangal (kencur)
½ tsp coriander seeds, roasted
1 tsp grilled shrimp paste

Sambal Matah Ingredients:

15 shallots, finely sliced
10 bird's eye red chilies, finely sliced
3 large red chilies, finely sliced
3 kaffir lime leaves, spines removed, finely sliced
3 stalks lemongrass, the white part, finely sliced
1½ tsp salt
½ tsp coarse black pepper
Juice of 5 kaffir limes
4 tbsp hot cooking oil

Preparation Method:

1. For Lawar: Heat a pan and dry fry the minced chicken until dry. Remove and set aside.
2. Heat oil in a pan, sauté the ground spices briefly, add salt and sugar, stir until the raw smell disappears.
3. Add the fried chicken and grated coconut, stir briefly until well mixed, remove from heat and allow to cool.
4. For Serving: Mix the long beans and bean sprouts with the spiced coconut mixture in a bowl. Add lime juice, mix well. Serve immediately sprinkled with fried shallots.
5. For Sambal Matah: In a bowl, mix shallots, both types of chilies, lime leaves, lemongrass, salt, black pepper, and lime juice. Add hot cooking oil, stir well to combine.

Exploring Bama Beach in Banyuwangi

To reach Bama Beach, visitors must pass through the protected conservation area of Baluran National Park.

Tourism

Tags: East Java, Tourism, Banyuwangi, Beach

The name Banyuwangi has become increasingly popular due to the Trans Java Toll Road, which speeds up vehicle access to the eastern part of Java. Banyuwangi International Airport, designed by architect Andra Matin and winner of the prestigious Aga Khan Award for Architecture in 2022, has further propelled Banyuwangi's reputation.

More than just a port connecting Java Island to Bali Island, Banyuwangi also holds many stunning tourist destinations. Even though its area may not be as large compared to other regencies, Banyuwangi offers access to diverse tourist destinations. From mountains to oceans, forests to savannas, all can be found or accessed from Banyuwangi.

One place worth visiting is Bama Beach, located within the Baluran National Park. The beach offers refreshment at the edge of the savanna. Bama Beach's beauty lies in its clean white sand and clear seawater. The beach is surrounded by mangrove forests, creating a natural feel and adding to the scenic panorama.

Visiting Bama Beach

To reach Bama Beach, visitors must pass through the protected conservation area of Baluran National Park. Its unique location also keeps Bama Beach less crowded with tourists, preserving its cleanliness and natural charm. Baluran National Park is about a 1.5-hour drive from Banyuwangi.

To get to Bama Beach, visitors coming from Situbondo, East Java, must travel about 74 kilometers, which takes about 1.5 to 2 hours, depending on traffic conditions.

Since it is within Baluran National Park, visitors don't need to pay an extra entrance fee to enter the beach area. Once there, a few stalls offering snacks and, of course, fresh young coconut water, will greet visitors.

Don't be surprised if long-tailed macaques also welcome you, as this beach is their natural habitat. According to stall owners on the shore, these macaques sometimes fight each other or take visitors' food or belongings. So, be careful with your items.

No worries, though, the beautiful stretch of white sand will quickly divert attention (and fear) to pleasant and calming views. Visitors can enjoy activities like swimming, snorkeling, sunbathing, or strolling along the beautiful beach.

Due to its well-preserved natural environment, the marine life in the waters around the beach remains rich and diverse. Swimming or snorkeling is a must-do when visiting this beach. Snorkeling equipment is available for rent in the beach area.

Passenger boats are also available along the shore, allowing visitors to head out to the sea and enjoy the view back toward the beach. From the middle of the sea, Mount Baluran can be seen in the distance, along with mangrove forests on both sides that cover most of Bama Beach.

After returning to the beach, visitors can choose to enjoy snacks like fried bananas while watching the sunset or explore the mangrove forest area (there's a mangrove trail to follow). A gazebo awaits at the end of the mangrove trail. Imagine sitting here while gazing at the blue sea under the twilight sky, soothed by the gentle breeze. If you plan to enjoy the sunset, make sure to notify the local officers first, as Baluran National Park closes at 4:00 p.m.

The beach area also has adequate facilities to support a pleasant tourist experience, such as parking, toilets, rinse rooms, stalls, and accommodation. Don't forget to bring picnic gear or

relaxation items when visiting the beach. Spare clothes, towels, sunglasses, sunscreen, and a camera to capture moments are must-haves.

Like any beach vacation, the best time to visit Bama Beach is during the dry season. The clear weather and calm sea will provide more freedom to maximize your enjoyment of Bama Beach. So, don't forget to include Bama Beach as the next destination in your Banyuwangi adventure and enjoy the captivating natural beauty there!

Looking Back at Minahasa's Past through the Waruga Sawangan Site

The ancestral tombs of the Minahasa tribe, the Waruga Sawangan site, stand as silent witnesses to the civilization of the Minahasa people from the Megalithic era. Today, it serves as a historical and cultural tourism destination.

Tourism

Tags: Tourism, North Sulawesi, Minahasa

The Waruga Sawangan Minahasa site is a traditional burial complex located in Sawangan Village, Minahasa, North Sulawesi. It has significant historical and cultural value and is a precious heritage of the Minahasa tribe.

Similar to the Toraja tribe, known for their distinctive burial traditions, the Minahasa tribe also has a unique tradition called waruga. One of the historically significant waruga sites is the Waruga Sawangan, located in Minahasa, North Sulawesi.

History of Minahasa's Waruga

Waruga is derived from two words: "waru" meaning "house" and "ruga" meaning "body." Thus, literally, waruga means "house or place for the body to return to heaven." The deceased placed inside a waruga would be positioned with their heels touching their buttocks and their mouth seemingly kissing their knees, mirroring the fetal position.

This position holds philosophical significance to the Minahasa people, symbolizing that humans begin life in the fetal position and return to the same position at the end of life. This concept is locally known as "whom". Furthermore, the deceased would face north to acknowledge that the Minahasa tribe's ancestors came from the north.

In those times, only individuals of higher social status were buried in waruga, indicated by carvings on the cover. For instance, a motif of a woman giving birth symbolized a midwife, animal motifs represented a hunter, and carvings depicting several people represented a family.

This megalithic-era legacy can now be found at the Waruga Sawangan Archaeological Park. Located in North Minahasa Regency, the park has become a favorite historical tourism destination for both domestic and international travelers.

Waruga Sawangan Site Complex and Its Contents

Waruga Sawangan Minahasa consists of hundreds of waruga spread throughout the burial area. These stone waruga are rectangular coffins, each serving as an individual grave used by the Minahasa tribe in the past. The stone structures feature intricate carvings on their covers, showcasing the artistic skills of the ancestors.

There are 143 waruga in Sawangan, grouped by size:

Small waruga: Less than 100 cm high (10 units)

Medium waruga: Between 101-150 cm high (52 units)

Large waruga: Between 151-250 cm high (81 units)

Given the number and the beautiful forms and decorations of these waruga, it's estimated that the past population in this area was significant, with a good economy. Sawangan Village was likely prosperous, with abundant natural resources.

Before entering the burial area, visitors can see stone reliefs depicting the waruga crafting process, from carving stones to placing the deceased inside. Traditional Minahasa farming practices are also shown.

Location and Accessibility of the Waruga Sawangan Site

The Waruga Sawangan Archaeological Park is an attractive cultural destination for visitors interested in Minahasa history. The site is now well-organized, concentrated within one complex. Visitors can explore the burial area to observe history or simply enjoy the serene atmosphere.

The site is situated behind residential and agricultural land, covering an area of 1,363 square meters. There is also a buffer zone, with vacant land and an access road. The total site area is 7,676 square meters. In addition to the main site, a 1,295 square meter outer zone features a Minahasa traditional house used as a museum, hall, parking lot, four public toilets, and a garden.

The Waruga Sawangan site is located in Sawangan Village, Minahasa Regency, North Sulawesi, about 10 kilometers west of Manado, the capital of North Sulawesi Province. The village is accessible by road from Manado and takes about 30-40 minutes depending on traffic.

Restoration of the Waruga Sawangan Site

Waruga remains a significant legacy in the archipelago, dating back centuries and attracting researchers from around the world. Waruga was noted by C.T. Bertling in the magazine *Nederlandsch Indie*, Oud En Nieuw No. XVI in 1931.

Until 1976, the waruga at Sawangan was unorganized. Drs. Hadi Moeljono, then head of the Archaeological Heritage Protection Agency of South Sulawesi Province, conducted research on the waruga in Minahasa Regency. In 1977, the complex was restored by the Archaeological Protection Agency in Ujung Pandang with the cooperation of the Muskala Division of the Provincial Education and Culture Office of North Sulawesi.

After the restoration, the Waruga Sawangan Archaeological Park became orderly, with paths within the complex and a wire fence. In 2006, the provincial tourism office installed a brick wall surrounding the waruga. The surrounding public cemetery is still used by the local community.

Every region in Indonesia offers unique charms, and Minahasa holds this historical site in addition to its famous marine tourism. If you have a chance to visit North Sulawesi, the Waruga Sawangan Archaeological Park should be on your list, along with Lake Tondano or Bunaken National Marine Park.

The Unique Temburun Waterfall, a 7-Tiered Waterfall

Located on Siantan Island, in the eastern part of Tarempa City, Riau Islands, this waterfall empties into the Peniting Strait.

Tourism

Tags: Tourism, Riau Islands, Waterfall

The Temburun Waterfall is one of the fascinating tourist destinations on Siantan Island, in the eastern part of Tarempa City. Its unique, seven-tiered structure cascades into the Peniting Strait. This area is a popular tourist destination for the people of Siantan.

Menara Pandang, the Landmark of Banjarmasin on the Banks of the Martapura River

From this 30-meter-high tower, you can enjoy the beauty of Banjarmasin.

Tourism

Tags: South Kalimantan, Banjarmasin

Banjarmasin is a city in South Kalimantan Province, Indonesia. With an area of 98.46 km², it is known as the City of a Thousand Rivers. Rivers are a vital natural resource for the community, serving various functions such as infrastructure, water transport, tourism, fishing, and trade. This might be why Banjarmasin is called the City of a Thousand Rivers.

While in Banjarmasin, you can try local cuisine, gemstone accessories, and traditional South Kalimantan fabrics. One must-see spot on your itinerary is Menara Pandang Banjarmasin. This landmark of Banjarmasin is right on the banks of the Martapura River, a tributary of the Barito River.

Menara Pandang Banjarmasin was built in several stages, the last being completed in 2014. Since then, it has become a popular tourist destination in Banjarmasin. At 30 meters high, the tower provides a spectacular view of the city.

Menara Pandang Banjarmasin consists of four floors. The first and fourth floors are open-air, offering an unobstructed view. The first floor is a plaza used for community events such as competitions, blood drives, and art practices.

On the second floor is the Baiman Gallery, added five years after the tower was built, in late 2019. The third floor hosts Power King Space, a large room used for major events like socialization, meetings, and MSME (Micro, Small, and Medium Enterprises) seminars.

The highest and fourth floor is an open space where visitors can view Banjarmasin from above. On either side, there are small additional rooms for private viewing.

Menara Pandang Banjarmasin from Above

To reach the top of Menara Pandang Banjarmasin, visitors need to climb 155 steps. However, the climb is worth it for the extraordinary view from the top, encompassing Banjarmasin and its surroundings.

To the east, you'll see the lush Meratus Mountains providing a natural backdrop for the city's beauty. To the south is the Martapura River, stunning from this height. You can see boats moving up and down, ferrying passengers along the river. To the west is a busy commercial area where visitors can shop or enjoy the urban vibe.

Activities at Menara Pandang Banjarmasin

With its strategic location and towering structure, Menara Pandang Banjarmasin is a naturally popular place to enjoy Banjarmasin's beautiful sunset. Arrive early in the evening to secure the best spot, and if you're lucky, you might catch the colorful sky as the sun sets in the west.

The tower is also a popular wedding venue due to its spectacular views and romantic atmosphere, accommodating up to 500 guests.

During Eid celebrations, the tower is adorned with beautiful lights, making the atmosphere even more festive. People come at night to enjoy the scenery and celebrate with loved ones.

Inside the tower, you can visit art exhibitions at the Baiman Gallery on the third floor, featuring photos and paintings by famous artists.

Location and Entry Fee for Menara Pandang Banjarmasin

Menara Pandang is on the banks of the Martapura River, specifically on Kapten Pierre Tendean Street, Banjarmasin, not far from the Banjarmasin Floating Market. You can visit this tourist destination daily.

Its central location makes it easily accessible by both public and private transport. From Syamsudin Noor International Airport, it's about 31 km (51 minutes) via Ahmad Yani Street, or around 1 hour via Gubernur Soebarjo Street.

Visitors don't need to spend a penny to enter Menara Pandang, only paying for parking.

Menara Pandang Banjarmasin is open daily: Monday to Friday, 10:00 a.m. to 9:00 p.m. local time; Saturday until 10:00 p.m.; and Sunday from 8:00 a.m. to 9:00 p.m. local time.

The Underwater Beauty of Wangi-Wangi Island

Located in Wakatobi, this paradise for underwater sports enthusiasts can be found on Wangi-Wangi Island.

Tourism

Tags: Tourism, Southeast Sulawesi

Wangi-Wangi Island is one of the beautiful islands in Wakatobi. Its underwater beauty is a special attraction for underwater sports enthusiasts.

Tenganan Daud Tukad, the Settlement of Bali Aga People

Bali Aga refers to the native Balinese who lived before the arrival of the Majapahit people.

Tourism

Tags: Tourism, Bali

Tenganan Daud Tukad is one of the settlements of the Bali Aga people, the original Balinese before the arrival of the Majapahit people.

The Beauty of Bangli, Serene Natural Charm

It's the only regency in Bali that doesn't have a beach. This green tourism destination offers a refreshing escape from urban hustle and bustle.

Tourism

Tags: Tourism, Bali

Bangli is a regency located in Bali Province. Its natural charm lies in its lush greenery. Bangli is also the only regency in Bali without a beach.

Ujung Genteng, Beauty on the South Coast of West Java

The scenic beach view isn't the only attraction. Clean water and large waves characterize Ujung Genteng.

Tourism

Tags: Tourism, West Java

Ujung Genteng is a tourist area on the south coast of West Java. It has clean water and big waves, but the waves facing the Indian Ocean are safe for tourists who enjoy playing in the sea.

Getting Up Close with Antang Island

This island has been designated by the government as the fisheries surveillance base for Western Indonesia.

Tourism

Tags: Tourism, Riau Islands

Antang Island is in Anambas Regency, a district receiving government attention in the Riau Islands. The island is the fisheries surveillance base for Western Indonesia, with at least seven patrol boats from the Ministry of Marine Affairs and Fisheries on standby daily.

Playing on the White Sand of Padang Melang Beach

Located in the Anambas Islands, the beauty of this eight-meter-long beach is well-known for its white sand.

Tourism

Tags: Tourism, Riau Islands, Beach

Padang Melang Beach is one of the most beautiful beaches in the Anambas Islands. The beach stretches for around 8 meters and is especially popular for its white sand.

Enjoying the Twilight at the Kuta-Legian Tourism Area

Beyond the stunning beach, visitors will find bustling shops, a beachfront mall, nightlife, and cafes.

Tourism

Tags: Tourism, Bali

Kuta-Legian is a world-famous tourist area. Besides its beautiful beach, it's filled with small shops, a beachfront mall, nightlife, and cafes.

Pusik Beach, a Hidden Gem on Jemaja Island

It's said that many ceramic fragments were found here, but due to difficult access, few visitors know of its beauty.

Tourism

Tags: Tourism, Riau Islands, Beach

Pusik Beach is a natural beauty on Jemaja Island. Legend has it that ceramic fragments were found here, believed to be remnants of pirates. Few tourists visit due to challenging access.

The Romantic Jimbaran Tourism Area, Bali

Before becoming a famous culinary destination with sunset views and the sound of waves on white sand, it was a fishing village.

Tourism

Tags: Tourism, Bali

Jimbaran is a tourist area in Badung Regency. Before becoming a famous culinary destination, it was a fishing village.

Neraja Waterfall, Anambas Island's Beauty Among Tiered Rocks

In Ulu Maras Village, this waterfall flows over tiered rocks and ends in two natural pools.

Tourism

Tags: Tourism, Riau Islands, Waterfall

Located on Jemaja Island in the Anambas Islands, Ulu Maras Village, Neraja Waterfall is a water tourism attraction flowing over tiered rocks and ending in two natural pools. Its natural beauty completes your journey on Anambas Island.

Olakemang Stone House, Cultural Heritage Tourism in Jambi

Estimated to be over 200 years old, this house still stands strong despite not having any steel supports in its original structure.

Tourism

Tags: Tourism, Jambi

Like royal palaces in other regions of Indonesia, the Olakemang Stone House is a fascinating tourist attraction in Jambi. The house is located in the cultural heritage site of Datuk Said Idrus Al-Djufri (Prince Wirokusumo) and is still owned by the prince's family.

According to Sari Paseha (great-granddaughter), the house originally faced the Batanghari River. The initial roof design included a dragon image, now replaced by corrugated iron sheets. The facing dragons can still be seen at the front gate.

Although the house is over 200 years old, it remains standing despite lacking steel supports in its original structure. Even though it's recognized as a cultural heritage site, it hasn't been adequately managed or restored.

The Exotic Eruption of Bledug Kuwu

According to legend, Bledug Kuwu is a passage connecting the site to the South Sea.

Tourism

Tags: Tourism, Central Java

Central Java is known for its rich arts and captivating tourist potential. If you're visiting Purwodadi, don't miss the exotic views at Bledug Kuwu.

According to local legend, Bledug Kuwu is a passage connecting the site to the South Sea. This passage is believed to be the way home for Joko Linglung to the Medang Kamulan kingdom after defeating Prabu Dewata Cengkar.

This unique tourist destination is sometimes called a miniature of the Salt Lake in the United States. The mud eruptions make this place different from any other.

You can reach this spot by road from Semarang via Purwodadi to Kluwu village. The journey provides scenic views of green rice fields, the blue sky, and hills.

Enjoying Sunrise at Batu Sindu, Natuna Regency

Batu Sindu is in Ranai, the capital of Natuna Regency. There's a local legend about a curse here.

Tourism

Tags: Tourism, Riau Islands

Batu Sindu is in Ranai, the capital of Natuna Regency. According to local legend, there's a curse that forbids mentioning the name Tanjung Datuk here. Those who are dating and violate the taboo may face relationship troubles or break up.

Laskar Pelangi, an Old Building on a Bangka Hill

Visitors from various regions want to see firsthand the school made famous by the Laskar Pelangi film.

Tourism

Tags: Tourism, Bangka Belitung

A replica of the Muhammadiyah Elementary School building has become a tourist attraction for visitors to Belitung.

Visitors from many regions are eager to see the school made famous by the Laskar Pelangi film.

The school building looks old and fragile. On the right side, a 5-meter-long wooden post props up the tilted school. The school walls, consisting of only two classrooms, are made of old wooden planks, and one of the doors is already tilted.

The roof is made of old corrugated iron. The building stands on a hill next to a swamp lake. The replica is on the grounds of State Elementary School 9 in Selingsing Village, Gantong District, East Belitung Regency.

Traces of History in Tolukko Fort, Ternate

It's said this fort was a refuge from the Spanish attack, but most people fled to Malayo Fort.

Tourism

Tags: Tourism, North Maluku

Initially known as Tolukko Fort, it became better known as Hollandia Fort. It was built in 1540 by Francisco Serao, a Portuguese commander. The name Tolukko is said to come from the tenth ruler of Ternate, Kaicil Tolukko, but this sultan only began ruling in 1692, so the fort couldn't have been named after him.

The fort was renovated by Pieter Both, a Dutchman, in 1610 and used as a defense against the Spanish assault on Ternate Island.

The fort served as a refuge from the Spanish attack to persuade people to return. Most residents fled to Malayo Fort. Reports say there were 15 to 20 soldiers in the fort with various weapons and ammunition. In 1627, under Governor Jacques le Febre, it was said that the fort was located on a hill north of Malayo Fort and had two small towers.

A corporal was brought from Malayo Fort to lead it and source food supplies for the 22 soldiers stationed there. In 1661, the Dutch Government allowed Sultan Mandarsyah of Ternate to stay in the fort, which reduced the Dutch garrison to 160 soldiers.

Martapura Diamond Market, Irresistible Glimmer

Known as a major center for diamond trading and polishing, this market has long been a compelling tourist attraction.

Tourism

Tags: Tourism, South Kalimantan

Mentioning Martapura immediately brings to mind a city famous for being Indonesia's largest diamond producer. This reputation is well-earned, as Martapura, the capital of Banjar Regency in South Kalimantan, has produced beautiful, high-quality diamonds for generations. It's no wonder the city is called the "City of Diamonds."

The gleaming Martapura diamonds can be seen in the city center, where a traditional market, the Martapura Market or "Pasar Batuah," has sold gemstones alongside other commodities for a long time. In the 1970s, a diamond trading hall was built in the middle of the market to house jewelers and gemstone craftsmen. In the mid-1990s, the Cahaya Bumi Selamat (CBS) shopping complex was built to complement the existing halls.

Diamonds are the crown jewel of Martapura and South Kalimantan. According to Agus Yana's thesis, "Diamond Mining Practices and Factors Affecting the Conversion of Rice Fields into Diamond Mining Land (Case Study in Sungai Tiung Urban Village, Banjarbaru City)," diamond mining in South Kalimantan has been recognized since the 16th century, with diamond trading dating back to 1604.

During the Banjar Kingdom era, diamond mining was the king's right. The king could grant part of the kingdom's land as apanage to his family, giving them the right to collect taxes and monopolize diamond purchases.

"Any diamond found weighing 4 carats had to be sold to the king or apanage owner," said Agus Yana.

Martapura witnessed the Banjar Kingdom's glory. Sunarningsih from the Banjarmasin Archaeological Center wrote that the kingdom reached its peak when Martapura became its capital.

The diamond sparkle is evident in the place name Pasayangan, now a subdistrict in Martapura. The name "Pasayangan" hints at a place where jewelers once crafted gold and gemstone jewelry for the kingdom.

"Many people in Pasayangan still work as jewelry artisans and diamond polishers," said Sunarningsih.

Additionally, Pasayangan retains the stone houses of wealthy merchants who traded in gemstones. Built in 1911, these houses are now tourist attractions.

The Dutch abolished the king's monopoly over diamond mining. In its place, private exploitation emerged, and small-scale mining has persisted, with miners using traditional panning methods. In 1965, Matsam and his partners discovered a 166.7-carat diamond known as the Trisakti Diamond, the largest diamond found in Kalimantan.

Although rare, large diamond discoveries continue to motivate small-scale miners.

"Besides being a livelihood for many communities in South Kalimantan, diamond mining is considered a cultural heritage passed down by their ancestors," said Agus Yana.

Most of these diamonds are showcased as gemstones and jewelry at Martapura Diamond Market, which integrates Pasar Batuah with the Sekumpul Shopping Center, Culinary Tourism Area, and CBS Market. However, tourists mainly visit CBS Market to hunt for gemstones.

CBS Market was built on the city's square, which has long been a public space. A prominent monument featuring tall pillars with beautiful calligraphy, symbolizing the devout Banjar people, stands out here. Known as the "City of Students," Martapura also takes pride in being the "Veranda of Mecca" in Kalimantan.

"The overall effect is that it looks like a majestic and charming palace," wrote Gerry van Klinken and Ward Berenschot in *In Search of Middle Indonesia: Kelas Menengah di Kota-kota Menengah*.

Despite this, CBS Market isn't as luxurious as a mall. It has its challenges, such as puddles during the rain, trash piles, and street vendor congestion. Yet, it's still the most popular shopping destination for tourists visiting South Kalimantan.

CBS Market has two floors. The first sells gemstones and souvenirs, while the second has jewelry workshops. You can find bracelets, necklaces, rings, and brooches made of various gemstones. Prices vary depending on the uniqueness and rarity of the stones.

Near CBS Market is a park for relaxing and enjoying the city's atmosphere. The park is in front of the regent's office and the Regional House of Representatives. It's also close to a famous religious destination in South Kalimantan: the Guru Sekumpul Tomb, integrated with the Al-Karomah Grand Mosque.

"This prestigious project was intended to enhance Martapura's image as a jewelry trading hub and the Veranda of Mecca," wrote Gerry van Klinken and Ward Berenschot.

The glimmer of Martapura diamonds still captivates today. If you're intrigued, visit Martapura Diamond Market on Ahmad Yani Street in Banjar Regency, South Kalimantan. The location is easy to find since it's along the main road.

It's only a 30-minute drive from Syamsudin Noor International Airport to Martapura. From Banjarmasin, it takes about an hour by car. What are you waiting for?

Kaicil Nuku's forces attacked Tolukko Fort on April 16, 1799, but were pushed back by the Ternate-VOC alliance. Ternate's population, 3,307 in June 1797, fell to 2,157 due to battle losses and Nuku's prolonged siege.

Most people died from war or famine, or fled to Halmahera. In 1864, led by Resident P. Van der Crab, the fort was vacated because most of it was ruined.

In 1996, the fort was rebuilt, but the restoration process destroyed its original features, including an underground tunnel directly connecting to the sea.

Prambanan Temple, Historical Grandeur in Jogjakarta

Prambanan Temple is known as the largest Hindu temple in Indonesia, located on Java Island. It's not far from the center of Jogjakarta.

Tourism

Tags: Tourism, Yogyakarta, Temple

It's not an overstatement to call Prambanan Temple the jewel of Jogjakarta tourism. The temple is famous not only in Indonesia but also internationally.

Besides being a popular tourist spot, Prambanan Temple holds a legendary tale still believed by locals. Roro Jonggrang and Bandung Bondowoso are the two central figures in the story surrounding the temple's construction.

Prambanan Temple is the largest Hindu temple in Indonesia, built around 850 AD. In addition to showcasing the beauty of the temple, the site hosts the Ramayana ballet during certain periods.

The temple's proximity to downtown Jogjakarta makes it a must-visit if you're in the area.

The Story Behind the Magnificence of Boko Temple

The grandeur of Ratu Boko Palace is recorded as an 8th-century legacy.

Tourism

Tags: Tourism, Yogyakarta

Besides Prambanan Temple, another interesting temple site to visit is Boko Temple. Located close to Prambanan, it holds a captivating legend and mystery.

Historical records indicate that the grand Ratu Boko Palace was built in the 8th century. Covering an area of 250,000 m², the temple is divided into several site sections. One fascinating site is the Mysterious Well, southeast of the Burning Temple. According to legend, the temple bears witness to the early glory of Sumatra.

Although built by a Buddhist, the palace has more Hindu elements, reflected in the presence of Lingga and Yoni, Ganesha statues, and gold plates worshipping Shiva.

Due to its stunning beauty, Boko Temple is often used as a photography location. From here, you can also admire the beauty of Mount Merapi and the surrounding hills. For sunset enthusiasts, it's a recommended spot to enjoy the evening.

Calm Waves at Pasir Padi Beach, Bangka Belitung

Another unique feature of this nearly 300-meter-long beach is its calm waves and firm, white, and smooth sand.

Tourism

Tags: Tourism, Bangka Belitung

Besides being famous as the Laskar Pelangi land, Bangka Belitung's exoticism extends further. Another gem in the region is Pasir Padi Beach.

The beach is located 7 km from Pangkalpinang, the capital of the Bangka Belitung Islands province. It is perhaps the most visited tourist spot for Pangkalpinang locals. The beach features white sand and calm blue seas. Sunrise and sunset views are perfect from here, attracting both locals and international tourists.

Another unique feature is its nearly 300-meter stretch of calm waves and firm, white, and smooth sand. Besides walking along the shore, you can enjoy it by motorbike or bicycle.

Exploring the Beauty of Padang Bai Beach, Bali

This beach offers a serene beach atmosphere in contrast to the bustling Kuta Beach.

Tourism

Tags: Tourism, Bali

It's not an exaggeration to call Bali a beach paradise. One more attractive beach in Bali is Padang Bai Beach.

The beach is located at the Bali-Lombok ferry port. Despite this, it remains clean. It is popular among anglers and divers. Even though it's adjacent to the port, the marine life is well-preserved.

Unstable currents are sometimes strong, so divers should take precautions.

Padang Bai Beach offers a calm beach atmosphere, unlike the bustling Kuta Beach. Curious? Don't miss a visit to Padang Bai Beach for a unique beach experience unlike any other.

Fort Rotterdam, The Story of a City

From a defensive fort to a vibrant city, it's still well-preserved and worth visiting.

Tourism

Tags: Tourism, South Sulawesi

This fort is easily recognizable. Its thick walls, almost two meters wide and five meters high, are black. The arched main gate exudes grandeur, with a sign carved above it reading, "Fort Rotterdam."

Fort Rotterdam, also known as Ujung Pandang Fort, is a historical structure in Makassar, South Sulawesi. From above, its shape resembles a turtle crawling toward the sea, earning it the nickname "Turtle Fort."

Despite being built centuries ago, the fort remains sturdy. Its outer appearance is impressive, and once you enter through the main gate, you'll find well-maintained old buildings.

Sixteen European-style buildings line the inner walls of the fort, all with saddle-shaped roofs, steep slopes, and many doors and windows.

A lush green garden lies in the center, with neatly arranged grass and a clean courtyard—a truly pleasant place to visit.

Fort Rotterdam's presence is closely tied to the Dutch East India Company (VOC) in Sulawesi. The VOC came to trade at Ujung Pandang Port, part of the Gowa Kingdom.

At that time, Gowa was a strong political and military power. To protect the Somba Opu defense center, Gowa built 17 forts, the grandest of which was Ujung Pandang Fort.

Andi Muhammad Said and others, in *Bangunan Bersejarah di Kota Makassar*, mention that the fort was initially built in 1545 during the reign of the ninth Gowa King, adopting a Portuguese-style square architecture made of stone and brick. During the reign of the fourteenth

Gowa King, the fort's walls were replaced with black rock, coral, and brick, bonded by lime and sand. The following year, a second wall was constructed near the gate.

The VOC, led by Governor-General Admiral Cornelis Janszoon Speelman, attacked and forced Gowa to sign the Bongaya Treaty on November 18, 1667. All forts were demolished except Ujung Pandang Fort. Speelman rebuilt the destroyed sections in Dutch architectural style and renamed it Fort Rotterdam after his birthplace.

"Fort Rotterdam became the only fort built in Makassar during the 17th-18th centuries and symbolized the VOC's hegemony in South Sulawesi," wrote Djoko Marihandono in "Perubahan Peran dan Fungsi Benteng," published in Wacana, Vol. 10 No. 1, 2008.

The fort served as a defense command post, trade office, high officials' residence, and administrative center for eastern Indonesia. A settlement grew around the fort.

"With the fort's expansion, Makassar grew into a city with a colonial layout," Djoko noted.

Dias Pradadimara, in "Penduduk Kota, Warga Kota, dan Sejarah Kota: Kisah Makassar," wrote that this growth signified a historical disconnect from Somba Opu Fort to its south, the "old city" that was once Gowa's center.

After changing functions multiple times, the fort was handed to the Ministry of Education and Culture in 1970. Fort Rotterdam, declared a cultural heritage site in 2010, is now a popular tourist attraction.

The fort covers about 3 hectares. Five bastions stand at the fort's corners: Bone, Bacan, Buton, Mandarasyah, and Amboina. Each bastion is connected by walls except in the south. The bastions have slits for lookout and shooting.

A moat next to the defense walls followed the fort's turtle-like shape but has mostly been filled for surrounding construction, leaving only about 300 meters in the south.

Exploring the fort's corners and bastion alleys is enjoyable. You can also enter the narrow cell that held Prince Diponegoro, leader of the Java War. The cell is cramped with a curved roof and low door.

Despite being an old fort, there's no need to imagine a creepy atmosphere. This historic site isn't empty; it's utilized as offices and a cultural center, making it clean and well-kept.

Visitors can also visit the La Galigo Museum to learn about South Sulawesi's history and culture, from prehistoric to modern times. The museum has fossils, ancient weapons, and Phinisi ship models.

Around the fort are art galleries, souvenir shops, and stores selling books about Makassar's history and legends. It's a well-rounded historical tourism destination.

Due to city development, the area around the fort now includes multi-story buildings like shops and hotels by the coast. Though it may obscure the fort's view, it makes access easier for visitors.

Fort Rotterdam is located at Jalan Ujung Pandang No. 1, Bulogading Village, Ujung Pandang Subdistrict, Makassar. It's conveniently located in Makassar, right in front of the city's port. It's around 2 km from Losari Beach and a 30-minute drive from Sultan Hasanuddin International Airport. From Soekarno-Hatta Port, it's just a 15-minute drive.

Tanah Lot, A Sacred Haven by the Beach

One of the Hindu holy sites and a premier tourist attraction in Bali. Its beauty shines during twilight.

Tourism

Tags: Tourism, Bali, Temple

Situated on a steep seaside cliff, Tanah Lot Temple appears stunning. During high tide, the temple looks like it's floating in the middle of the beach. Visitors can only set foot here when the tide recedes.

There are many caves around Tanah Lot Temple, formed by the relentless erosion of the rocks by the sea. These caves are home to docile sea snakes believed to belong to the deity residing in the temple, protecting the sacred area. Hence, disturbing them is forbidden.

Tanah Lot Temple, a sacred Hindu site in Bali, stands on a rocky outcrop by the coast of Beraban Village, Kediri Subdistrict, Tabanan Regency. Its history is tied to the legend of a Javanese Brahmin named Danghyang Nirartha from the 16th century, also known as Danghyang Dwijendra or Pedanda Sakti Wau Rauh.

It's said that Nirartha won the sympathy of the Balinese people and brought them to embrace Hinduism, provoking the jealousy of Bendesa Beraban, the ruler of Tanah Lot. Many of Bendesa's followers turned to Nirartha, and Bendesa demanded that Nirartha leave Tanah Lot.

Nirartha agreed but first used his power to move a large rock to the middle of the beach and built a temple on it. He also transformed his sash into a snake to protect the temple. Eventually, Bendesa became Nirartha's follower.

Ida Bagus Gede Agastia, a cultural expert from Udayana University, analyzed the Balinese lontar manuscript Dwijendra Tattwa, revealing that Danghyang Nirartha was a religious scholar from the Majapahit Kingdom. After Majapahit collapsed, he traveled to Pasuruan, Blambangan, and Bali. In Bali, he was appointed royal priest at Gelgel by King Baturenggong. He often undertook spiritual journeys around Bali, Nusa Penida, and Lombok.

"Danghyang Nirartha's journey around Bali was an effort to arrange the island's religious life," Agastia explained.

Nirartha built several temples during his travels, including Tanah Lot, Uluwatu, and Rambut Siwi.

The Dwijendra Tattwa describes the construction of the temple in Tabanan. It is said that when Nirartha was at the beach, he noticed a small island that looked sacred in the middle of the ocean and wanted to build a sacred site there. He told the fishermen to establish a sacred place, which they called Pakendungan Temple. Agastia notes that Pakendungan Temple is now better known as Tanah Lot Temple.

A.A. Rai Sita Laksmi, a lecturer at Warmadewa University's Faculty of Literature, in "Pengelolaan Warisan Budaya Pura Tanah Lot Sebagai Daya Tarik Wisata di Desa Beraban, Kecamatan Kediri, Tabanan," published in Forum Arkeologi Vol. 27 No. 3, November 2014, questions the Dwijendra Tattwa's account. Tanah Lot Temple is located in the sea, while Pakendungan Temple is a subak temple on land northwest of Tanah Lot Temple.

"The name change from Pakendungan to Tanah Lot is unclear," she emphasized.

In Kawasan Suci Pura Tanah Lot dan Destinasi Wisata, I Made Girinata notes that no historical evidence explains when, by whom, and on what basis Tanah Lot Temple was built. Some sources, including the Dwijendra Tattwa, only link the temple to Nirartha's journey. They don't directly state that Nirartha built the temple.

Moreover, I Made Girinata adds that religious activities in Bali were well-established long before Nirartha's arrival. People already knew how to build temples, as seen in Dasar Gelgel Temple and Besakih Temple, which were among Bali's six main temples.

"Regarding Tanah Lot Temple, it's likely that Dang Hyang Nirartha simply reminded people around the temple to acknowledge the greatness of God (Ida Sang Hyang Widhi Wasa) by always worshipping and creating sacred places," said Girinata.

Tanah Lot Temple is classified as a dang kahyangan, a site built to honor sacred teachers who once imparted religious teachings.

The temple has two courtyards: an outer courtyard (jabaan) and an inner courtyard (jeroan). The outer courtyard is an open area without walls, and though it's a sacred area, not everyone

is allowed entry unless to pray. There are two entrances, one to the east and one to the north. The inner courtyard is surrounded by a wall and contains several shrines and fragments of a lingga.

“A menhir is a megalithic relic of an upright, coarse stone intentionally placed by humans to honor ancestors,” Rai Sita Laksmi explained.

Every year, millions of domestic and international tourists visit Tanah Lot in Bali, making it an iconic Bali tourism site and a favorite for photographers. Its most popular scene is the temple with a sunset backdrop.

Near Tanah Lot Temple are smaller temples, including Pakendungan Temple, Penataran Temple, Penyawang Temple, and more.

To visit Tanah Lot, travel 13 km from Tabanan or 22 km from Denpasar City. It's about 25 km from Ngurah Rai Airport, a roughly 45-minute drive.

Lawang Sewu, The Majestic Gem of Semarang

A landmark of Semarang that preserves the historical journey of Indonesia's railway system.

Tourism

Tags: Tourism, Central Java, Museum, Semarang

An old colonial Dutch building stands proudly in the heart of Semarang. Dark, empty, exotic, and mystical—all these impressions emanate from Lawang Sewu, a historic building near Tugu Muda in Semarang, Central Java.

Literally meaning "A Thousand Doors," Lawang Sewu doesn't actually have that many doors. Initially built as the headquarters of the Nederlandsch-Indische Spoorweg Maatschappij (NIS), a private railway company during the Dutch East Indies era, it played a pivotal role in Indonesian railway history.

Construction of the NIS headquarters aligns with the development of Indonesia's rail system, starting in 1864 with the first groundbreaking for the Semarang-Tanggung line, which later connected to Surakarta and Yogyakarta. NIS initially operated from Semarang Station but expanded rapidly, prompting a new grand office. Architect P. de Rieu was entrusted with the design, but his plans were abandoned in favor of a new design by Jacob K. Klinkhamer and B.J. Oedang, assisted by young architect G.C. Citroen. Their design embraced Dutch architectural style.

Visiting Lawang Sewu is a delightful experience. Once inside, visitors feel like they're walking through a corridor of a thousand doors, with each room's doors aligned perfectly. The many doors improve air circulation and facilitate the movement of NIS staff.

On the first floor, visitors find rooms documenting Indonesian railway history and the building's history. A staircase leads to the basement, while the second floor has a grand hall that was used for celebrations and parties. The third floor features a large room with windows, where NIS staff used to exercise. From this level, visitors can enjoy views of Tugu Muda.

Handinoto, an architecture lecturer at Petra Christian University in Surabaya, explains in *Arsitek G.C. Citroen dan Perkembangan Arsitektur Kolonial Belanda di Surabaya* (Dimensi Vol. 19, August 1993) that the building was designed to suit the local climate. A surrounding gallery keeps out rain and sunlight, supported by curved brick arches. Double gable ventilation and natural lighting are now commonly used.

In another article with Irwan Santoso, "Pemberian Ciri Lokal Pada Arsitektur Kolonial Lewat Ornamen Pada Awal Abad ke-20" (Dimensi Vol. 39 No. 1, July 2012), Handinoto describes the decorative features of Lawang Sewu. The reception room contains stained glass windows by J.L. Schouten, known for his stained glass designs. These windows are a main attraction.

"At Lawang Sewu, Semarang, Schouten's work is filled with symbolism," wrote Handinoto and Santoso.

The first stained glass window symbolizes the prosperity and natural beauty of Java, including biodiversity, flora and fauna, and Western and Eastern art. The second depicts Semarang and Batavia at the time. The third shows Batavia and Semarang as maritime centers. The fourth features a flying wheel, Dewi Fortuna (goddess of fortune), and Dewi Venus (goddess of love).

Other artworks include terracotta ornaments by H.A. Koopman on the balcony arches, copper-coated domes atop water towers, and bronze ornaments by artist L. Zijl on the tower tops.

Abdul Malik, an architecture lecturer, explains in *Aspek Tropis Pada Bangunan Kolonial Lawang Sewu Semarang* (Jurnal Jurusan Arsitektur Undip) that Lawang Sewu is one of the few buildings blending external influences (indische) with distinct local elements. "It is responsive to the climate and surrounding environment," he noted.

Lawang Sewu's architecture follows the Romanesque Revival style, characterized by simple arches and two facades with corner towers. "The building's overall design is exceptionally beautiful, earning it the title 'Pearl of Semarang,'" Malik wrote.

During the Japanese occupation, the building was taken over and repurposed as the Riyuku Sokyoku (Japanese Transport Office). Dwi Andhono Murti, in a non-seminar paper *Alih Fungsi*

Bangunan Lawang Sewu Pada Masa Pendudukan Jepang di Semarang, explains that the basement was converted from a water reservoir for air conditioning into a prison for Kenpeitai, the Japanese military police. The rear section of the building, which has a disposal hole, was connected to the basement to discard the bodies of prisoners who perished. Thus, Lawang Sewu gained a spooky reputation.

Now, Lawang Sewu is managed by PT Kereta Api Indonesia and functions as the Indonesian Railway Museum. The building is also available for various events and is a cultural heritage landmark of Semarang worth visiting.

Sunda Kelapa Harbor Tourist Area, Jakarta

This area attracts history enthusiasts with its rich historical heritage.

Tourism

Tags: Tourism, Jakarta

Sunda Kelapa Harbor, located in northern Jakarta, has been renowned since the 12th century. The Portuguese writer Tome Pires considered it an important port. Historically, the harbor facilitated trade in commodities like porcelain, coffee, silk, horses, and wine, which were exchanged for spices. This historical port is a captivating tourist destination for those interested in the relics of the past.

The area also includes several other museums, such as the Wayang Museum, Maritime Museum, and Jakarta History Museum. It's also a popular spot for couples to take pre-wedding photos.

Exploring Jakarta's Landmarks through Its Statues

Besides skyscrapers and old buildings, Jakarta is dotted with statues across the city.

Tourism

Tags: Tourism, Jakarta

As Indonesia's capital, Jakarta features towering skyscrapers and old colonial buildings. It also boasts several iconic statues across the city:

Patung Pahlawan/Tugu Tani

This statue, a gift from the Soviet Union, was designed by renowned Russian sculptors Matvel and Otto Manizer. It's made of bronze and depicts a farmer and a woman offering provisions to the farmer. The plaque reads "voetstuk" or "A nation that honors its heroes is a great nation."

Patung Dirgantara/Patung Pancoran

Known as the Dirgantara Statue or Pancoran Statue, it was requested by President Sukarno to showcase Indonesia's prowess in aviation. The design reflects honesty, bravery, and enthusiasm in reaching for excellence.

Monumen Selamat Datang

A pair of figures holding flowers and waving symbolizes a warm welcome for visitors to Jakarta.

Patung Pemuda Membangun

Located at Senayan Roundabout, this statue encourages youth to embrace the spirit of development.

Patung Jenderal Sudirman

Depicting the national hero General Sudirman, the statue stands tall in Jakarta, saluting with his head slightly raised to convey dynamism.

Patung Kuda Arjuna Wijaya

Created by Balinese sculptor Nyoman Nuarta, it depicts Arjuna and Batara Krishna fighting Adipati Karna, symbolizing leadership principles.

Indonesian Art Performances at Gedung Kesenian Jakarta

Built in 1821 by the Dutch, this building was originally for art performances and was named Schouwburg.

Tourism

Tags: Tourism, Jakarta

Gedung Kesenian Jakarta (GKJ) is a historical Dutch colonial building that still stands strong. Initially built by the Dutch in 1821 for art performances, it was called Schouwburg.

Located at Jalan Gedung Kesenian No. 1, Jakarta Pusat, GKJ regularly hosts theatrical performances, music, dance, and exhibitions by prominent Indonesian and international artists.

GKJ has excellent facilities, including a 24 x 17.5-meter stage with a 475-seat capacity, a 10.75 x 14 x 17-meter performance stage, lighting equipment, CCTV, TV monitors, and a 5.80 x 24-meter foyer. The building is managed by the Jakarta Provincial Government.

Joang 45 Museum, Silent Witness of Indonesia's Founding Fathers' Struggles

Originally a hotel from 1920-1938, the building became a political education hub for young revolutionaries.

Tourism

Tags: Tourism, Jakarta, Museum

The Joang 45 Museum, located at Jl. Menteng Raya 31, Jakarta, houses historical records of events leading to Indonesia's independence. Initially, it was the Schomper Hotel, managed by L.C. Schomper, a Dutch descendent.

During the Japanese occupation, it became the Ganseikanbu Sendenbu (Propaganda Department) and a political education hub for youth leaders like Sukarni, Chaerul Saleh, and Adam Malik. Known as "Pemoeda Menteng 31," they were behind the abduction of Sukarno, Hatta, and Fatmawati to Rengasdengklok before independence.

The museum displays paintings of pre-independence events, dioramas, and archives. There's also a theater showing documentaries, a reference library, a children's room, and outdoor space for children's theater.

Pancasila Sakti Monument, Silent Witness to G30S

A monument to honor the Revolution Heroes who defended Pancasila as Indonesia's ideology.

Tourism

Tags: Tourism, Jakarta, Monument, Pancasila

Over 50 years have passed since the G30S Movement, but the Pancasila Sakti Monument allows visitors to revisit this significant event.

Built in 1973, the monument includes statues and reliefs of the seven military officers murdered in the incident (Revolution Heroes). The statues, about 17 meters high, are arranged in a semicircle, starting with Soetodjo Siswomiharjo and ending with Pierre Andries Tendean, backed by a Garuda bird sculpture.

The monument includes a G30S diorama depicting the torture of the generals. The museum displays photos of their remains being retrieved from the so-called "death well."

Kim Tek Le Temple, Jakarta's Oldest Temple

Built in 1650, this temple withstood historical events and retains valuable relics.

Tourism

Tags: Tourism, Jakarta

Kim Tek Le Temple, also called Jin De Yuan, is Jakarta's oldest temple, built in 1650 by Lieutenant Kwee Hoen and named Koan Im Teng.

During the Angke Massacre, the temple was destroyed and burned. A century later, Captain Oie Tjhie renovated it, renaming it Kim Tek Le ("Golden Virtue Temple") to remind people to prioritize kindness over materialism.

Located at Jl. Kemenangan III No. 13 (Petak 9) Glodok, the temple holds valuable historical relics, including statues of various sizes. It's a heritage site full of historical value.

Exploring Historical Relics at National Museum, Jakarta

Famous among Jakarta locals, it's nicknamed the "Elephant Museum."

Tourism

Tags: Tourism, Jakarta

If you want to see historical relics from Indonesia's past kingdoms, the National Museum is a must-visit. Known as the "Elephant Museum" due to the bronze elephant statue gifted by Thailand's King Chulalongkorn (Rama V) in 1871, the museum also features many statues, giving it the nickname "Gedung Arca."

Located at Jalan Merdeka Barat 12, the museum houses around 142,000 historical items, such as statues, inscriptions, and traditional weapons. The gold room displays precious artifacts and relics from Indonesian kingdoms, making it the largest museum in Indonesia and Southeast Asia.

The Charm of Monas, Jakarta's Iconic Monument

The monument's peak is covered in 35 kg of gold.

Tourism

Tags: Tourism, Jakarta, Monas, Monument

No visit to Jakarta is complete without seeing Monas, or the National Monument. As an iconic landmark, Monas is a must-visit tourist destination.

Built in 1959 to commemorate the fight against Dutch colonial rule, Monas covers about 80 hectares and stands tall on Jalan Medan Merdeka. Its unique feature is the 35 kg gold-plated peak.

Visitors can also see Jakarta's skyline from the observation deck atop Monas. Additionally, there are vehicles to tour the grounds.

Taman Ismail Marzuki, Silent Witness to Indonesia's Art Evolution

Opened on November 10, 1968, it regularly hosts various art events in Jakarta.

Tourism

Tags: Tourism, Jakarta, Art

Taman Ismail Marzuki (TIM) is one of Jakarta's primary landmarks, symbolizing the city's role as Indonesia's artistic hub.

Opened on November 10, 1968, TIM hosts art performances like music, film, shadow puppetry, dance, drama, and painting exhibitions.

The complex has six modern theaters, an exhibition hall, an archive building, and a cinema. The Jakarta Planetarium, inaugurated by President Sukarno in 1964, is also here. It houses the Jakarta Institute of the Arts, a public university specializing in various art forms.

Since its establishment, TIM has offered artists a platform to express creativity. It encourages them to produce phenomenal work, launching the careers of many artists like Rendra and Sardono W. Kusumo.