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ARTE: Art and Expression  
Presents

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## INTRODUCTION

**ARTE: Art and Expression** is a biannual book chapter, published under collaboration of Department of Fine Arts, Faculty of Art & Design, UiTM Perak Branch with Galeri Al-Biruni under the supervision of Universiti Teknologi MARA, Malaysia. 'ARTE' is an amalgamation of english word 'Art', and malay word, specifically Perak slang 'Ate' which translate as conversation starter. 'ARTE' uses the concept of book chapter that platform art enthusiasts to express their inner-creativity in the form of literacy conjecture

## VISION

Art and expression as aspiration towards stylistic and artistic practices

## MISSION

- To enhance the culture of research and academic publication among academician and artist for international recognition
- To promote intellectual, cultural and knowledge sharing through artistic expression
- To celebrate the diversity and differences in arts practices thus creating and intellectual platform for artist to express their interest in art

## PUBLICATION FREQUENCY

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# CHAPTER 17



## TRADISI NASI AMBENG MASYARAKAT JAWA

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*Munirah Binti Radin Mohd Mokhtar*

*Irwan Bin Misdon*

### **Abstract**

Malaysia mempunyai masyarakat yang berbilang bangsa, bahasa dan adat jadi kita sebagai anggota masyarakat perlu peka dengan keadaan serta budaya yang terdapat disekeliling kita bagi menunjukkan nilai perpaduan dan kerjasama di antara masyarakatnya. Penulis ingin mengupas lebih lanjut mengenai tradisi hidangan Nasi Ambeng merupakan satu amalan budaya masyarakat Jawa, khusus di sekitar Daerah Bagan Dato, Perak. Penulis juga ingin berkongsi pengalaman sendiri serta secara ringkasnya berkongsi tentang cara-cara penyediaan makanan tradisional ini dikalangan masyarakat Jawa sewaktu majlis keraian serta sekaligus dapat memartabatkan makanan tradisional ini kepada masyarakat luar.

*Katakunci: Nasi Ambeng, masyarakat Jawa Perak*

## 17.0 Pendahuluan

Malaysia sememangnya kaya dengan pelbagai jenis makanan dan kuih-muih kerana majoriti masyarakat di Malaysia mempunyai masakan tradisional mereka yang tersendiri. Seperti yang kita sedia maklum bahawa setiap masakan tradisional itu unik kerana dipengaruhi oleh budaya dan cara hidup sesuatu masyarakat itu sendiri. Penulisan kali ini akan mengupas mengenai satu menu masakan yang sangat terkenal dalam masyarakat Jawa khususnya ketika kenduri kesyukuran. Masakan masyarakat Jawa yang menjadi kebanggaan mereka diantaranya ialah ‘Pecel Lele’ ‘Sambal Goreng Jawa’ dan juga ‘Nasi Ambeng’.

Nasi Ambeng merupakan satu menu masakan yang mengandungi nasi, ayam masak kicap (juga dikenali semur ayam bagi masyarakat Jawa), sambal goreng, serunding daging, tumisan kacang panjang ataupun buncis, bergedil serta mee goreng. Hidangan ini lazimnya disediakan semasa kenduri kesyukuran, tahlil ataupun bercukur rambut bayi. Uniknyanya hidangan ini kerana nasi serta lauk pauk tadi akan dimasukkan dalam satu bekas yang dibuat daripada daun pisang yang dibentuk seolah-olah seperti sampan. Namun begitu, disebabkan oleh arus pemodenan, penggunaan daun pisang yang dibentuk seperti sampan sangat jarang digunakan pada masa kini, kerana oleh generasi masyarakat muda Jawa tidak banyak yang terdedah cara untuk membuatnya selain ingin cepat siap.

### 17.1 Nasi Ambeng Masyarakat Jawa

Nasi Ambeng membawa penulis mengimbau kenangan di kampung halamannya di Parit 7 Sungai Sumun Bagan Dato’ Perak. Penulis ingin menggambarkan suasana kenduri-kendara akan menjadi semakin meriah apabila Nasi Ambeng dihidangkan. Bagi menyediakan Nasi Ambeng ini siap untuk dijamu kepada tetamu, ia mengambil masa yang agak lama berbanding hidangan harian biasa kerana dalam hidangan tersebut mempunyai empat (4) hingga lima (5) menu lauk khusus yang perlu untuk dimasak. Jika terdapat salah satu menu yang tiada Nasi Ambeng tersebut dikira sebagai tidak lengkap. Ayam masak kicap (masak semur) resepi Jawa berbeza dengan masyarakat lain kerana semasa proses penyediaan ayam ini perlu dicampur santan serta lada putih, ini bagi menambahkan rasa lazat, likat serta enak. Menu ayam semur adalah wajib ada ketika menghidangkan nasi ambeng ini, dan ianya juga selalunya memerlukan seekor ayam yang akan dipotong kepada empat (4) bahagian. Hidangan setiap satu nasi ambeng akan mengandungi ayam yang telah potong kepada empat (4) tersebut kepada tetamu.

Bagi penyediaan Nasi Ambeng untuk tetamu terdapat dua (2) cara, pertama tuan rumah

akan menghadirkan Nasi Ambeng tersebut di dalam dulang kecil dan para tetamu yang hadir akan makan bersama tetamu jemputan yang lain pada waktu tersebut usai doa dibacakan. Cara kedua pula, Nasi Ambeng tidak akan dimakan di rumah tuan rumah tetapi sebaliknya akan dibawa pulang oleh tetamu untuk dimakan bersama keluarga mereka sendiri. Tetamu yang diundang untuk menghadiri majlis tersebut samada kenduri kesyukuran ataupun tahlil hanya akan dihidangkan dengan makanan ringan seperti kuih-muih atau bahun sup dan sebagainya ketika di rumah tuan rumah. Simbolik di sebalik Nasi Ambeng ini menunjukkan bahawa walaupun kenduri tersebut dihadiri hanya oleh ketua keluarga, tetapi selepas balik ke rumah masing-masing mereka masih dapat menikmati hidangan tersebut untuk dimakan bersama-sama dalam satu dulang kecil. Hal ini disebabkan oleh, Nasi Ambeng tersebut sebenarnya selalunya akan dikongsi secara beramai-ramai dan dimakan didalam dulang kecil. Selain dapat berkongsi makanan bersama keluarga, secara tidak langsung ianya akan menambahkan keakraban dan kesepakatan sesama ahli keluarga tersebut. Amalan hidangan ini sehingga kini ianya masih lagi di amalkan di kampung-kampung terutamanya masyarakat Jawa di sekitar daerah Bagan Datuk Perak.

Untuk pengetahuan semua, hidangan Nasi Ambeng ini tidak berkuah. Sebenarnya perkara ini bukan saja-saja dibuat kering namun disebabkan kebiasannya mereka yang makan akan mengambil nasi dan lauk-pauk yang dihidangkan itu untuk keluarga di rumah dan untuk dibawa pulang. Jadi mudalah jika ia kering dan juga nasinya juga akan lambat basi hinggakan masih boleh di makan hingga esok hari.

## **17.2 Simbolik Nasi Ambeng**

Hubungan masyarakat Jawa dengan Nasi Ambeng ibarat irama dan lagu malah makanan tradisi itu kekal menu wajib dalam pelbagai majlis keraian masyarakat itu terutama di kampung. Nasi Ambeng sering disajikan di majlis kenduri-kendara kemasyarakatan terutama di kampung yang majoritinya penduduknya Jawa. Ia dihidangkan dalam dulang sederhana besar. Setiap satu lauk disusun kemas di dalam bekas daun pisang. Nasi diletakkan di tengah manakala lauk-pauk diletak sekelilingnya. Melihat ia dihidangkan sebegitu, memang menarik hati sesiapa yang melihatnya sekaligus menambat selera untuk menjamu hidangan tersebut. Namun begitu, ada maksud tersirat yang cuba disampaikan secara tidak langsung yang kita tidak tahu di sebalik corak penghidangan ini. Simbolik yang cuba disampaikan disini ialah memberi impak sama rata dan juga perlu merapatkan hubungan kekeluargaan. Dalam kata yang lain ia umpama simbolik kesamarataan, keadilan dan merendah diri. Ini kerana melalui hidangan Nasi Ambeng tersebut semua orang akan makan bersama tanpa mengira darjat atau status serta menunjukkan rezeki yang ada perlu untuk dikongsi sama rata.

Simbolik kedua pula, ketika menikmati hidangan Nasi Ambeng ini secara tidak langsung kita dapat berkongsi menikmati makanan dalam dulang yang sedikit secara beramai-ramai (biasanya 4 orang). Dulangnya yang kecil berbeza dengan kebiasaan kita yang berkongsi meja makan semasa makan hidangan di kenduri kendara. Kadang-kadang, walaupun berkongsi semeja makan pada majlis kenduri-kendara, kita tidak bertegur sapa, hanya sekadar melempar senyum sahaja. Tetapi lain halnya apabila berkongsi dulang sekecil itu yang mengandungi nasinya pula di tengah-tengah, tidak dapat tidak, kita akan saling bertegur sapa. Bagi yang sudah mengenali dapat dieratkan lagi. Sebaliknya bagi yang belum, mula terjalin bibit perkenalan di dalam dulang kecil itu. Bagi pendapat penulis, keunikan hidangan serta rasa yang terdapat dalam Nasi Ambeng tersebut dan kebaikannya diharap tidak dilupakan ataupun dipermodenkan mengikut perubahan masa. Biarlah ia kekal unik dengan cara asalnya tersendiri dan juga menjalankan fungsinya sebagai wadah mengukuhkan silaturahmi.

### 17.3 Kesimpulan

Proses penyediaan Nasi Ambeng biasanya mengambil masa yang agak lama berbanding menu masakan Jawa yang lain, ini kerana didalam hidangan Nasi Ambeng tersebut agak rumit untuk disediakan dalam masa yang singkat kerana terdapat pelbagai jenis menu lauk yang perlu disediakan dan ini secara tidak langsung memerlukan gotong royong ataupun dikenali sebagai 'rewang' oleh orang Jawa. Budaya rewang ini sebenarnya sangat bermanfaat kepada tuan rumah itu sendiri. Hal ini kerana kerja-kerja memasak dapat dibuat dalam sekala yang besar dan secara beramai-ramai oleh jiran tetangga yang datang membantu. Jiran yang berdekatan akan datang menolong untuk memotong, menghiris, mengupas bawang, serta menggoreng ayam. Amalan budaya rewang ini semakin dilupakan oleh masyarakat bandar kerana masing-masing sibuk dan kurang berpeluang menyertai aktiviti memasak secara beramai-ramai, tetapi bagi masyarakat Jawa di kampung amalan rewang masih lagi diamalkan oleh mereka. Melalui aktiviti memasak Nasi Ambeng secara rewang ini, masyarakat dapat memupuk kemuafakatan sesama mereka di kampung itu sendiri. Selain itu juga, Nasi Ambeng dapat dinikmati bersama ahli keluarga yang lain walaupun tidak turut serta menghadiri majlis tahlil ataupun kesyukuran di kampung tersebut. Rajah 1.0 menunjukkan hidangan yang terdapat didalam satu hidangan Nasi Ambeng secara umumnya.





Rajah 83: Nasi Ambeng (Sumber: <https://iluminasi.com/bm/resepi-nasi-ambeng-paling-lazat.html> )

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