

MENCECAP CITA RASA, MENGURAI KUASA WACANA DAN PASCAKOLONIALITAS KOPI SPESIAL

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ABSTRAK

Tesis ini menyoroti cita rasa kopi dalam industri kopi spesial yang dikatakan berada di era gelombang ketiga. Bahwa mencecap cita rasa kopi tidak hanya berkaitan dengan perkara genetika dan budidaya tanaman kopi serta proses produksinya; ataupun dengan kemampuan indrawi serta pengalaman sensoris yang dimiliki seseorang; melainkan pula berkaitan dengan pengetahuan cita rasa yang dikonstruksi oleh *Specialty Coffee Association* (SCA) beserta beberapa organisasi/lembaga yang terafiliasi dengannya.

Dalam hal ini, SCA yang berpusat di Barat (AS/Eropa) mendiseminasikan pengetahuannya sebagai standar yang berlaku secara global. Pengetahuan ini beraneka macam wujudnya: *Roda Rasa SCAA*, *Sensory Lexicon*, *Le Nez Du Café*, *Q Coffee System (Q-Grader/R-Grader)*, *SCA Coffee Standards*, dan *SCA Cupping Protocols*. Keberlakuannya pun tidak hanya bagi anggota SCA yang membutuhkan dan bagi industri kopi spesial saja, melainkan pula bagi kebanyakan orang yang menyakini “kebenaran” standar SCA, termasuk orang-orang Indonesia. Sepintas pengetahuan ini terkesan netral dengan dalih objektivitas sains dan demi memajukan industri kopi spesial global. Namun, setiap pengetahuan apalagi yang diklaim sebagai standar bersama, tentu berpotensi untuk dibaca secara politis-kritis. Terlebih lagi dalam konteks Indonesia, yang memperlihatkan relasi kuasa tak setara antara Barat sebagai “pusat” dengan non-Barat, seperti di Indonesia, yang dianggap “pinggiran” dan liyan (*its other*) dari mereka. Sebuah relasi yang hadir dan sejajar sebagai *continuing effects* kolonialisme.

Atas dasar inilah, tesis ini bergerak mempertanyakan bagaimana pengetahuan dan wacana cita rasa SCA mendominasi sekaligus menyeragamkan persepsi cita rasa global; dan bagaimana subjektivitas orang-orang di Indonesia mereproduksi, menegosiasi, dan meresistensi pengetahuan dan wacana ini. Secara khusus, subjektivitas yang dimaksud adalah subjektivitas pascakolonial dari orang-orang yang berprofesi sebagai *Q-Grader/R-Grader* atau orang-orang yang hidup dari/dan menghidupi industri kopi spesial.

Untuk membantu mengurai permasalahan tesis ini, konsep wacana/*discourse* dari Foucault yang dianalisis secara genealogis dinilai tepat dipakai. Dan guna penguatannya, konsep ambivalensi (dengan segala konsep terkait: hibriditas dan mimikri) dari Homi K. Bhabha serta konsep alienasi linguistik dari Bill Ashcroft, Garreth Griffiths, dan Helen Tiffin, turut pula dipakai. Berbekal konsep-konsep inilah, pengetahuan/standar SCA dapat dikatakan sebagai wacana neo-kolonial di mana yang menjadi objek pengetahuannya adalah (klaim) sains yang objektif dan universal. Sebab standar SCA telah nyata mendisiplinkan dan menyeragamkan (menstereotipisasi) persepsi cita rasa, baik orang awam maupun bagi kalangan profesional, seperti *Q-Grader/R-Grader* dari Indonesia. Selain itu, standar SCA juga secara jelas telah mengalienasi

bahasa ibu (yang ekspresif, lokal, dan empiris) subjek-subjek pascakolonial yang mengafirmasi bahasa cita rasa rumusan SCA. Sekalipun mendisplinkan dan mengalienasi, orang-orang tersebut tidak sepenuhnya mampu ditundukkan oleh wacana cita rasa SCA, sebab mereka merpresentasikan subjektivitasnya sebagai yang ambivalen dan resistan—meski tanpa disadari. Hal ini ditunjukkan dari adanya peniruan (mimikri) satu-dua wujud dari standar SCA dari Q-Grader/R-Grader. Peniruan yang juga dibaca sebagai strategi mengejek (mockery) bahasa cita rasa SCA yang amat tidak memadai untuk dipakai secara bersama oleh berbagai orang di lintas geografi dan kultur, khususnya di Indonesia.

Kata Kunci: *Kopi, Cita Rasa, SCA, SCAA, Wacana, Relasi Kuasa, Subjektivitas, Pascakolonial, Ambivalensi*



**TASTE THE FLAVOR, UNRAVEL THE POWER
DISCOURSE AND POSTCOLONIALITY OF SPECIALTY COFFEE**

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ABSTRACT

This thesis focuses on the taste of coffee in the specialty coffee industry which is said to be in the era of the third wave. That tasting coffee is not only related to the genetics and cultivation of the coffee tree and its production process; or with the sensory abilities and sensory experiences that a person has; but also related to taste knowledge constructed by the Specialty Coffee Association (SCA) and several organizations/institutions affiliated with it.

In this case, the SCA which is based in the West (US/Europe) disseminates its knowledge as a standard that applies globally. This knowledge takes many forms: *SCAA Flavor Wheel*, *Sensory Lexicon*, *Le Nez Du Café*, *Q Coffee System (Q-Grader/R-Grader)*, *SCA Coffee Standards*, and *SCAA Cupping Protocols*. Its implementation is not only for SCA members who need it and the specialty coffee industry, but also for most people who believe in the "truth" of SCA standards, including Indonesians. At first glance this knowledge seems neutral on the pretext of the objectivity of science and advancing the global specialty coffee industry. However, any knowledge, let alone claimed as a common standard, certainly has the potential to be read politically-critically. This is even more so in the Indonesian context, which shows unequal power relations between the West as a "center" and non-Westerners, such as in Indonesia, as their "periphery" and *other*. A relationship that is present and parallel as the continuing effect of colonialism.

On this basis, this thesis moves to question how the knowledge and discourse of the SCA tastes dominate as well as homogenize the perception of global tastes; and how the subjectivity of people in Indonesia reproduces, negotiates, and resists this knowledge and discourse. Specifically, the subjectivity referred to is the postcolonial subjectivity of people who work as *Q-Graders/R-Graders* or people who live from/and live in the specialty coffee industry.

To help unravel the problems of this thesis, Foucault's genealogical analysis of discourse is considered appropriate. And for reinforcement, the concept of ambivalence (with all related concepts: hybridity and mimicry) from Homi K. Bhabha and the concept of linguistic alienation from Bill Ashcroft, Garreth Griffiths, and Helen Tiffin, were also used. Armed with these concepts, SCA knowledge/standards can be said to be neo-colonial discourse in which the object of knowledge (claim) objective and universal science. This is because the SCA standard has clearly disciplined and homogenized (stereotyped) the perception of taste, both for ordinary people and for professionals, such as the *Q-Grader/R-Grader* from Indonesia. In addition, the SCA standard has also clearly alienated the mother language (expressive, local, and empirical) of postcolonial

subjects which affirms the language of taste of the SCA formula. Despite being disciplined and alienating, these people were not completely able to be subdued by the SCA's discourse of taste, because they represented their subjectivity as ambivalence and resistant—even if they didn't realize it (unconscious). This is indicated by the imitation (mimicry) of one or two forms of the SCA standard from Q-Grader/R-Grader. Mimicry is also read as a strategy of mockery of the SCA taste language which is very inadequate to be shared by various people across geographies and cultures, especially in Indonesia.

Keywords: *Coffee, Taste, Flavor, SCA, SCAA, Discourse, Relation Power, Subjectivity, Postcolonial, Ambivalence*

