

## COFFEE CONSUMPTION OF ISTANBUL CITY COMMUNITIES IN THE XVI-XVIII AD CENTURIES

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### **Abstract**

*This research aims to describe and answer the following questions; What is the image of the people of Istanbul City in the 16th Century AD?, How did coffee shops develop in the City of Istanbul?, and what was the coffee consumption of the people of Istanbul City in the 16th-18th Century AD? To answer this question the author uses historical research methods. The historical method is carried out systematically and objectively through several stages; topic selection, heuristics, historical criticism, interpretation and historiography. The approach used is a sociological approach. This research concludes that amidst the progress of the city of Istanbul in the 16th century AD, people had many choices of activities to fill their free time. Various entertainment venues are present, the most important of which is the presence of coffee shops. In 1554 AD, the first coffee shop opened in the Tahtakale District. The ulama had issued a haram fatwa against coffee shops, but coffee shops continued to open, even the Janissaries got involved in the coffee shop business in the 18th century AD. Ottoman Turkish coffee was made by roasting, then cooling, grinding, brewing, pouring into a teapot, and serving in the cup. What's interesting is that coffee is a part of proposal or wedding ceremonies, and coffee shops are an important place to socialize.*

*Keywords: Coffee; Coffee consumption; Coffee shop; The people of Istanbul.*

### **INTRODUCTION**

One of the products of Islamic civilization that the Islamic world introduced to the West and even throughout the world to become a favorite in this modern century is coffee drinks. Coffee is a type of thick black drink made from processed coffee beans with a delicious taste when consumed and a distinctive fragrance. The term coffee in Arabic is called qahwa which means strong. From Arabic, it was later adapted in Turkish called kahve, English coffee, Dutch koffie, French café, and so on (Risnandar, 2022).

The first appearance of coffee beans in historical records was found in the Abyssinia area, precisely between Ethiopia and Eritrea on the African continent. Coffee beans were found as wild plants before the 9th century AD by the Abyssinians, then this plant was brought by the Arabs to Yemen which was then cultivated, spread and made into a drink. (William H. Ukers, 1935) However, it is found that although coffee was discovered in Ethiopia, coffee has existed since the 6th century in Yemen (Habiburrahman, 2022). By the end of the 9th century AD, coffee had been used as a medicine by Arab physicians.

In the 13th century AD during the time of Ibn Sina coffee was used as medicine in the early millennium. During this time, coffee was studied in terms of health and medicine. By the 15th century AD, coffee was being traded in Mecca. The coffee trade in Arabia was strictly guarded and coffee was not allowed to be grown outside the Arab region. The coffee beans exported by the Arabs were infertile beans that had been cooked and dried, so they could not grow in other regions. However, coffee was finally cultivated in other regions when Baba Budan, a person who hid fertile coffee beans during the Hajj pilgrimage, planted them in Mysore, India (Habiburrahman, 2022).

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Coffee consumption activities by the Arab community are carried out to maintain body freshness. Coffee is made by boiling coffee beans and then consumed immediately (Supratman, 2020).

After its introduction to the Arab world, coffee continued to spread throughout the Islamic world through the medium of travelers, traders and pilgrims. Coffee spread from Asia to Europe. Coffee in Cairo, Egypt in the 10th century AH was served to al-Azhar students to improve performance. After al-Azhar coffee continued to enter the streets, shops and homes in Cairo. The next development of coffee was carried out by trading coffee beans to areas outside the Islamic country, namely to Europe through the port of Mocha in Yemen. Mocha port at that time became the main route for trading coffee beans, this is where Europeans first learned of the existence of coffee and they called coffee Mocha. Ibnu

Evidence of the spread of coffee to European countries is not only from the port of Mocha, but also from Ottoman Turkey. The spread of coffee from Turkey to Europe began with the Venetian Ambassador named Gian Francesco Morosini who had a diplomatic mission to Ottoman Turkey in 1582 AD, then when he returned to Venice he told him that in the Eastern world there was a business that allowed many people to meet while drinking hot drinks. This made European people begin to recognize coffee and its spread was increasingly widespread throughout the world. Here Ottoman Turkey acts as an intermediary for the spread of coffee because it has a strategic position. The location of Ottoman Turkey is very strategic because it flanks two continents so that Turkey becomes a bridge between East and West. Even because of this location, it has an influence on history, culture and politics in Ottoman Turkey (Dewi, 2013).

In Ottoman Turkey itself, coffee began to enter through the city of Istanbul since the 15th century, precisely in 1453 AD during the conquest of Konstantinople (Collaco, 2011). However, coffee has spread more and more in Ottoman Turkey since 1517 AD under the leadership of Sultan Salim I. (Supratman, 2020) The incident began when Sultan Salim I expanded to Mamluk in Egypt, with his troops Sultan Salim I managed to defeat Mamluk and he began to enter the capital of the Mamluk Sultanate, Cairo. As a result of his victory, other Arab countries also submitted to Sultan Salim I. This paved the way for the Ottoman Turks. This paved the way for the Ottoman Turks in the field of trade to various cities such as Damascus, Aleppo, Cairo and also Baghdad. Trade commodities that were usually traded were silk, porcelain, spices and coffee. This is probably where coffee was first introduced to Ottoman Turkey. In 1475 AD, the first coffee shop was opened in the Tahtakale district, Istanbul city under the name Kiva Han. Coffee is a drink consumed daily by the people of Istanbul.

In addition to coffee shops, there are also performances such as Karagoz (puppet show) and Meddah that are performed at night (Kafadar, 2014). In addition, the activity of the Ottoman community in coffee shops was to listen to poems recited by poets. At that time the poets competed with each other to perform the best to become famous and get high wages. Other activities carried out by the community are reading books, playing chess, discussing and so on until they forget the time, and they spend money to consume coffee around one to two akce. On the other hand, the development of coffee in Ottoman Turkey was banned by Ottoman Turkish caliphs, one of them during the time of Sulaiman Al-Qanuni. This coffee ban was probably caused by the lack of information and knowledge about coffee by the caliphs and the Ottoman Turkish government. However, this did not stop the development of coffee. Coffee is widely favored because it is believed to have many benefits. There are even 12 verses that explain that coffee is harmless, does not violate religion, and medically actually has a health effect on the body (Ellaçık, 2020). The development of coffee consumption in the city of Istanbul, Ottoman Turkey in the 16th to 18th centuries AD which in its journey experienced ups and downs.

From this explanation, this research focuses on the study of Ottoman Turkey as an intermediary for the spread of coffee throughout the world. Moreover, there have not been many studies discussing the development of public coffee consumption in the city of Istanbul, which illustrates the life of urban communities and inspires the world to this day. Therefore, this research has 3 problems; how is the description of the people of Istanbul City in the 16th century AD?, how

is the development of coffee shops in Istanbul City?, and how is the coffee consumption of the people of Istanbul City in the 16th-18th century AD?.

## RESEARCH METHOD

This research uses historical research methods. Source collection (Heuristics), in this study using the source collection process by means of literature review or literature study that utilizes written literature related to coffee studies, (Kuntowijoyo, 2013) especially the history of coffee development in the world, especially in the city of Istanbul. The literature found included old books, journals, theses and website articles. 2. Historical criticism (Verification), carried out to test the authenticity of the sources used, criticism is carried out internally, namely, selecting a source that has been obtained to provide reliable information and in accordance with the research study to be carried out (Islamia, 2019). Criticism is also carried out externally, namely looking at the source from its external authenticity. 3. Interpretation: Analysis and synthesis, in this step the author interprets the data from the sources that have been determined. Interpretation is carried out in two ways, namely analysis, which describes the sources that explain that coffee became a drink that was widely consumed by the people of Istanbul in the 16th to 18th centuries. Then a synthesis is carried out which means bringing together data from various sources. 4. Historical writing (Historiography), namely historical writing to be able to reconstruct past events systematically in accordance with the results of interpretation of historical sources.

## RESULT AND DISCUSSION

### An Overview of Istanbul's Society in the 16th Century

Istanbul is one of the most important cities in the history of the Islamic world. Before the city of Istanbul was owned by the Ottoman Turks in 1453 AD, this city was previously called Konstantinopel (Yatim, 2018). The city was conquered by Emperor Septimus Severus of Rome since 196 AD, and finally officially became the capital of the Roman Empire on May 11, 330 AD. The city became the largest and most prosperous city in medieval times because it was surrounded by many luxurious church buildings and balanced with adequate public facilities for the people of the city.

However, right in 395 AD the Roman Empire was split into two, so that Konstantinopel became the capital of Eastern Rome while Rome became the capital of Western Rome (Anwariyah, 2016). Under the Eastern Roman Empire, Konstantinopel grew to become the center of government, religion economy and culture (Fernandez, 2016). After coming under the rule of the Ottoman Turks, Konstantinopel with its new identity called Istanbul became a capital of the Ottoman Turks and acted as a world center city (Ugul, 2019). By making Istanbul the capital, Ottoman Turkey became a superpower. Istanbul is also the center of the world surrounded by great noble people (Ash-Shallabi, 2011).

In the 16th century AD, people from both the upper and lower classes of Istanbul had the same opportunity to get something. If in the West it was still won by the rich, in Ottoman Turkey urbanization and commercialization of products began to take place. It can be said that this period saw the emergence of popular culture in urban areas (Karababa & Ger, 2010). Starting from the 16th century AD in Ottoman Turkey began to enter the modern era with the increasing quantity of ownership and purchase of goods, in addition to being supported by the position of Istanbul City as a global trading city that is active in the distribution of goods from East to West (Mufrodi, 2005). With this, people have felt the joy of enjoying comfort, new things, luxury, and being able to do activities at leisure. The mingling of people from both the upper class (the government) and the lower class (the governed) makes social status invisible in society.

Starting in the 16th century, Istanbul began to have many textile shops for clothing, home appliances, and fast food shops such as kebabs, creams, desserts, and pastries (Karababa & Ger, 2010). The development of fashion clothing ranging from headdresses, underwear, robes, outerwear, and belts increasingly became public consumption, especially in later centuries. In addition to clothing, the ownership of household items such as bed sheets, blankets, pillows,

carpets, curtains, towels, and also chests. This increase in the production of home furnishings and textiles was in line with the development of the size and style of houses in Istanbul. Changes in the style of houses are exemplified by the addition of windows to open spaces, indicating that people are concerned about the level of living comfort.

The development of fashion culture among women is also shown by the use of flowers or floral motifs in decorative products and textiles. Usually flowers are placed in homes, gardens or decorations on personal belongings. Floral motifs became a new fashion as a source of aesthetic pleasure, Tulips became popular in the late 16th century AD compared to Roses and Carnations. In addition, the 16th-17th centuries saw the start of international trade, with the Ottoman state acquiring porcelain home furnishings from the Portuguese from China. Other goods imported were fabrics and glassware from Venice. Woolen clothes from London and Carcassone, silk fabrics from Florence, Venice and France. There was also cotton cloth from India.

In the 16th century, the people of Ottoman Turkey, especially the developed Istanbul, had many activities to do in their leisure time. In the midst of the city's development, many entertainment venues were opened, for example bars, bathhouses, creameries, gardens, and coffee shops that were very popular with the public. According to a lecturer in the Middle East named Eminegul Karababa, he explained in a journal he wrote that the most popular leisure time entertainment place for people is coffee shops. Coffee shops are usually visited by men, while public baths are the choice of women who visit up to four times a week. Ottoman Turkish coffee shops were not only popular locally, but they also spread to Europe and became a symbol of the beginning of the European modern era, and then their popularity spread to the rest of the world.

The presence of this coffee shop stems from the entry of coffee into Ottoman Turkey at the beginning of the 16th century. Coffee became a much-loved drink by everyone, even at the beginning of the entry of coffee into Istanbul, coffee managed to rival the dishes in the Palace kitchen. From the palace kitchen, coffee then spread to people's homes, and was increasingly favored because coffee has no negative effects, is not addictive and is not alcoholic. The circulation of coffee was questioned by the clerics, because many people began to spend time in coffee shops, no longer in mosques. However, the ban was only temporary, and coffee proved to be a social part of society. The serving of coffee represents a means of entertainment, conversation and hospitality. It is even said that if a conversation with a friend does not include coffee or tea, the friendship will not last long (Yenİpınar, 2017).

### **The Development of Coffee Shops in Istanbul City**

The beginning of coffee in the city of Istanbul occurred in 1517 AD, when sultan Salim I made a military expansion to Egypt to conquer the Mamluk Dynasty. They walked through the Sinai Desert, there the Ottoman Turkish army won the battle against the Mamluk Dynasty which was marked by the killing of Sultan Thumanbai (Abu, 2015). After that, sultan Salim I entered Cairo City and was welcomed by the Egyptian people. As a result of this conquest, Mamluk rule ended in 1517 AD, then Egypt was subjugated and submitted to Ottoman Turkish rule. Not only Egypt, but also other Arab regions were subject to the Ottoman Turks. The control of Egypt and other Arab countries provided opportunities for the Ottoman Turks to integrate the economic system, especially in the field of trade.

Trade centers were connected, for example, Istanbul with Damascus, Aleppo, or Cairo. Similarly, Baghdad was also included in trade relations by the Ottoman Turks. Typically, the merchandise traded included horses, porcelain, silk, spices and coffee, which were commonly found in Arab trading cities. It was inevitable that coffee production and consumption would emerge in Istanbul (Ayvazoglu, 2011). In addition to traders who brought coffee to the city of Istanbul, some elements in society who played an active role in the introduction of coffee were those who lived nomadic lives. Examples include hajjis, nomads, and tariqah dervishes. Tarekat Qadiriyyah and Tarekat Rifaiyyah are examples of tariqahs that use coffee as a stimulation for their nightly worship. These two orders also have a representative relationship between Istanbul and the periphery due to the mobility of their lives, as well as a connection to Hijaz and Egypt (Yaşar, 2003).

During the time of Sultan Muhammad al-Fatih, a large covered market called Kapalcarsi Market or Grand Bazar was opened. This is what attracts traders to develop business in the city of Istanbul (Supratman, 2020). One of the businesses opened at that time was a coffee shop. The opening of the first coffee shop in Istanbul is in a manuscript record called *Tarih-i Pecevi* by Ibrahim Pecevi Efendi. According to this work, before 962 AH (1554 AD), there was no coffee and coffee shops in the Rum region. However, in 1554 AD coffee was brought by two Syrian merchants named Hakem from Aleppo and Sems from Damascus. From here Sems opened a coffee shop for the first time in Tahtakale District, Istanbul City. The coffee shop was the first coffee shop in Istanbul City. Other sources mention a different year as the beginning of the coffee shop, namely 1555 AD (Ota, 2018).

The opening of this coffee shop caused the social activities of the community to increase every day. The coffee shop is used as a meeting place for writers and shows that the coffee ban is not really adhered to by the community, instead coffee lovers are increasing (Ayvazoglu, 2011). In the beginning, the entry of coffee was not taxed, which made the country suffer losses, so a new tax was finally set for the entry of coffee. Coffee circulation is monopolized by Tahmishane, a place where coffee is roasted, ground and sold. A Tahmishane Eminlily (Superintendent of Coffee Roasting and Grinding) was established with the aim of running the coffee trade within the scope of policy and law. In Istanbul, the Tahmishane is located in Tahtakale and near the Yeni Cami Mosque. The Tahmishane contained a furnace and one hundred mortars, and employed three hundred workers. Every job was monitored by Janissary soldiers to maintain security. The job of the Tahmishane in Tahtakale was to roast and grind coffee for distribution throughout Istanbul. Sometimes people also brought their coffee to be roasted and ground here.



Figure 1. Community activities in coffee shops

Source: Ayvazoglu, 2011

Coffeehouses were used as gathering places for hedonistic intellectuals who were busy with a few books, and others also played chess or cards (backgammon). Poets recited new verses, and they all had a good time while consuming coffee in exchange for two silver akce coins. Coffeehouses were also frequented by dismissed judges and professors, as well as unemployed statesmen; they accommodated officials and officers until they ran out of seats. A figure named Gelibolulu Mustafa Ali (1541-1600 CE) who was 13-14 years old when the coffeehouse first opened and participated in discussions about coffee and coffeehouses for fifty-nine years. He wrote a book entitled *Mevaidu'nnefais fi kavaidi'l-mecalis*, which in one of its chapters entitled *On Coffeehouses* discusses the life of people in coffeehouses.

On the other hand, the existence of coffee shops apparently caused anxiety among the Ottoman Turkish rulers. In Pecevi's writing, it was revealed that "no one came to the mosque". Seeing conditions like this, coffee shops are considered as meyhanne or wine shops that have a symbol of ugliness. There is a fear that will be caused by the bad assumption in the coffee shop, so the rulers through the scholars issued a fatwa haram against coffee shops (Supratman, 2020). The existence of prohibitions and fatwas about coffee is not really ignored, instead many coffee shops are opened one by one. People eagerly gather even at the risk of losing their lives just for a cup of coffee.

The increasing activity of people in coffee shops led the religious authorities to say "since the love of coffee shops, people no longer visit the mosque", they insisted on ordering the mufti to give a haram fatwa on coffee. However, people still had no intention of abandoning coffee shops, when during the time of sultan Murad III as the pressure to close coffee shops strengthened, people came up with underground coffee shops that had separate entrances in secluded areas or behind shops. Underground coffeehouses could be opened safely if the police inspector and chief of police were compensated (bribed) (Ayvazoglu, 2011).

Almost at the end of the reign of Murad III (1574-1595 AD) the ban on coffee shops was lifted. This happened during the birth ceremony of Sultan Murad III's son, Prince Mehmed III. A grand party was held, attended by coffee shop owners and coffee lovers. In the square a mini coffee shop was built, where coffee was roasted and ground, coffee was offered to visitors by young men while reading poetry to each other. However, in the middle of the event the coffee shop was attacked by its haters, the owner of the coffee shop ran away and the visitors were shocked. The coffee shop was destroyed, cups were broken, and the visitors had their hands tied. Then the visitors called out to the Sultan: "O just Sultan, this is what we encounter day and night. As we enjoy our coffee, we are attacked. Spilling our coffee is like pouring water into fire. We are grateful to the beneficent ruler. Then why are we subjected to this endless torture?"

Seeing this alarming condition, Sultan Murad III made the decision to lift the coffee ban, possibly in honor of his son's birth. As a result of the revocation, coffee lovers have been freed from the oppression that occurred. In 1582 AD there was a trade union parade in which coffee shop owners also participated in the parade. (Ayvazoglu, 2011) Although in the 16th century there was a lot of opposition to the presence of coffee and coffee shops, over time the development of coffee shops continued to increase. In the records of a traveler named Evliya Celebi (1609-1657 AD) stated that there were about 55 coffee shops in Istanbul in 1630 AD, and employed 100 cooks and apprentices (Birsal, 2003).

Although the presence of coffee shops has been repeatedly banned, the existence of coffee shops shows the growth of urban communities. The issuance of the haram fatwa for coffee did not make people submit, even coffee is increasingly spreading among the public. As quoted in Katip Celebi, revealed that: "However, the bans and harsh responses directed against coffee have done no good at all. The words and fatwas given did not reach the ears of the people" (Supratman, 2020). This is true, although the sultans banned coffee shops, the growth of coffee shops has not stopped, especially in big cities like Istanbul. The architecture of coffee shops is very unique. Coffee shop buildings vary in size, some are large and luxurious and some are small. Large coffee shops are usually in the main areas of the city, while small ones are in smaller areas. Generally, coffee shop buildings are like the meeting halls of old houses, the walls are decorated from bottom to top, the ceilings are made of wood. Inside the coffeehouse, there is a central room and a seat of honor similar to that of the sultan.

In addition to showing the urban phenomenon, coffee shops show the emergence of the city and the socio-economic life of the people in Istanbul. The increasing economy during the heyday of Ottoman Turkey made the social needs of the community must also be met, one of which is a place to socialize and gather. This became an attraction for the coffee shop business to continue to grow and offer social functions as a means of communication. According to historian Naima, coffee shops are used as a place for bureaucrats to hold discussions, debates discussing state problems. Coffee shops were also used as a place to get the latest news according to D'Ohsson, an envoy from Switzerland to Ottoman Turkey (Supratman, 2020).

The popularity of coffee in the 17th century AD spread to Europe. European traders, especially from Venice, bought coffee products from Istanbul to sell back to Europe. However, coffee only became popular in Europe in the 18th century AD when British and French traders brought coffee from the Karayip Islands. This was a counterpoint to Yemeni coffee products. In the 18th century AD, coffee consumption became more widespread. While in Istanbul in the 16th-17th centuries coffee was often banned, in the 18th century coffee shops could be seen on the streets

built as pavilions and located in beautiful areas. Coffee shops in the countryside were built under large trees with grapevine pergolas (shade structures).

On the other hand, in the 18th century AD, the Ottoman Turkish army named Janissary contributed to the opening of the coffee shop business in Istanbul. The large number of Janissary soldiers made the Ottoman state unable to meet all the needs of each member, so they finally made a coffee shop business as a new alternative to make ends meet. The coffee shops built by Janissary soldiers always choose strategic places with beautiful views, such as on the beach (Sajdi, 2007). One of the Janissary coffee shops opened in Çardak İskelesi. A beautiful coffeehouse, it was built with the architecture of the Armenian Balyan family. For the Janissary army, in addition to being a center for doing business, the coffeehouse was a center for rebellion or a mafia club. Apart from being a center of rebellion, the Janissary coffee shop also became a gathering center for the Bektasyi order. This happened because the Janissary soldiers were followers of the order.

### Coffee Consumption in Istanbul during the XVI-XVIII Centuries

Coffee in Ottoman Turkey was a bitter drink that was black in color and had a slightly burnt aroma. The process of making coffee in a household kitchen usually begins with preparing a coffee pan (kahve tavasy). The size of this coffee pan varies, depending on the desired use. Coffee pans are made of metal and look like a spoon with a long handle. Some can be folded to extend it when needed. The handle of the coffee pan has small wheels that are used to provide flexibility during use. The unique and graceful shape of a coffee pan is a work of high art. To produce a delicious coffee flavor, the coffee is roasted not overcooked like charcoal, but evenly golden. To produce the ideal coffee roast, the coffee pan must be rotated over the fire, or the coffee stirred with a spatula. However, later developments came with a cylindrical box-shaped pan with a sliding lid.



Figure 2. Coffee pan

Source: Ayvazoglu, 2011

After the coffee roasting is complete, the coffee is cooled using a special wood. The wood is called a coffee cooler (kahve sogutucusu) which is made from various types of wood. The shape of these coffee coolers varies, some are plain, some are carved, and some are decorated with pearls, precious stones, and ivory. After the coffee has cooled, the process of transferring the coffee to the mortar or mill is carried out.



Figure 3. Coffee Cooler

Source: Ayvazoglu, 2011

The next process is coffee grinding. Before the production of grinding tools, coffee beans were ground in wooden mortar (dibek), after the emergence of coffee mills, wooden mortar was still chosen by coffee connoisseurs and special guests were provided with wooden mortar, because it was considered to produce coffee with a more delicious taste. Later, a special wooden mortar and metal pestle appeared, shaped like a coffee cooler, the mortar was mounted with ivory bone, silver and given an iron-plated inlay.

The wooden mortar is made of solid wood of various types, such as walnut, boxwood or ebony. A long wooden tray (tabla) for grinding coffee. The metal wheel set in the body of the tool has a wide-rimmed iron or copper bowl with a hole in the center to hold the coffee beans. It is used by turning a metal crank and placing the tool over the bowl. When the crank is turned, the coffee beans turn into powder and fall into a wooden container under the wheel, the wooden container can be slid like a drawer. This coffee mill can be used in homes.



Figure 4. Baki Coffee Mill

Source: Ayvazoglu, 2011

In later developments, a metal cylindrical mill without a tray was invented. When in use, the lid was opened and the handle cranked out and the roasted coffee beans went inside, after which the lid was closed and the handle turned. The ground coffee fell into a drawer that could be pulled from the bottom of the body. This coffee mill has lines and decorations, some of which are decorated with hand carvings, colorful stones, Qur'anic verses, and aphorisms. These mills are widely produced in the city of Istanbul (Ayvazoglu, 2011).



Figure 5. Trayless Coffee Mill

Source: Ayvazoglu, 2011

There is also a container for storing ground coffee, called (kahve kutusu). It has two separate sections for coffee and sugar and has a sliding lid or pot lid. People usually favor wooden coffee containers to prevent moisture. Coffee containers are formed from a variety of materials such as copper, brass, silver, porcelain and spears.



Figure 6. Ground Coffee Container

Source: Ayvazoglu, 2011

Then, to serve the ground coffee, a pot (cesve/ibrik) and a coffee cup (fincan) are needed. The pot is used to brew coffee, and has a long, upright handle to hold when the pot is placed on the oven. These pots also vary in size and are made of copper, silver and spears.



Figure 7. Coffee pot

Source: Ayvazoglu, 2011

After brewing the coffee in the pot, the coffee is then poured in the coffee pot in large quantities. The shape of the handle is very graceful and has a lid. The coffee pot is placed on a round tray that has twenty-four cups in it. This set of coffee utensils is made of silver, copper or spear. It is usually used for large coffee consumption, such as in palaces or large houses.



Figure 8. Coffee pot

Source: Ayvazoglu, 2011



Figure 9. Coffee Tray

Source: Ayvazoglu, 2011

To serve aesthetically pleasing coffee, the use of coffee cups is important. There are various types of coffee cups, and every Ottoman Turkish home would have a set of elegantly shaped coffee cups. The cups are used for daily use, both for yourself and for guests. Sometimes coffee lovers also prepare different coffee cups during Ramadan. In the 17th century AD, the tradition of coffee consumption was to use a large cups (kallavi) cup that had no handle. There was a cup base (zarf) made to prevent hands from being burned by the heat of the coffee. Towards the end of the 18th century, there was a decline in the tile industry, but on the contrary, the demand for ceramic goods increased, so Ottoman Turkey imported many ceramic cups from Europe. Abdulaziz Bey's records reveal that the most desired cup was the eski maden (old metal) produced in Saxony for the Turks. The cups were white in color with white or brown camel flower motifs. Cups made of rhinoceros horn are preferred because they remove toxins (Ayvazoglu, 2011).



Figure 10. White Coffee Cup

Source: Ayvazoglu, 2011

Coffee consumption is done in coffee shops. In coffee shops, the people of Istanbul get entertainment and pleasure, there they also listen to the recitation of poems. Coffee shops are also a place to discuss problems. Criticism of the government is also often carried out, one of which is manifested in a theater performance called Karagoz. Karagoz is a Turkish puppet show that is played similar to shadow puppets. Karagoz performances have been known since 1517 AD (Yaşar, 2003), Karagoz is used as a medium to give information and messages because it is effective. In 1623 AD, Karagoz was used as one of the coronation celebrations of Sultan Murad IV (1623-1640 AD). During his reign, famous puppeteers emerged. The puppeteer or hayali is what plays Karagoz, a puppeteer must be talented and experienced to provide entertainment, because he will play various characters ranging from old men to young women.



Figure 11. Karagoz performance

Source: Ayvazoglu, 2011

Coffeehouses are filled with people playing chess, smoking, chatting or just taking a break. In winter a public storyteller (meddah) and a magician perform their skills at the coffee shop. Meddah shows are performed openly in coffee shops, the show begins with clichés from which moral, literary and humorous messages can be drawn. Coffee consumption in coffee shops has become an integral part of people's lifestyles. The saying that coffee will bind a friendship for forty years is an expression of great gratitude, and shows the importance of coffee in welcoming guests. In addition, coffee plays a role in ceremonies at the Palace, for example during the Eid al-Fitr and Eid al-Adha holidays. Officials visiting the palace will be offered sweets and palace coffee, after which they will meet with the sultan. During the commemoration ceremony of the Prophet Muhammad's birthday at Sultanahmet Mosque, there is a large coffee tent and coffee is offered to everyone until the sultan comes out of the mosque (Ayvazoglu, 2011).

In the palace, serving coffee to the sultan was assigned to the kahvecibasi. Coffee would be prepared every morning after breakfast and evening after dinner. Sometimes also at other times as per the sultan's request. To serve coffee to the sultan, kahvecibasi would be accompanied by coffee servants, and there was a special ceremony in serving it. The kahvecibasi itself is a young man who looks neat and dexterous. When on duty, they wear silk aprons and towels over their shoulders. Kahvecibasi prepares the necessary utensils such as jugs, sitil, cups, diamond-embellished cup mats, and tablecloths. When the sultan asks for coffee, they will take a set of sitil and start the service, the kahvecibasi will carry a cloth in his hand and be assisted by the coffee servant who carries a large tray containing empty cups and cup mats. The coffee server will hold the sitil tray containing the jug of hot coffee, his right hand under the tray and left hand holding the chain. Another coffee server will follow with a large empty tray. The cups will be filled with coffee by the kahvecibasi deftly and handed out. The coffee server picks up the empty cups when the sultan has finished drinking, the coffee server carrying the tray leaves the room.



Figure 12. A set of cygnets

Source: Ayvazoglu, 2011

As for coffee consumption in big houses or mansions in the city of Istanbul, they have a basement that has a kahve ocağı (coffee fireplace). Usually, the kahvecibasi prepares the coffee after the meal and sends it to the mansion's residents' rooms. The whole process of making coffee is under his supervision. To serve coffee to the owner of the mansion or an important guest, the kahvecibasi waits respectfully by the door before entering the room. When signaled to enter, he would pick up the cup filled with coffee. The cup is carried in his right hand while his left hand is placed under his chest, then the cup is placed at its destination slowly, after which he stands for a while to make sure the owner of the mansion or the guest to whom he is offering coffee starts to take the cup.

After making sure the coffee cup is taken, the kahvecibasi bows and takes a few steps back, then turns around and waits by the door. When the coffee is gone, the kahvecibasi takes the empty cup in the same way. Coffee served in the mansion is added with cardamom powder, sometimes flower water is added, or the pot used is heated with ambergris smoke. Another way of serving coffee is also done by mixing coffee and water in one pot, then after boiling a little ambergris ash is added, and the coffee can be consumed when the grounds have sunk.

Coffee consumption in Ottoman Turkish society has also become a tradition in a ceremony. One of them is the tradition before a proposal or marriage. During the proposal ceremony, usually the family of the man who will propose to a girl comes to the girl's house, welcomed in the living room while serving coffee and tobacco pipes (a kind of cigarette). If the girl agrees to be proposed to, then the two families must meet again at a predetermined time. However, there is another version that tells that during the proposal process, the girl must make salted coffee for the man who will propose to her, this is done to test the character and reaction of the man who will propose to her. If the coffee is drunk, it means that the man will accept what he is, but if it is not drunk, it is a sign that the man wants to get to know first before immediately deciding to get married (Musika, 2018).

To perform the wedding ceremony, it is usually done at the girl's house. Before starting the ceremony, the pantry in the kitchen must be replenished with coffee and sherbet (a sweet drink). After the wedding has taken place and prayers have been said, the guests will be served dinner, coffee and tobacco. In this wedding tradition, usually a set of coffee utensils will also be used as a dowry if the groom is from a wealthy family. The coffee utensils consist of 40 old metal cups in sets of 10, 10 gold, 10 enamel on gold, and 10 silver cups. Then there are 5 silver sitters and urns, 5 silver-colored coffee trays and 5 velvet-lined coffee trays with flower decorations (Ayvazoglu, 2011).

Coffee also made its way into the world of divination in Ottoman Turkish society. Coffee is used to read the shape that the grounds make when the coffee is finished, this is called telve. Fortune tellers say that if someone stirs their coffee clockwise and says "whatever my fortune is, please tell me" it means that the person will accept whatever fate is said. Meanwhile, if someone stirs his coffee counterclockwise, it means that the person hopes to get sustenance if someone else reads his fate. To start divination, usually a plate or cup mat is placed on top of the cup to cool it

quickly, then tapping and crossing fingers under the cup and then making a wish. The interpretation of the fortune is based on the color and thickness of the coffee grounds. The fortune teller reads the signs formed by the coffee grounds in the cup.

The proliferation of coffeehouses in the city of Istanbul sparked the interest of Europeans. Europeans saw coffeehouse life in Ottoman Turkey as a fascinating activity, both in terms of social and intellectual balance. As a result, Ottoman Turkey spread the culture of coffee consumption to Europe. In general, coffee consumption in European taverns is similar to that in Ottoman Turkey. A number of men chatted and discussed the problems of the time, while others played chess and cards. Coffee in Europe was made exactly as it was made in Ottoman Turkey. But since 1683 AD, a new way of preparing and drinking coffee was discovered. Cappuccino coffee was invented because Turkish coffee was considered to have too strong a flavor, so Europeans added cream and honey to the coffee (Zaimeche, 2004).

## CONCLUSION

From the results of the above research, it can be concluded that the people of Istanbul in the 16th century AD had experienced the early modern period. In the 16th century AD, Istanbul was a developed and prosperous city. Many aspects of people's lives developed, one of which was fashion. People also have many choices of activities that can be done to fill their leisure time, for example bars, bathhouses, cream shops, gardens, and coffee shops that are very popular with the public. The strongest opinion is that coffee has existed in the city since the reign of Sultan Salim I, and has become more widespread since the time of Sultan Sulaiman al-Qanuni. In 1554 AD two Syrian merchants opened a coffee shop for the first time in Tahtakale District. In 1630 AD there were 55 coffee shops in Istanbul. In the 17th century, coffee shops spread to Europe. In the 18th century, coffee shops could be seen on every street. Even the Janissary army contributed to the opening of the coffee shop business in Istanbul. Inside coffeehouses, visitors gathered to socialize, read books, play chess. In the palace, serving coffee to the sultan was assigned to the kahvecibasi. In the mansion, the kahvecibasi prepared coffee after meals and delivered it to the mansion's residents' rooms. For Ottoman Turks, coffee has become a tradition, such as a proposal or a wedding. Coffee shops in Istanbul attracted Europeans, so they had a new way of preparing coffee, adding cream and honey to the coffee, giving it the name Cappuccino coffee.

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