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The change of the meaning of coffee shop into a space of sociocultural entity (A case study of the community in Makassar City)

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Abstract

This study aims to investigate the process of change in the meaning of coffee shop from traditional to modern, how the meaning of coffee shop changes into a space of sociocultural entity and the change of the meaning of coffee shop into an effective instrument of political socialization. This is a case study using a qualitative descriptive approach and the informants were selected using purposive sampling technique. This study also uses a naturalistic (qualitative) paradigm approach to analyze and construct the change of the meaning of coffee shop into a space of sociocultural entity in Makassar municipality, South Sulawesi. The data analysis was done through data reduction focused on selection, simplification, abstraction and transformation of raw data from field notes, followed by data display and conclusion drawing. The results of this study indicate that the change in the meaning of coffee shop from traditional to modern is characterized by its development into a public space equipped with various facilities and information sources such as television, newspapers, and internet networks to meet the needs and satisfaction of the visitors. Coffee shop has become a socio-cultural entity in developing interaction and interrelation patterns as a unifier in association without regard to race, religion and so on, and it has been used as a means of political discussion and self-image, both formally and informally, of work program socialization with political figures or authorities and of effectively extracting actual information from visitors.

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Introduction

Changes in coffee drinking patterns and behavior are increasingly developing along with globalization, which is emphasized by media imperialism. The mass media is able to engineer and refine coercion so that it looks like persuasion (Rivers, 2003). Media globalization has played a role in spreading the culture of enjoying coffee in a coffee shop. This contemporary culture is related to people's tastes. According to Ritzer and Goodman (2011), taste is an opportunity both to experience and to affirm one's position in the environment.

Habermas (1989) argues that in the 17th and 18th centuries of Europe (and, in particular, in England), the spread of capitalism gradually made it possible for emergence of a different type of public sphere: 'bourgeois public sphere'. Bourgeois public sphere is increasingly becoming a significant part of social life, consisting of private individuals who gather together in public spheres (such as coffee shops in the 17th century in London, salons in France, and table societies in Germany in the 18th century) to discuss key issues at the time (mainly political affairs) and exchange views and opinions on important matters for the people will.

In Makassar City before 2000, coffee shops were only a place to satisfy the desire for coffee. Over the next decade, coffee shops have had increasingly diverse functions, for instance, as a place to discuss everyday social issues, a place for socialization for authorities and politicians, for business meetings, and for self-expression.

The phenomenon of the rapid development of coffee shops in the city of Makassar nowadays not only confirms existing social changes, but also serves as a support for socio-economic forces because coffee shops are able to accommodate the diversity of the community. In addition, coffee shops are not only able to improve the economic status of middle and upper class coffee shop entrepreneurs, but also provide income for entrepreneurs in the informal sector, who generally belong to the lower class.

Coffee drinking habits of the urban community of Makassar City take place more dynamically with very loose communication patterns. The author's initial observation of visitors to coffee shops in Makassar City revealed some of their characteristics. *First,* some customers enjoy coffee to satisfy their physical needs. *Second*, some of them visit coffee shops because they enjoy socializing and building social relationships. They can relax as much as they like in a coffee shop without having to spend more money while enjoying the atmosphere provided in the coffee shop, including the sensation of coffee making process, attractive staff and free Wi-Fi. *Third*, some customers are classified as business people. They use a coffee shop as a space for business transaction or as a place to build networks and business relations. *Fourth*, there are customers who use coffee shops as a means to obtain information. Those included in this group are students and journalists. *Fifth*, some are political actors, who use coffee shops as a place to socialize ideas and create a political image.

Literature Review

Social change according to Soekanto (2010) refers to "a variation of the ways of life, either caused by changes in geographical conditions, material culture, population composition, ideology or by diffusion or new discoveries in society". In line with this definition, Koening stated, "social change refers to modifications that occur in patterns of human life due to internal causes or external causes" (as cited in Soekanto, 2010).

Sztompka (2005) in his book "Sociology of Social Change" details the definition of socio-cultural change as follows:

1. Social change is a transformation in community organization, in mindset and in behavior at a certain time.

2. Social change is a modification or transformation in community organization.

3. Social change refers to variations in relationships between individuals, groups, organizations, cultures and communities at a certain time.

4. Social change is a change in behavior patterns, social relationships, institutions and social structures at a certain time.

Soekanto (1984) sees the impact of technological and economic conditions as the cause of social change. This is evidenced by his statement that "these conditions are considered as the basis of social organization and values resulting from the impact of technological and economic situations". Meanwhile, according to Astrid, "social change in a broad sense is defined as either positive or negative change or development. Social change has two dimensions, namely social change as regress and as progress (Garna, 1992).

The mushrooming of coffee shops in big cities in Indonesia cannot be separated from modernization and globalization. Modernization is characterized by the emergence of new means of consumption, which are mostly innovations of the United States, which not only have transformed consumption in the United States, but also have been exported aggressively to most other parts of the world, where means of consumption have even greater impact on consumption (Ritzer & Goodman, 2011). Modernization tends to expand its reach, especially its space, and this is what is called globalization. For Giddens (as cited in Martono, 2011), modernity refers to:

Globalization, which means that it tends to encompass a wider geographical area and finally covers the entire world. Modernity also reaches out to personal aspects of individuals (beliefs, religion, behavior, consumption tastes, entertainment patterns, etc.).

A dynamic urban community with all its activities requires a means to relax, unwind, and reduce work-related stress. Sztompka (as cited in Martono) stated that:

The main characteristic of modern society is the time management between working and relaxing, but more time is spent relaxing. The busy schedules of modern community force them to spend a relatively long time just to relax.

The development of coffee shops in Indonesia in the past decade cannot be separated from the influence of the mass media. The increasing number and spread of coffee shops in almost all major cities in Indonesia is an example of how the mass media, especially television, has transformed the world into a global village. Instant and worldwide communication gives substance to Marshall McLuhan's idea first stated in the 1980s that the world would become a global village, (Supardan, 2011). Martono (2011) refers to this as "media imperialism" which is increasingly changing the world into a global village, where the scope of cultural experience and its products are basically the same.

Values are collective (shared) ideas about what is considered good, important, desirable, and appropriate, as well as what is deemed not good, not important, undesirable and inappropriate in a culture. Values refer to things important in human life, both as individuals and as members of society. Notonegoro (1995) classifies social values as follows: (1) material values; everything useful or tangible objects that can be used to meet the physical needs of humans, (2) vital values; everything that is useful for humans to be able to carry out activities in their lives, (3) spiritual values, which are universal.

Methodology

As stated above, the number of coffee shops scattered around Makassar City in mid-2012 was 870 units according to data obtained from Sindo Online Newspaper. Considering the large number of coffee shops and a lot of customers, in this study. the determination of the subject / sample was done by purposive sampling technique.

This study is a qualitative descriptive research aiming to provide an in-depth description of the phenomenon of the existence of coffee shops in Makassar City as a space of sociocultural entity for the people of Makassar City. According to Rianse and Abdi (2009), "Qualitative research seeks to provide an in-depth description of the situation under study". This confirms that "qualitative research does not merely describe something, but more importantly finds the meaning behind it (phenomenology), as hidden or deliberately hidden meaning, so as to produce descriptive data in the form of words, both written and oral" (Ratna, 2010).

The selection of coffee shops to be used as a place for collecting data is done by considering several aspects, namely the representation of coffee shops located in city centers and suburbs, as well as the number of coffee shop customers. Another consideration is the representation of the coffee shop based on the community of coffee shop users, so the coffee shop chosen is the coffee shop where business people or entrepreneurs gather; a coffee shop where employees gather, a coffee shop where journalists gather, a coffee shop that is often a place for self-promotion of politicians, a coffee shop where students gather and a coffee shop that is widely used as a means or place of entertainment.

In this study the authors determined 22 people who were used as research informants. The 22 informants were classified into several groups, namely:

1. Customers, numbering 16 people, divided into various work backgrounds; 4 entrepreneurs / businessman, 3 employees, 2 political party administrators, 2 realtors, 3 university students, and 1 journalist.

2. Manager of a coffee shop; 2 people assigned by the owner of the coffee shop as the persons in charge of the coffee shop, daily.

3. Key informants; 2 people considered to have been involved in or run a coffee shop, namely the owners of the oldest coffee shop in Biringkanaya District and Tallo District.

4. 2 persons supporting informants from Makassar Industry and Trade Officer, namely the Head of Trade and Staff Registration Section.

Data Collection

Participant observation

Participant observation is a data collection technique in which the observer joins a group as a participating member to get a first-hand perspective of the group and their activities.

In-depth interview

An in−depth interview is an open−ended, discovery−oriented method. According to Bungin (2001) "Interviews are not only done once or twice, but repeatedly and intensively". In-depth interviews were carried out with informants who were at the research location, and were used to obtain information related to the needed data. The interview used the questions as follows; (1) How long has there been a coffee shop in Makassar? (2) What were the benefits of coffee shops in the past?; (3) What are the benefits of drinking coffee in your opinion ?; (4) Why do customers at coffee shops always hold meetings ?; (5) What is the difference between meeting in a coffee shop and other places ?; (6) What facilities are in the coffee shop ?; (7) Who always comes to drink coffee ?; (8) What community always meets at a coffee shop ?; (9) What is the role of the coffee shop now ?; (10) Are there shifts in the function of coffee shops from the past to the present?

Document analysis

Document Analysis is a data collection technique sourced from documents, both in the form of official documents found in government offices related to the development of coffee shops in Makassar City and individual records found in the field.

Data Analysis

Techniques of data analysis

The data analysis technique used is sociological analysis. Ratna (2010) argued that sociological analysis is the discussion of cultural studies in relation to time and space, where and when the object takes place, or events and objects that we see, for example, what is generally referred to as a social reality that can be observed in everyday life is not a real fact that gives birth to the reality that has been interpreted, thus interpretation determines the reality. The data analysis is presented in Figure 1 below.
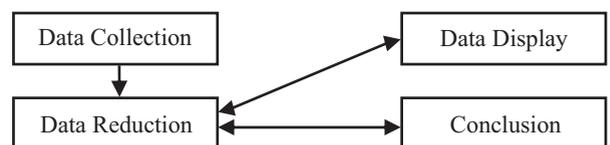
Figure 1 Data analysis flowchart

Techniques of data validation

According to Sugiyono (2011), data validity testing in qualitative research includes credibility (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity). Based on these four requirements, data validity testing in this study is presented below:

1. Internal Validity (credibility), namely the measure of the truth of the data collected, which describes the suitability of the researcher's concept with the results of the study. Therefore, the researcher carried out:

1.1 Prolonged engagement, spending sufficient time in the field to check the truth of the data obtained. If the data obtained are truthful, the extension of time can be terminated.

1.2 Persistent observation, namely making repeated and continuous observations focusing on the aspects of setting and phenomenon.

1.3 Analytic triangulation (peer debriefing) of data sources and methods, namely analyzing and matching the results of interpretation of data from observations, interviews and field notes with approaches, techniques or methods used.

2. External validity (transferability), which is the process of generalizing research results, whether they can be generalized to different social settings, but with the same characteristics.

3. Dependability/reliability, in which research results are the representation of a series of data search activities that can be traced. Therefore, the supervisory committee audit of the research process, from formulating problems, entering the field, determining data sources, to drawing conclusions, is a measure of the reliability of the research process.

4. Objectivity (confirmability), carried out in conjunction with dependability, to examine the relationship between research results and process.

Results and Discussion

Coffee shops that exist in the city of Makassar today are coffee shops that have undergone a shift in meaning, from traditional coffee shops that only offer coffee as a physical need to modern coffee shops that offer sensation and atmosphere (relaxing atmosphere, attractive staff, free Wi-Fi and various other supporting facilities). Hence, customers happily spend their time in coffee shops. In modern coffee shops, we can easily find customers who are involved in political socialization or negotiation, business transactions, discussion of social and cultural issues, and those who make coffee shops as a place to relieve work-related fatigue.

The Process of Change in the Meaning of Coffee Shop from Traditional to Modern

Coffee shops prior to the 2000s were classified into traditional coffee shops because the majority of coffee shops in those days were managed very simply and only served as a place that provided coffee to customers. Furthermore, coffee shops at that time were relatively small and the facilities provided were still very limited, so the number of seats available was also limited. These coffee shops only provided coffee with a small selection of snacks. In addition, many of them only served brewed coffee.

However, coffee shops after the year 2000 are grouped as modern coffee shops with better management. Today, in general, coffee served has gone through a very good brewing process, and coffee franchises use coffee makers in preparing coffee. Modern coffee shops are characterized by facilities that meet the needs of more diverse visitors to coffee shops. Modern coffee shops are bigger with more attractive spatial arrangements and are equipped with other supporting facilities. A large coffee shop allows groups of customers to come for meetings or other social gatherings or events. In addition, the availability of various supporting facilities can make visitors feel at home and linger in coffee shops. These facilities include television, LCD projector, newspapers, adequate sound system, air conditioning and free Wi-Fi, which is the most interesting thing for visitors in addition to the diverse menu offered by coffee shops.

Coffee concoctions offered by coffee shops before the year 2000 and the present coffee shops have no striking differences. Muhammad Yusuf, a coffee lover interviewed by the author at noon, while playing cards with members of *Warung Kopi Ilham* Community, stated:

Each coffee shop serves coffee with its own taste. This taste occurs from the way coffee beans are processed into drinks. Only the places and service systems have changed, while the recipe does not change, because all famous coffee shops dare not change their recipe as changes in flavor will be questioned by customers, who are indeed coffee lovers and have become loyal customers of the coffee shop (Interview, 15 January 2017).

The Change of the Meaning of Coffee Shop into a Space of Sociocultural Entity

Coffee shops for coffee lovers are public spaces and new social spaces that allow them to socialize with fellow customers, both visitors from a community and individual visitors. The habit of visiting coffee shops allows visitors to make a lot of friends or acquaintances. Frequent visits to coffee shops make it easier to make new friends. Coffee shops in Makassar City can unite people of diverse backgrounds. For Muhammad Yusuf, this function should get attention and continue to be developed, as he further stated:

Coffee shops, socially, allow people to blend together without regard to SARA (tribe, religion, race, ethnicity) (Interview, 15 January 2017).

Improved services and various facilities provided by managers of coffee shops in Makassar City emphasize the function of coffee shops as a social cultural space for the people of Makassar City. A room equipped with adequate air conditioning makes coffee shops as a viable option for people to relax in. We often find local authorities holding meetings to socialize their work programs, both with subordinates and to the community, in coffee shops.

Local authorities and corporate leaders along with their employees also often carry out formal discussions. Indeed, a lively discussion is a discussion carried out by various communities on their respective tables. The topic is generally situational, depending on the event or social reality being discussed by the community.

The phenomenon that is also temporarily developing related to the use of coffee shops as social spaces is student bazaars, birthday parties and reunion events. Ahmad Syamsuddin stated:

Aside from being a place to interact, it seems like coffee shops have already overtaken taken our living room. In the past, if I wanted to meet an old friend, I invited them to meet at my house, but now, I invite them to meet at a coffee shop. From some of the writings I read, houses built now tend to be small and the function of the living room is almost gone. In the past,

the living room had social functions where interactions took place with neighbors, families and to discuss work and business matters. Nowadays, this is almost never done in the living room, but in a coffee shop (Interview, 24 January 2017).

From observations that the author did during the study, it was found that disputes related to social and business relations were often resolved in coffee shops, where problems like this in the past were often resolved at home or at the workplace.

The Change of the Meaning of Coffee Shop into an Effective Political Instrument

The socialization carried out by prospective ruler or legislative candidates is basically responded to by the community of coffee shops differently. For those who are not related to practical politics, activities carried out by politicians in coffee shops are considered to be less effective in influencing a voter's preference, as stated by Ahmad Syamsuddin that:

Politicians who socialize in coffee shops take advantage of customers' free time. When customers are having fun and relaxing, the politicians approach them and invite them to discuss programs they offer, so that this way will be more easily accepted. Personally, I think it is not very effective to influence one's preferences (Interview, 25 January 2017).

Meanwhile, Muhammad Yusuf suggested that the activities of political actors in coffee shops have many benefits. He said:

Personally, I think it would be better if they treated visitors to coffee and cigarettes. We want to know more about who will run for election and what programs they offer. This political learning is not obtained in college or school (Interview, 15 January 2017).

One thing that clearly distinguishes between past coffee shops and present coffee shops is the facilities provided for visitors to access information. Observations made by the author during the study indicate that, generally, coffee shop managers provide customers with information sources such as television, newspapers, and internet. Therefore, visitors to the coffee shop can access the information they need. Information obtained is often used as a hot topic of discussion in coffee shops.

Changes in coffee drinking patterns and behavior are increasingly developing along with globalization emphasized by media imperialism. The mass media is able to engineer awareness. According to Merton, the media can smooth coercion so that it looks like persuasion (as cited in Rivers, 2003). Media globalization has played a role in spreading the culture of enjoying coffee in coffee shops. This contemporary culture is related to people's tastes. According to Bourdiau, tastes are good opportunities to experience and to affirm one's position in the environment (Ritzer & Goodman, 2011).

Blumer's perspective of symbolic interactionism, change of meaning can be seen from three premises: *first*, humans act toward things on the basis of the meanings they ascribe to those things; *second*, the meaning of such things is derived from the social interaction that one has with others; and *third*, the meaning is perfected when the process of social interaction takes place (Bahtiar, 2006).

The resulting consequences also have an impact on changes in society. Consumptivism has taken root in urban society. Consumptivism in this case is defined as the use or consumption of goods because of the demands of social prestige, not because of the need for the goods, (Martono, 2001).

Conclusion

Coffee shops have become socio-cultural entities in developing patterns of interaction and interrelation as a unity in association without looking at race, religion and also as a means of political discussion and self-image, both formally and informally, as well as work program socialization with political figures or authorities and effectively extracting actual information from visitors.

Conflict of Interest

There is no conflict of interest.

Acknowledgments

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