WARUNG KOPI AND SOCIAL BEHAVIOR PATTERNS (CASE STUDY: COFFEE CULTURE OF YOGYAKARTA)

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ABSTRAK
Kata kunci : warung kopi, gaya hidup, pola perilaku, psikologi sosial

ABSTRACT
This study is motivated by the existence of entertainment needs that must also be met. One of the most important popular entertainment venues today is the Warung Kopi. Thus, this study aimed to find out what behavioral patterns occur in the Warung Kopi, starting from their purpose of their gathering, to what conversations/activities they carry out while they are in the Warung Kopi. This study is a case study conducted at one of the Warung Kopi that is visited by various groups in Yogyakarta. The approach used in this research is a phenomenological approach with a qualitative basis. The data collection techniques were observation and in-depth interviews. The results show that Warung Kopi is a contemporary lifestyle not only for young people, but for all groups. The activities they do are very diverse, for example gathering with peers, playing games, chatting and exchanging information/insights, and even turning a Warung Kopi into a place of work. Apart from that, researchers also found negative behavior, namely a group of young people influencing each other to drink alcohol. Thus, Warung Kopi as a
popular means of entertainment today not only have positive impacts but also negative impacts, especially for young people. This study provides important information for stakeholders, including Warung Kopi practitioners, government and academics, to understand and respond to behavioral patterns in Warung Kopi. Therefore, researchers suggest to practitioners or academics, the government, and Warung Kopi owners to carry out positive education in the Warung Kopi to prevent the formation of negative behavior patterns in the Warung Kopi.

Keywords: Warung Kopi, lifestyle, behavior, social psychology

INTRODUCTION

In this era of globalization, Warung Kopi has become centers of social activities that are increasingly important in people’s daily lives. As stated by Rasmikayati et al., (2020) Warung Kopi is a culinary industry that is currently increasingly popular and well-known. Coffee has been a popular beverage in Indonesia since the Dutch brought coffee seeds to the archipelago, particularly Java, in 1696. This phenomenon not only covers aspects of coffee consumption but also involves complex social dynamics around it. Further understanding of social behavior patterns that develop in Warung Kopi can provide deeper insight into how human interactions shape local culture. In this context, this research will explore and analyze coffee culture, a concept that includes social norms, cultural values and traditions that develop around Warung Kopi. It is not only a place to enjoy coffee drinks but also has become an important element in the social life of people in various parts of the world. Young people/millennials utilize cafes as a place to hangout and make it the second home (Rafika 2019). Furthermore, It provides a place for people to gather, talk and share experiences. However, many people also use Warung Kopi as place to have fun, especially among young people. In fact, March 11 is a special day for coffee lovers. The day is commemorated as National Coffee Day. According to Indonesia.go.id, this coffee day was first proposed by the Indonesian Coffee Council (Dekopi) in 2018. In many cultures, it serves not only as a providers of coffee but also as meeting places that create social bonds. With a Warung Kopi, a space is created to build relationships, discuss and celebrate important moments in life.

Over time, Warung Kopi has transformed into a “second home” for many individuals. It is also a gathering place for people who just relax or do other (light) activities such as discussions or chats, reading books, completing some academic or non academic tasks to have fun with the entertainment offered (Nurazizi, 2013). This is due to the relaxed and friendly atmosphere of it, so people feel comfortable spending time with friends, family, or even alone. It is a place for them to find a different atmosphere from home or the office, while also creating opportunities to socialize and interact with the people around them. It is not a statistical entity.
Joko Pinurbo on twitter also said more or less, every blessing needs to be celebrated with a cup of coffee. It means the coffee habit factor that exists in the daily lives of Indonesians may have become a culture today. A culture of drinking coffee. Rather, it is a dynamic space where social interactions can vary. Warung Kopi’s visitors can come from a variety of backgrounds, and their interactions within the Warung Kopi can reflect rich and varied social dynamics. Some Warung Kopi may be a place for freelancers to work and meet clients, while others may emphasize a more communal aspect, providing a space for social gatherings and small talk.

Furthermore, according to study conducted by Gumulya & Stacia (2017) who investigate coffee drinking in Indonesia, Ngopi in Indonesia is one of media for gathering and socializing. Coffee is always served at every community event such as angkringan because coffee is a symbol of simplicity and equality between citizens regardless of differences in ethnicity, race, class and religion (Aryani, 2019). However, currently, the phenomenon or culture of drinking coffee (Coffee culture) involves more than just aspects of drink consumption. Coffee culture includes a number of elements, such as coffee-drinking rituals, taste preferences, types of coffee consumed, and social norms regarding the coffee-drinking experience. The reasons why teenagers chose to gather in coffee shops are (a) free wifi internet network available, (b) participating in online learning, and (c) adequate facilities available (Rani 2017). Coffee culture includes a number of elements, such as coffee-drinking rituals, taste preferences, types of coffee consumed, and social norms regarding the coffee-drinking experience. Previous research has highlighted the importance of coffee in shaping social identity and how the drink has become a symbol of togetherness and intimacy. It is important to understand that coffee culture is not homogeneous, but varies across the world and even within a single country. Warung Kopi can reflect local cultural characteristics, showcasing a variety of lifestyles, traditions and taste preferences. In some cultures, it may be a stage for artistic and cultural expression, while in other cultures, it may focus more on the concept of togetherness and social interaction.

Social behavior is an atmosphere of independence which is a necessity to ensure human existence (Wirawan & Bagus, 2012). A person's social behavior appears in response patterns between people which are expressed in reciprocal interpersonal relationships. Social behavior is also synonymous with a person's reaction to other people (Baron & Byrne, 1991). Behavior is the result of all kinds of experiences and human interactions with the environment which are manifested in the form of knowledge, attitudes and actions. Behavior is an individual's response/reaction to a stimulus that comes from outside or from within himself.
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(Hurlock, 2002). Basically humans are social creatures, they need other humans to live their lives to interact with each other, help each other, and so on. In their relationships with fellow creatures, between individuals or between groups, they can influence each other regarding individual and group behavior. This can be influenced by factors such as geographic location, visitor demographics, time of visit, and even the interior design of the coffee shop. For example, a Warung Kopi in a city center may attract individuals looking for a place to work and relax, while a coffee shop in a rural area may be a center of activity for the local community. However, what if it in city centers like Yogyakarta is predominantly inhabited by rural migrants? This will of course form a certain lifestyle in interactions between its customers.

Talking about lifestyle, the development of globalization has resulted in the formation of a consumption society. Society is increasingly consumptive of commodities offered by the global market. According to Malini (2021), psychology, sociology, marketing all contribute to the concept of lifestyle. The nature of people's consumption tends not only to be based on life's needs but rather to be based on desires that can satisfy desires or merely satisfy pleasure. As are the concepts contained in the psychoanalytic version of personality theory (Freud, 1923) which is most widely used in various fields, to this day. Freud's most basic concept is his theory of the unconscious. Initially, Freud divided the level of human consciousness into three layers, namely the unconscious layer, the preconscious layer, and the conscious layer. Among the three layers, the unconscious is the largest part that influences human behavior. Freud analogized it to the phenomenon of an iceberg in the ocean, where the uppermost part visible on the sea surface represents the conscious layer. The preconscious is the part that fluctuates below and above the surface. Meanwhile, the largest part that is under the sea actually represents the unconscious. the concept of the unconscious, namely that human behavior is driven more by unconscious aspects within themselves. This division is known as the structure of human personality. The unconscious layer consists of three elements, namely the id, ego and superego.

The Id is the part that is completely within the human unconscious which underlies a person’s personality and is the main driver of human behavior. The Id can be represented as a natural basic need, the Id displays primitive and animal drives in humans and works based on the principle of pleasure alone. The ego deals with reality or reality, seeking to satisfy the id's needs in a socially acceptable way. The ego is rational, so not all of the id's desires can always be fulfilled, for example when the id in us wants to eat delicious food at an expensive restaurant, but we can't afford it financially, then the ego cannot fulfill that desire. Meanwhile, the Superego is the moral aspect of a personality that is obtained from parental care or the norms
and values in society and is based on morals and judgments about right and wrong. Although the ego and superego can reach the same decision about something, the superego's reasons for making a decision are based more on moral values, while the ego's decisions are based more on what other people think.

Thus, lifestyle brings people to dynamics in life. A lifestyle that is oriented towards fun and having fun without thinking about the impact it has on the social environment and fosters negative values in life can be said to be a deviant lifestyle (Arditya and Rosyid, 2017). A lifestyle that is oriented towards fun and having fun without thinking about the impact it has on the social environment and fosters negative values in life can be said to be a deviant lifestyle. This research aims to describe and see the dynamics that occur in Warung Kopi as a contemporary lifestyle. Specifically, this study focuses on one of the Warung Kopi in Yogyakarta, namely “Bjong Kopi”, which is never empty of visitors until dawn, from Monday to Sunday. People can enjoy coffee while resting and chatting with other colleagues. The habit of some people in filling their free time and spending their money by drinking coffee at coffee shops has become a lifestyle (Solikatun dkk. 2105) According to data from the International Coffee Organization (ico.org), coffee consumption in Indonesia in 2020-2021 reached 5 million tons in 60 kg bag sizes. So it is certain that the above data will continue to increase in the coming years.

Conducting a Coffee Culture case study has significant added value in the context of this study. By choosing to focus on one particular Warung Kopi, this study can gain deeper insight into the social dynamics specific to a particular location or group. The study aims to reveal differences and similarities in social behavior patterns, consumer preferences, and the role of the Warung Kopi in shaping local identity. Veblen's theory of social change in the context of the impact of coffee shops on society in Indonesia. Veblen in Narwoko and Suyanto, (2007: 381) sees technology coloring the order of the social system. Therefore, he proposes that human behavior reflects the development of technology and its economy. Veblen's statement implicitly implies the ability of technology to influence human behavior. If so, then the technology brings certain values and therefore not value-free in social life. The way technology affects change is (1) technology increases new alternatives for humans, (2) technology affects and then changes interaction patterns, (3) the introduction of technology that is not value-free tends to cause conflicts and therefore brings new changes in society. Additionally, the theory is used to explore the social implications of the presence of coffee shops on education, adolescent interaction control, and social interaction. Thus the research focuses attention on...
interactions between customers, its policies, and how it creates an environment that stimulates social activity. Apart from that, this study also examines how the coffee culture at Bjong stalls is reflected in the layout, interior design and menu offered.

METHOD

This study was conducted in a Warung Kopi of Yogyakarta. It is called Warung Kopi Bjong which is precisely located in Nologaten, No. 56, RT 5 / RW 2, Catur Tunggal, Depok, Yogyakarta. The approach used in this research is a phenomenological approach with a qualitative basis. Phenomenology is a science oriented towards obtaining explanations of visible reality. The aim of phenomenology, as proposed by Husserl, is to study human phenomena without questioning their causes, their actual reality, and their appearance. The visible phenomenon is a reflection of reality which cannot stand alone, because it has a meaning that requires further interpretation. So the phenomenological approach is also used to understand phenomena and their relationship to the structure of consciousness of people who are in certain situations, with the aim of understanding the motives and meaning of human actions related to goals. And the method used in this research is a case study. The case study method is one of the methods used in social research. In this study, the qualitative approach uses words such as exploring (Creswell, 2014).

The data collection techniques used in this study were observation and in-depth interview. Observations were carried out directly. So in this study, researchers will come to the Warung Kopi Bjong as buyers while observing what activities are carried out by visitors at the Warung Kopi. Next, interviews were conducted with its owners to get an overview of the concept of the Warung Kopi and visitors to coffee shops, in order to capture the in-depth meaning of how visitor behavior has become part of the culture of contemporary society. Interviews were conducted by researchers continuously until complete data was obtained. And researchers also conducted interviews with several visitors to get deeper information.

Researchers carried out data analysis starting by describing or thoroughly describing the experiences experienced by visitors at the Bjong. This stage aims to obtain the essence of existing data. This data was obtained from observations and in-depth interviews. This stage is called phenomenological reduction. Next, the researcher makes a comparison with other people's perceptions regarding the observed phenomenon. The next stage, the researcher carried out typification, which means grouping or classifying each unit of meaning into certain
themes. The final stage is for the researchers to describe the entire event to produce the meaning and essence of the phenomenon that occurred.

RESULTS AND DISCUSSIONS
A. Warung Kopi Bjong

As previously explained, with advances in this technological era, life phenomena are becoming increasingly complex which can have negative impacts such as stress which can easily occur, especially among young people. The pattern of urban life invites many risks and challenges so that people need a forum where they can tell stories or share the problems they face with each other. Various types of businesses are currently experiencing development, Warung Kopi is also one that is popping up in big cities such as Yogyakarta. It is scattered everywhere, such as on the side of the road, in small alleys, house yards, and in strategic places. Bjong is a Warung Kopi that is quite busy with visitors from various circles, from young to old. It was built by a young man named Roni Matuda since 2007.

Figure 1. Facilities and Conditions of The Warung Kopi Bjong

In general, Bjong’s facilities are very simple, consisting of only long tables and chairs and basic lighting. Different from modern coffee shops. Apart from that, it also provides free WiFi and musical instruments such as guitars which visitors can use freely to express themselves and feel comfortable while enjoying the food and drinks they have ordered. This is because the Bjong uses the concept of "coffee at a friend's house", meaning that every visitor is free to actualize themselves.

“Konsep yang saya jaga dari awal itu tagline ngopi di rumah kawan sambil mengelaborasi keinginan pasar yang sekarang. Kalo dulukan hanya sekedar ngumpul dengan kawan, sedangkan sekarang ada beberapa hal yang beda, aktualisasi diri lewat foto, main musik, dan lain-lain. Kalo dari tempat saya mungkin jelek daripada...
yang lain, mungkin aktualisasi saya kasih permainan music seperti gitar agar mereka nyaman”. (Informan 1, Roni Mattuda, wawancara, Minggu, 10 April 2023)

Figure 2. Menu of Warung Kopi Bjong

To mix coffee, they don’t use a barista or someone who expert in making coffee because according to them the essence of selling is how the customers feel comfortable. Sometimes they only brew black coffee with added sugar and milk depending on the customer's order. Apart from coffee, they also provide several other drinks such as teh, tape susu, susu coklat, jahe, wedang, coklat, and so on. Apart from drinks, there are also several food choices, so that apart from ordering drinks, customers can also order the available food.

“Dari awal saya ngga tahu jualan kopi seperti apa, bikin kopi itu bagaimana, desain kopi yang bagus itu kayak apa, tapi inti dari jualan itu cuman anu toh, gimana caranya pasar atau costumer itu merasa nyaman. (Informan 1, Roni Mattulada (Juragan bjong), wawancara, Minggu, 10 April 2023)”

The price offered for a glass of drink is around IDR 5,000 to IDR 16,000. The price of coffee is said to be very affordable for young people, especially students, around IDR 5,000 to IDR 13,000 for a cup of coffee.

Furthermore, according to the data obtained, the dominant visitors to Bjong are young people. They come to hang out at the Bjong because it provides a comfortable place and the prices are relatively cheap compared to hanging out in cafes, and the presence of several facilities such as free wifi, musical instruments, and electrical outlets also attracts more interest among young people. The comfort in question is that it provides decent chairs and tables, then the room is cool because the place is open and clean. It is because some Bjong’s visitors don’t really care about interior design or luxurious decorations like those in coffee shops, but having
decent long chairs and tables can provide comfort for its visitors to interact with friends and family and carry out activities.

B. Phenomena of The Warung Kopi

Judging from the history of the development of coffee consumption culture, coffee consumption behavior was previously carried out in homes and moved to Warung Kopi which were synonymous with men, something that was dominant in adult men. Where it only offers black coffee or brewed coffee with snacks such as various kinds of fried foods. The behavior of enjoying a cup of coffee has been a daily habit for a long time, many people just gather at Warung Kopi to enjoy a cup of black coffee or coffee with milk in a glass with a small flat saucer and the price is quite cheap. The shape of the Bjong itself is very simple, usually only having long wooden tables and chairs without any luxurious facilities or satisfactory service. It is a dynamic social space where people gather for various purposes. As an informal meeting place, it offers a relaxed and friendly atmosphere. People come to relieve fatigue, meet friends, have discussions, or even just to enjoy a quiet moment with a cup of coffee. These are several factors that make this Warung Kopi always busy with visitors until the early hours of the morning.

Figure 3. Activities on Bjong

In an open space like the picture above, interaction between visitors can create unique social dynamics. There is an exchange of ideas, stories and experiences across various levels of society. Freelancers sit next to business people having discussions, and artists can gather with book lovers. This phenomenon reflects the Warung Kopi as an inclusive space where the
differences and uniqueness of each individual are respected. Apart from that, this phenomenon can also create conformity between individuals.

Conformity is a condition and social influence where someone changes their attitudes and behavior to conform to existing social norms (Suminar & Meiyuntari, 2015). Social influence is something that involves social power by a person or group of people to change the behavior of others. In terms of behavior, a person can be influenced by the surrounding environment. Where the influence of the group on the influence of the individual is very large. Myers (2010) suggests that conformity means changes in behavior in individuals as a result of group pressure. Myers added, that conformity is not just about behaving like other people, but is also influenced by how other people behave. Furthermore, each individual must be willing to sacrifice personal rights for the sake of the common good so that they are able to reflect the attitude and atmosphere of the family (Utami & Silalahi, 2013). People prefer to conform to group behavior if they want to be liked by group members (Taylor et al., 2006). This also happens in coffee shops.

Warung Kopi used to be a place and location to spend time remaining from busy routines for some people and have developed into a form of means of social actualization (Nila & Puspa, 2021). A cup of coffee has now become a very extraordinary symbolic device, especially among young people, because it is not only used as a sleep reliever or a friend to stay up late while doing college assignments, as a co-worker, etc but has turned into a symbolic code used by some people who drink it, to actualize their existence in a social group. As time goes by, coffee is not only served to guests but has become a lifestyle in contemporary society, especially among young people. Warung Kopi has now become a lifestyle for some groups and a cup of coffee is a very extraordinary set of symbols in contemporary times because it does not only function as a sleep reliever but has turned into a symbolic code that is used by some people who enjoy it to actualize their existence in a group.

The factors that influence a person's interest in choosing a Warung Kopi as a place to interact are not only the taste of the drinks/food in the Warung Kopi but also the price and facilities provided such as WiFi networks, musical instruments and also a comfortable atmosphere.

"Jika sore, saya biasanya sendiri ke warung kopi buat mikir dan juga melukis/menggambar, segala kerisauhan, kegalauan, dll, yang ada dipikiranku itu aku luapkan digambaran tadi. Jika malam, baru biasanya dengan teman buat have fun dan
Bjong’s visitors usually use the WiFi network to play games together with their friends hanging out in the coffee shop. Apart from playing games together, they also usually spend their time scrolling through statuses on WA or Instagram, and for those who don't usually play games, they usually express themselves by playing music while singing. This is supported by Panuju (2017). He stated that technological advances ultimately drive changes in social behavior pattern whereas in the past individuals formed communities based on direct interaction, meeting each other and knowing each others whereabouts, now these groups meet in the virtual world (cyber) where each other does not know their existence. In fact, even when each of them meets, their interaction is not with individuals who are nearby. However, they interact with other people who are who knows where. This phenomenon is called parasocial relationships, pseudo social interactions when individuals feel more interested and more familiar with people in the media (Dominick, 1996).

Furthermore, according to Said (2017), from a cultural point of view, Warung Kopi mostly functions as centers of social interaction (meeting point) which provides a place to gather, talk, write, read, entertain each other, or pass the time, either individually or in small groups of social members. Meanwhile, from an architectural point of view, many innovative designs are introduced through the construction of new Warung Kopi, which is generally one of the first attractions, but what then determines the continuity of the life of the Warung Kopi is the social acceptance of the surrounding community, and because society is a group of individuals who are always changing dynamic, it seems that they (Warung Kopi business people) also need to study the social elements of their society so that they can always be in line with the developments in the dynamics of their society. Apart from these, the researchers also found something different, namely that there was a group of young people who spent their time drinking alcoholic drinks in the Bjong as in Figure 3, they even influenced their friends who previously did not usually drink these drinks so that they too joined in. together with them. This is because there is anxiety about the peer group's acceptance of their status within the group so they influence each other which then forms habits within a group. A person really cares about other people's impressions of him, and even has a very big role in building his image in the eyes of other people. Just like in the current era, when someone doesn't have a device they will be labeled as someone who is behind the times (old-fashioned), and also those...
who don't play games, especially young people, such as the games that are being played a lot by today's children. When his friends or group drink alcoholic drinks, he will be labeled as an unfaithful friend or someone who is not fun to hang out with. Status symbols are very important among young people, they think that status symbols can show their existence in a social group. Bourdieu (1984), lifestyle is described as a space or rather a plural lifestyle space, in which members of a social group develop their social habits. Bourdieu said that lifestyle is formed as a systematic product of habit or what he called "habitus".

Additionally, Warung Kopi also changes the way people interact, especially among students, and is also a place to solve all problems. Coffee is seen as something that is mandatory when chatting and hanging out with fellow students because coffee can strengthen ties and warm the atmosphere.

"Warung kopi bukan hanya tempat untuk hura-hura, melainkan tempat menyelesaikan segala persoalan, semuanya harus terselesaikan di warung kopi, baik itu yang punya masalah di perkuliahan, pekerjaan, maupun persoalan cinta, semuanya selesai di warung kopi. Sudahi galau kamu, mari ngopi denganku. (Informan 2, Muhammad Faisal, Mahasiswa, Jumat, 10 April 2023)"

A Warung Kopi as a space is used by a group not only to sit and drink coffee but also to tell stories or exchange information/ideas with friends or people they have just met in the Warung Kopi. In this way, it becomes an information center, where every visitor can exchange information through word of mouth conversations between customers.

"Warung kopi menjadi tempat bagi mahasiswa, baik itu mahasiswa organisatoris maupun akademisi, semuanya meluapkan keilmuannya di warung kopi, karena forum-forum di warung kopi itu lahir secara ilmiah. Kita datang ke warung kopi untuk mendalami dan mencari keilmuan disana. (Informan 2, Muhammad Faisal, Mahasiswa, Jumat 10 April 2023)"

As a conclusion, modern society, stopping at a Warung Kopi has become a necessity and habit. To just relax or look for a variety of entertainment in the midst of a busy routine, sitting for a while and drinking a cup of coffee is a pleasure in itself. Talking with relatives feels more relaxed and warm. Now many people choose to hold meetings with business relations in this place, perhaps for the reason that it is not too formal and representative enough so that the atmosphere of familiarity will be more pronounced compared to meetings in the office. The
presence of Warung Kopi answers the need for a space that can be used to meet friends to discuss or talk about various things accompanied by a cup of your favorite drink in a comfortable atmosphere.

CONCLUSION

According to the results of the coffee culture and the behavioral patterns of Bjong’s visitors, there are several important points that can be concluded. Firstly, visitors to Bjong are more concerned with comfort than interior design and decoration, they spend hours in the Warung Kopi when the atmosphere is comfortable, the comfort is felt through the spacious space and the cool breeze can enter. Second, visitors to Bjong have diverse backgrounds, and generally, visitors to Bjong are young people, both men and women. Apart from the fact that the place is comfortable for them, they hang out at the Bjong because the product prices are very popular, suitable for students, and with the freely accessible WiFi network and plugs, it also makes some visitors more interested in spending their time at the Bjong until morning. Third, visitors see it as a place to have fun, a place where we can spend time with friends. And also it is a place to interact with old friends and new people to exchange information/insights, and it is a place of productivity, a place where we can solve problems or work, be it office work or college assignments, it is a place for self-exploration. Afterwards, researchers also found negative behavior, namely a group of young people influencing each other to drink alcohol. Thus, researchers suggest to practitioners or academics, the government, and Warung Kopi owners to carry out positive education in Warung Kopi to prevent the formation of negative behavior patterns within it.

REFERENCES


