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Cafe as a Representation of the Lifestyle of the Urban Community

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Abstract. Café is one of the contemporary products that has become an arena of lifestyle battles. Supported by a culture of consumerism and commodity fetishism, the Café then transformed into a lifestyle representation of urban society. There are many phenomena that support this thesis. Those who come to the Café are not only to fulfill their basic needs (the need to drink coffee), but more than that, which is to show others their existence with all the success they have achieved. Drinking coffee in a café with the aim of imaging is the core of the culture of consumerism and commodity fetishism, which Anthony Giddens (1991:198) calls a human identity project.

Keywords. cafe, lifestyle representation, urban society, consumerism, commodity fetishism

1. Introduction

Cafe is a contemporary product that is currently being loved by urban communities. Its presence mushroomed in various big cities. The word Café, thus, is no stranger to people in big cities. Café has the meaning of a small shop selling all kinds of coffee drinks. However, in its development, the Café is not only a coffee shop but also designed in such a way with various themes and uniqueness as well as various supporting facilities to attract consumers. Many Cafés deliberately invite well-known bands to perform to accompany consumers to drink coffee and relax. There are also those that equip the Café with wi-fi facilities and a power outlet for consumers so that they can simultaneously do their tasks or work with their laptop or i-pad.

The phenomenon of Café Society can be interpreted as a representation of the lifestyle of a community or urban group that prioritizes the search for experience in the realm of entertainment (Tinamei, 2006 in Haristianti, 2016:131). Currently, this phenomenon is very common in Indonesia. People spend a lot of their free time at the Café, which used to be just a place to sell snacks and drinks, but has now become the most popular place for people to spend their free time. This is happening simultaneously in many areas. Furthermore, Tinamei (2006 in Haristianti, 2016:131) explains that cafe is an important element in creating an urban image for an area, so that it can lead to a class classification specifically for the community in a city identity. The existence of another phenomenon in the form of people's love for social media and photography also helped make Café Society more developed. The nature of people who often use social media to share personal life in a circle of friends to show their existence is one

of the reasons to frequently come and interact at a cafe, which is important for several community groups (Haristianti, 2016: 131).

It can be said that Café has its own uniqueness and great influence on the lifestyle of people in big cities. The café, which was previously synonymous with drinking, eating, and gathering for most people, has turned into a means to accommodate self-actualization and socialization of upper-class urban society. For modern society, stopping at the Café has become a necessity and a habit. The presence of the Café answers the need for a space that can be used to meet friends, discuss or discuss various things, simply accompanied by a cup of your favorite drink in a comfortable atmosphere. Café is an alternative place for those who live in a modern urban urban culture. Although its function is the same as a coffee shop, which is a place where people can drink (coffee) while conversing, the cafe has a different cultural meaning, which is why its cultural meaning is different from that of a coffee shop in traditional society. Cafés have become an interesting phenomenon in a number of big cities, including Malang City, and become a public space where people from all walks of life meet and discuss and generate many ideas (Dhillon, et al., 2019.:60). Happiness was the greater desire of all elderly and senior citizens (Kaeng, et al., 2022:194)

In her report entitled "The Function of the Coffee Shop for the People of Surabaya", Gischa Joelita (2013:124-133 in Dhillon, et al., 2019:61), states that the Coffee Shop is now indirectly perceived as a place where one can gain pride, and the satisfaction of feeling not left behind by the times, apart from being a means for someone who deliberately seeks an atmosphere, as well as comfort in completing his work, or holding meetings with colleagues and relations. Coffee Shop in its postmodernity is becoming one of the alternative means for someone to expand their relationship. Some of the functions of the Coffee Shop (Andreas, 2000:272 in Dhillon, et al., 2019:61-62), are: (1) broadening the horizons and knowledge of designers in designing a Coffee Shop; (2) explore the characteristics of the needs and desires of visitors as culinary servants; (3) alternative recreation for the community because it is able to provide facilities that support activities freely in enjoying a more intimate and comfortable atmosphere; (4) special facilities that are pleasant in responding to the needs of visitors; (5) a fun means to strengthen the relationship between visitors, both groups and individuals; (6) a means of sharing knowledge and experience to develop creativity for every visitor to the Coffee Shop.

The explanation above provides an overview of the existence of a Café or Coffee Shop in a contemporary context as a representation of the lifestyle of the urban community. The question is, what is a Café, what is meant by a representation of a lifestyle, who is an urban community, and can a Café be seen as a representation of an urban lifestyle? This article attempts to answer that

2. Discussion

2.1 An Overview of Cafes, Representations and Urban Society

Based on its classification, the cafe is part of the restaurant. The thing that distinguishes cafes from other types of restaurants lies in the size of the building which tends to be narrow and the atmosphere carried by the cafe is definitely informal and relaxed. In addition, the cafe also provides types of drinks and food that are classified as snacks. Kusasi (2010), states that the cafe business is not only a matter of buying and selling food and drinks, as in other types of restaurants, but it is the problem of social functions that occur in cafes that is highlighted.

KBBI defines a cafe as a drinking place where visitors can order drinks, such as coffee, tea, beer, and cakes. Café comes from the French cafe. The literal meaning of café is coffee

drinks, but then it becomes a place where one can drink, not only coffee, but also other drinks including low-alcoholic drinks. In Indonesia, cafe means a kind of simple place, but quite interesting because one can eat snacks. An important function of a cafe is as a place where people go to gather, chat, write, read, play or spend time either in groups or individually. According to Marsum (2005), a cafe is a public space, in which it serves food and drinks and provides a relaxed and informal atmosphere. It is also a type of restaurant that provides seating inside and outside the restaurant. Most cafes do not serve heavy meals but rather focus on foods such as cakes, breads, soups and drinks. Unlike restaurants, cafes offer an atmosphere of relaxation for consumers who feel tired and bored. Café not only sells food and drinks, but becomes a place for those who want to hang out or gather together. Thus, the Café referred to in this paper is more of a social function, namely as a place to gather, chat, discuss, play or to spend time together either as a group or individually.

The concept of representation according to Ferdinand de Saussure, is more about the issue of linguistic signs as a two-sided psychological entity consisting of the sign tool and the sign's meaning. He uses the word signifier for the sign tool and signified for the meaning of the sign. According to Saussure, sign tools include antecedent experiences, words, expressions, or sounds when speaking. Meanwhile, the meaning of the sign includes the consequences of experiences, objects, contents, or responses. In line with de Saussure, Charles Sanders Peirce, defines representation as the relationship between signs, objects, and interpretants or interpreters. For Peirce, semiotics occurs when the existence of a sign is connected with the meaning of the object's sign to produce meaning in the mind of the interpreter or interpreter. In contrast to de Saussure and Peirce, W.J.T Mitchell through the theory of images states that representations not only mediate our knowledge but also block, intercept, and negate that knowledge. In other words, representations not only mediate the knowledge we consume, they also influence knowledge through fragmentation, negation, and so on.

Meanwhile, Soekamto (Purwantini, 2016:163-164), said that an urban community is a society whose population is not certain. The emphasis of urban understanding lies in the nature and characteristics of life that are different from rural communities. There are several prominent characteristics of urban communities, among which are, first, the religious life of urban communities is reduced when compared to religious life in villages. This is due to a rational way of thinking, based on exact calculations related to the reality of society. The life of the urban community is in an economic and trade environment. Second, urban people generally take care of themselves without depending on others. What matters is the individual human being or the individual. Family life is difficult to unite because of different interests, political understanding, and religion. Third, in the city there are people with different social and educational backgrounds so that individuals must explore special areas of life. This phenomenon will lead to small groups based on the same occupation, expertise, and social position. Fourth, a rational way of thinking is generally adopted by urban communities so that it is very important to use time sharing to pursue individual needs.

2.2 Lifestyle Concept

Lifestyle in the social sciences is defined as a way how a person lives. Assael (1984 in Abdullah, 2016:19), says that lifestyle is a “*A mode of living that is identified by how people spend their time (activities), what they consider important in their environment (interest), and what they think of themselves and the world around them (opinions)*”. That is, lifestyle is how people spend their time in activities, what they consider important in their environment, and what they think about themselves and the world around them. Thus, it can be said that lifestyle

is how a person lives, spends his money after his primary needs are met, as well as how a person allocates his spare time.

Erving Goffman at *The Presentation of Self in Everyday Life* (Abdullah, 2016:19), argues that social life consists primarily of ritualized theatrical performances. That is, humans act as actors who are playing a play on a stage where the social environment around them has a role as an audience either directly or indirectly when watching the show. In this regard, everything that is done and attached to him is what is shown in front of everyone. Then, there are various interpretations of what a person wears or consumes. The interpretation of what he uses produces a view of class or economic strata. This is actually one of the factors why people are competing to do consumerism and show it to the public.

Consuming activities, thus, become very important in industrial society because it is the industry that supplies the lifestyle needs of a person or a society. This condition is increasingly evident in a capitalist society where everyone has the right to enjoy unlimited pleasure. This is what Anthony Giddens (1991:198) calls the project of human identity, which is then translated into the project of the possession of desired goods and the pursuit of an artificially framed lifestyle, because in a capitalist society, the activity of consuming goods as part of the lifestyle is stimulated for a momentary need (Abdullah, 2016:20).

Lifestyle is a feature of the modern world or what is commonly called modernity. People who live in modern society will use the term lifestyle to describe their actions and the actions of others. Lifestyle is a frame of reference. A person's behavior has consequences for certain patterns of action. Individuals want to form an image in others so that it will be perceived by others related to the social status attached to them.

In order to reflect the image that will be raised by an individual, a certain status symbol is needed which then greatly influences a person's consumption behavior. Lifestyles are patterns of action that distinguish one person from another (Chaney, 2011:40 in Sukirno & Harianto, 2017:3). Lifestyle will help explain what a person does, why he does it, and whether what he does is useful for himself and for others. Lifestyle is a way of using goods rather than as the production of goods. Lifestyle can be said as a person's self-presentation in presenting himself.

Lifestyle has always been a characteristic of status groups which, according to Max Weber, are usually formed in a community. Those who are in the above hierarchical position will have their own lifestyle characteristics which are then displayed differently from a group of people who are in the lower hierarchical position. Status is a way of life of a group that will be a difference with the lifestyle of other groups. Lifestyle or status in this case will be related to one's class situation (Ritzer, 2013:138 in Abdullah, 2016:25).

Meanwhile, Jean Baudillard (Piliang, 2010), describes the idea of a world in which falsehood mingles with authenticity. This world is called by Baudillard as a world of Hyperreality. Baudillard stated that in today's cultural reality, a symptom of the birth of artificial realities is running rampant which is even more real than the actual reality. Artificial realities such as advertisements in the mass media and television control human thoughts and actions. Advertising packaging is a determinant of influencing people's minds. Hyperreality causes people to believe in an artificial reality, not an actual reality. The phenomenon of hyperreality also develops from other hyper phenomena as Yasraf Amir Piliang's thesis (2010), that one form of hyper phenomenon is Hyper-consumption, namely a condition of excessive consumption activity, which goes beyond the use-value of objects, and tends to focus on meaning. -personal and social meaning.

2.3 Café as a Representation of Urban Lifestyle

Along with the development of the times, modern society (urban) is currently experiencing changes in lifestyle. One of the manifestations of today's modern lifestyle is the habit of urban community groups hanging out at the Café or Coffee Shop. This is supported by the opinion of Renald Kasali (2007 in Putlia, 2018:597), an expert in the field of marketing who said that: "Coffee is no longer just to relieve sleepiness, but as part of a lifestyle, because the Coffee Shop is a very popular hangout place. "

As is understood today's life anywhere in the world cannot be separated from the influence of globalization. Yasraf Amir Piliang (2010), interestingly illustrates that the globalization of the economy, information, and culture has influenced various sides of the world of today's life, especially the world of urban life. Globalization, therefore, affects the urban environment, culture, and lifestyle of the people in it. Conditions of interconnectedness and interdependence built through globalization, create lines of connection between the urban environment and other environments on a global scale. Globalization is a face of paradoxes: the paradox of globality versus locality, homogeneity versus heterogeneity, cosmopolitanism versus tribalism, modernity versus traditionality, uniformity versus diversity. On the one hand, globalization creates a kind of cultural homogenization, namely the uniformity of ways, patterns, and lifestyles, which are integrated into global culture. On the other hand, globalization also creates cultural heterogeneity, namely the diversification of ways, patterns, and lifestyles. Globalization, in this case, is unity in paradox.

Furthermore, it is said that the paradox of globalization has also created a paradox on the environment, culture, and urban lifestyle. On the one hand, the urban environment is shaped by lifestyle groups strongly influenced by global and cosmopolitan culture, who construct their own lifestyle spaces: the new middle class, executives, managers, workers, students, youth. On the other hand, there are certain groups of urban society, which still tie themselves to local cultural patterns or traditions, even groups who are unable to enter the lifestyle arena, namely the lower class, who live in a subsistence pattern of life, who do not have access to lifestyle spaces (Piliang, 2010).

The phenomenon of the growth and development of big cities in Indonesia today, apart from having the potential to provide economic benefits, also poses its own problems, namely in addition to the increasing need for space for living and activities, as well as space for imagery and lifestyle. One of the spaces for imaging needs and lifestyle performance is the Café as a space/place to chat casually while drinking coffee. That is why, the growth and development of the Café as a place for lifestyle performance for the urban community is very rapid today. It can be said that Café has now become part of the lifestyle, especially for those who live in big cities. Especially with the increasing number of specialty coffee cafes and innovations in coffee making, giving birth to more and more coffee addicts in this world. Consumers who come to the Kedai Café or Coffee Shop do not always want to drink coffee, but because there is a touch of emotion that is presented by the outlet, whether it is a feeling of pride, prestige, or warmth. Thus, lifestyle, in this context, is not always in a negative sense. People can run a lifestyle pattern not solely based on ratio and logic. Sometimes the lifestyle that some people live is just based on the principle of pleasure alone.

"Lifestyle is everything". That's an expression that is able to describe the lives of most of today's urban communities in big (metropolitan) cities. Lifestyle seems to be a basic need that should be met in everyday life. As a hedonic need, it is as if a lifestyle must be fulfilled. Lifestyle choices become an important part in the preparation of individual self-identity. In a matter of months, weeks and even days, each individual seems to be competing to show their

identity through their self-reflection in terms of their place of residence, work space, fashion, appearance, diet, and a place to spend their free time.

Changes in the lifestyle of today's urban communities can not be separated from the rise of popular culture in the style of Western culture which is now quite a lot present and living among urban communities. The reality of this consumptive society is accompanied by economic globalization and the transformation of consumption capitalism. Everyone no longer consumes out of necessity, but instead 'want' dominates in each individual. Functional needs are unavoidable for the sake of achieving an identity that is considered more representative of itself both in the community and surrounding community groups.

Café is currently taking part as a solution to hedonic needs. Especially for urban life. Urban people no longer feel satisfied enjoying the living room or family relaxing place even if it's just for a chat or discussion. Cafés are considered more promising externally and inwardly satisfaction in order to fulfill their desires, as in the Cultural Studies approach (Stuart Hall, 1992 in Widyastuti, 2011:250), the consumption that applies to this reality is a form of popular culture. A process driven by the ideology of consumerism is the view that the meaning of life is found in what is consumed, not in what is produced. The ideology of consumerism encourages false needs (Marcuse, 1968 in Widyastuti, 2011:250). In Café reality, urbanites recognize themselves in their commodity, and find their soul in the Café space.

This phenomenon in modernization theory is called popular culture, which in simple terms, more often referred to as pop culture, is whatever happens around us every day. Pop culture is considered as "mass culture". Mass culture is defined as mass produced culture for mass consumption. A series of popular culture words from cultural elements and popular elements. The definition of culture is a pattern which is a unity of knowledge, beliefs and habits that depend on the human ability to learn and transmit to the next generation. In addition, culture can also be interpreted as the habits of beliefs, social order and habits of racial groups, beliefs or groups. While the popular definition is accepted by many people, liked or approved by many people. So, popular culture is a culture that is formed as a product of industrialization, cultural studies embrace it and see it as a positive expression of "ordinary people" to survive.

Pierre Bourdieu (1984:5), states that cultural differences are often used to widen and maintain class differences. "Taste" for example, can be referred to as an ideological category that functions as a characteristic of "class" (the use of the term "class" in this case is positioned in a dual sense, namely a socio-economic category and a certain level of quality). Bourdieu cites one example of "cultural consumption". For him, cultural consumption has been determined, consciously and intentionally, or not for the purpose of fulfilling the social function of legitimizing social differences. This certainly raises the distinction between popular culture and high culture (Widyastuti, 2011:250).

As a differentiator, namely that pop culture is a commercial culture as a result of mass production, while high culture is the creation of individual creativity. Therefore high culture is a culture that gets more moral and aesthetic acceptance, while pop culture actually gets sociological scrutiny to control what little it can provide (Storey, 2003:12). Popular culture is much more widespread and easily accessible to everyone (Venus & Lucky, 2010:72). The main interest of popular culture is more in entertainment and its form is dominated by spending leisure time. So all cultural products that are intentionally made according to the tastes of most people can be said to be popular culture (Sullivan, et al, 1996 in Widyastuti, 2011:250)

Pop culture audiences are consumers who don't vote. Culture itself is considered just a formula, manipulative. This culture is consumed by the masses without reserve. Whether it's fashion, music, food, beauty, where to live, they are all part of popular culture. One of the pop

culture that finally penetrated and developed in eastern culture is the cafe industry. The cafe, which from the beginning was indeed a place to meet friends and discuss, known as the 'Socrates Café', created a new habit for urbanites in big cities in Indonesia. *Socrates Café are gatherings around the world where people from different backgrounds get together and exchange thoughtful ideas and experiences while embracing the central theme of Socratizing; the idea that we learn more when we question and question with others* (Phillips, 2002:63 in Widyastuti, 2011).

Habits or habits that arise into a separate popular consumption pattern. This condition has actually been restrained and unconsciously mired in the happiness in it. Meanwhile, Cafeteria is a consumer space that is expected to be able to satisfy the needs of a new community (in this article the author gives the term 'urban cafe'). Based on the results of the author's survey on the consumption behavior of urbanites, they tend to choose to spend their time in cafes rather than food stalls or *angkringan*, which incidentally are places that can be used for drinking or just playing and discussing. This is motivated by the reason that most urbanites visit cafes in addition to meeting their physiological needs (eating, drinking) they can also enjoy an atmosphere that creates comfort, even as an arena for lifestyle contestation. Thus, Café as a contemporary product can be called an arena for representation of urban lifestyles.

3. Conclusion

Based on the explanation above, it can be stated/concluded that the Café is for urban communities, not only as a place to relax while drinking coffee, but more than that as a place to show success, even as an arena for lifestyle battles. Thus, it can be said that the existence of the Café for urban communities is an arena for contesting the consumerist-hedonist-fetish-commodity lifestyle.

Consumerism is the impact of modernization and globalization. More than that, "consumerism is the core ideology of the capitalism". Consumerism is the core ideology of capitalism. Therefore, as a concluding part, suggestions or recommendations are put forward, that if everyone understands consumerism, they will strongly agree that the culture of consumerism does more harm than good. Because, consumerism can cause people to be extravagant, lazy to work, and lose the fighting power and self-values that are most important in life. Not infrequently, kinship, friendship, or friendship becomes tenuous or even destroyed and loses meaning just because of this consumerist behavior. Consumerism often separates a younger brother from his older brother and distances children from their parents simply because the demands for goods that are not needed are fulfilled. If left unchecked, this kind of behavior will be dangerous because life becomes meaningless. Therefore, the culture of consumerism must be hampered by its development, whatever the form and method.

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