

Coffee As a Lifestyle In The City Tanjungpinang: The Habit of Bual in Coffee Shops

Yurdani Ardika¹, Teguh Setiandika Igiyasi², Nikodemus Niko³
180569201021@student.umrah.ac.id¹

Program Studi Sosiologi, Universitas Maritim Raja Ali Haji¹

Program Studi Sosiologi, Universitas Maritim Raja Ali Haji²

Program Studi Sosiologi, Universitas Maritim Raja Ali Haji³

Abstract. Drinking coffee has become a part of Tanjungpinang City's culture, a habit often practiced by all groups. Various groups who come to the Terserahlah Coffee Shop come at certain times according to their work and habits. The purpose of this study is to describe and explain the variety of conversations or gossip carried out by people in the coffee shop. This study uses a qualitative approach with interview techniques, observation and documentation. The technique for determining informants in this study is accidental sampling. Informants in this study numbered 5 informants. Data analysis uses the Habitus theory proposed by Pierre Felix Bourdieu. The results of the study show that the variety of gossip in coffee shops is influenced by the different backgrounds of visitors, such as employees, freelancers, students and college students. Coffee time is usually done by employees after work, freelancers in the afternoon, students and college students in the evening. The variety of gossip in the coffee shop is about family issues, work, politics and online games.

Keywords: Coffee Culture, Urban lifestyle, Everyday social interaction

1. Introduction

Every society has its own patterns of habits and culture. Culture can be defined as the product of thoughts, customs, and habits that have grown and become deeply rooted, making them difficult to change. People often assume that cultures and traditions are similar. However, tradition refers more to the customs seen and practiced by a community from generation to generation. Jerald and Robert argue that culture describes a collective mental plan that shapes how a person behaves. react to the environment in its environment [1]

Koentjaraningrat (1990) explains that in anthropological analysis, culture is the entire system of ideas, behavior, and human creations that emerge in the context of social life[2]. Kluckhohn classifies culture into seven parts, which he calls universal cultural elements or cultural universals. These seven elements include: language systems, understanding systems, social organization systems, life equipment and technology systems, economic or livelihood systems, religious systems, and art[3]. (Kluckhohn, 1953). The language system is related to

the habit of drinking coffee, drinking coffee in a coffee shop itself is a form of culture because it is done while talking or chatting in deep by various elements of society in this case the Malay language, the social organization system is depicted through the interactions that occur in coffee shops because they have kinship relations, the economic system and livelihoods of Malay society such as farming, fishing and trading make coffee shops a place to stop and rest after work. Coffee shops become informal meeting spaces where people share stories, have light discussions, even build work relationships or communities. Coffee shops provide a neutral social setting that makes people feel freer to talk than in the office or home. Coffee shops are not just places to sell drinks, but social spaces where classes and lifestyles are produced and reproduced[4]. The habit of chatting in coffee shops is one of the most interesting social phenomena and is full of cultural meaning. This activity is not just small talk, but has a deep social function and can be analyzed with sociological theories such as sociology such as habitus, social space, and cultural capital[5]. In fact, the people of Tanjungpinang carry out this habit in their free time after work by drinking coffee.

This community carries out an activity that is culturally filled by the habit of drinking coffee/ngopi in coffee shops in Tanjungpinang city. This habit is carried out by the people of Tanjungpinang City by drinking coffee in coffee shops while chatting or telling stories. They carry this out because in essence the majority of the people of Tanjungpinang City are Malay, meaning that the Malay people have unique habits in language and also the habit of liking to tell stories or can be called oral Malay people have close ties as a result of which the tradition/custom of telling stories in Malay society is very close.

Coffee shops have a crucial contribution to building a culture of interaction and social communication, the tradition/custom of chatting in coffee shops is not just about chatting, but is also a way to connect various elements of society. The existence of coffee shops not only has an economic effect in the form of an increase in the total coffee shop business, but also a space for discussion for the community. Coffee shops even become centers of social life, through conversations that are often filled with humor, critical thinking, or even philosophy, and create a culture of communication and Social communication is an important role of coffee shops so that it supports the habit of chatting, giving rise to the tradition of drinking coffee/coffee in coffee shops and also building various kinds of chat/brag when carrying out this habit.

2. Theoretical Framework

A. Bourdieu Habitus

Starting from a deeper analysis of cultural differences in *Distinction* to a deeper analysis of social suffering in *The Weight of the Word*. In his theory, Bourdieu said that social actions are components of a larger structure, both of which are interconnected and interchangeable. For

example, negotiation in culture arises from an awareness of habitus. Bourdieu also describes various techniques that develop from habitus, through these changes said to be something primitive. At the individual level, habitus reflects a system of attitudes and dispositions that tend to be normal and can be implemented in various objects, while absorbing all previous experiences in understanding and evaluating objects through actions[6].

Pierre Bourdieu's concept of habitus is central to sociological theory. Habitus refers to the mental or cognitive structure created within an individual through the internalization of existing social structures. In Latin, "habitus" means a characteristic state or habit, particularly related to bodily factors. This concept is reflected in the internalization of the social world, which then becomes a "structured structure" that acts as a regulator in creating practices and perspectives. Pierre Bourdieu's concept of habitus is central to sociological theory. Habitus refers to the mental or cognitive structure created within an individual through the internalization of existing social structures. In Latin, "habitus" means a characteristic state or habit, particularly related to bodily factors. This concept is reflected in the results of internalizing the social world, which then becomes a "structured structure" that acts as a regulator in creating practices and perspectives.[7]

B. Habitus Shapes Social Dynamics (Chat/Boast)

Bourdieu classified capital into four types: social capital, symbolic capital, economic capital, and cultural capital. Bourdieu argued that social differences are fundamental to social life, through which individuals and institutions strive to distinguish themselves and acquire valuable or prestigious capital. In short, Bourdieu's concept of habitus serves as a fundamental foundation for sociological theory, emphasizing the need to understand the internal structure of the social world in influencing individuals' attitudes and practices. This is particularly relevant to economics, as it influences individuals' perceptions of and participation in the economic system and the distribution of resources[8]. This study focuses on how habits, fostered by social and cultural communication, influence urban life and the interaction of people within their environment. Habitus also influences dispositions, giving rise to new styles and diverse conversations within a given context.

3. Methodology

The study approach method used in this study is a qualitative study through a descriptive approach. Data were collected through interviews with the Accidental Sampling technique and the informants in this study were 5 informants. In addition to primary data, this study also utilizes secondary sources, including academic journals, official government documents, articles. Analysis of informants through this method allows a comprehensive understanding of how the tradition of drinking coffee is a habit that is inherent in the community that makes coffee shops a space for socializing and various kinds of chatter/ chat of people who do the habit of drinking coffee, so that they can see the variety of chatter/chat from various groups who come

to the "Terserahlah" coffee shop[9].

4. Results and Discussion

Coffee shops are one of the places that must be visited, it will even feel lacking if you come to Tanjungpinang but haven't visited a coffee shop. The research location is the Coffee Shop. Whatever, this coffee shop is often visited from morning to evening because of its strategic location at a crossroads. The strategic location at intersection 4 which leads to Jalan Hang Lekir, Jalan Cinta Damai, Jalan Hang Kasturi and Jalan Radar is an advantage for people who come to relax, enjoy coffee, play games, wait for orders from online motorcycle taxi drivers while discussing or chatting. It's up to the coffee shop to provide the facilities wifi, eating, drinking, there is also a toast stand which is open from afternoon to evening, prata which is open from morning to afternoon, quite spacious consisting of 2 shophouses.

The strategic location at intersection 4 which leads to Jalan Hang Lekir, Jalan Cinta Damai and Jalan Radar is an advantage for people who come to relax, enjoy coffee, play games, wait for orders and for online motorcycle taxi drivers who do this while discussing or chatting. The coffee shop provides WiFi, eating and drinking facilities, there is also a toast stand which is open from afternoon to evening, a prata which is open from morning to afternoon, quite spacious consisting of 2 shophouses. The strategic location at intersection 4 which leads to Jalan Hang Lekir, Jalan Cinta Damai and Jalan Radar is an advantage for people who come to relax, enjoy coffee, play games, wait for orders and for online motorcycle taxi drivers who do this while discussing or chatting.

According to Mas'ud et al (2018), service quality indicators are Tangibles (physical form), Reliability (reliability), and Responsiveness (responsiveness). Tangibles (physical form) are a company's ability to demonstrate its extension to external parties. The appearance and capabilities of the company's physical facilities and infrastructure and the condition of the surrounding environment are tangible evidence of the service provided by the service provider[10].

a) Types of chat (brag) in coffee "whatever"

Family Chat, Work Chat, Online Game Chat, Politics Chat. Among those with the same profession, chatting discusses work situations, for example, government employees meet with colleagues to discuss their work situations. However, the variety of conversations develops because of the relaxed atmosphere of the coffee shop to share stories about family and economic conditions. Likewise, private workers and entrepreneurs who have businesses, chatting in coffee shops can be done to discuss the costs of starting a business with old friends or new friends to discuss every available opportunity. For marketers or online motorcycle taxi drivers, chatting while waiting for customers or customers sitting together is done while

exchanging information about attractive sales or people's purchasing power. Some people may just want to chat casually or "small talk," while others are looking for a place to vent or "deep talk." [4], [5], [8], [11].

5. Conclusion

The variety of chatter in coffee shops reflects a relaxed yet colorful atmosphere. Coffee shop conversations can be very diverse, depending on who is chatting and their backgrounds. Chatting in coffee shops is not just idle chatter. Sometimes from casual conversations, big ideas, solutions to problems, or even life changes can emerge. Coffee shops become places where stories can begin. When cultural capital from family ancestry produces certain habits, including drinking coffee, these family habits then encourage visiting coffee shops, coupled with the environment in certain situations that require chatting in coffee shops. Almost all informants have families that are accustomed to drinking coffee or are familiar with the coffee culture. On the other hand, informants who do not have families accustomed to coffee culture are influenced by their environment, which gradually becomes a habit of coming and chatting in coffee shops. Young people chat about online games, love affairs, and college assignments; tourists discuss their hobbies and the communities they are involved in; and workers discuss business and other job opportunities.

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