

The Potential Effectiveness of the Coffee Shop Business on Economic Behaviour in South Sulawesi

Dr Rustan

(Lecturer Of Economic Muhammadiyah University)

Abstract-- The type of qualitative research through the phenomenological approach, the results showed that the existence of coffee stalls become an attraction for the community, where the function is not merely drinking coffee but also serves as a place Rest also as a place to receive the guests, in the development of the coffee shop experienced developments where the menu is presented has begun to vary, and already many are equipped with life music, the development of coffee stalls that were initially Only for the general public experienced a shift in the economic level of the upper class, so that the existence of coffee shop is needed in every corner of the city in South Sulawesi.

Index Term— Economics, coffee shop, break, community

CHAPTER I. INTRODUCTION

The phenomenon of community life is increasingly complex, as technology advances, can negatively impact, such as stress that is so easy to hit, not only in the elderly, adults, young even children. The pattern of urban life, especially those who do invite a lot of risks, prone to conflict, challenges, so that the community will need a container that they can trust in raising the problems faced in Their lives, or at least one place where they can gather and share their stories, ideas, or comments. The development of the Times has brought people to the demands of new needs to be fulfilled, as the city's rapid development, so that businesses see it as a business opportunity that is good enough to be offered to Consumer.

Coffee Shop is a promising business land. The growth of coffee stalls in Indonesia has already defeated mushroom growth in the rainy season. Not only in big cities such as Jakarta, Surabaya, Makassar and Medan, even small towns already have a lot of coffee stalls that mused despite having different standards and markets.

Indonesia is one of the great coffee producing countries in the world. Not only for export purposes, had Indonesian people themselves also liked to drink coffee. At this time the emergence of trends hanging out in coffee shop is favored by either women, men, old or young. There is a trend that makes a business opportunity for coffee shop entrepreneurs

and aspiring coffee shop entrepreneurs. Although the competition in the coffee shop business is strict enough, you do not have to worry about the competition of your coffee shop, because every coffee shop business must have its own market and different concepts. When a person decides to start a coffee shop business certainly will not be playful in determining the location. Especially when you are able to give a special, unique, and different from other coffee shop, then the profit opportunities from the coffee shop business is still very large. Many opportunities to be able to dredge the profits of this business.

Makassar is one of the major and most developed cities in eastern Indonesia. Although far from the capital, in fact, the capital of South Sulawesi Province offers a lot of fun hangout options and not inferior to the café in the other city. The following resting places come with unique concept and design, one of which is a coffee shop. In addition, the place is also convenient for discussions with friends. Makassar City is not only known from its culinary side and its beauty. But the city of Makassar also known as the Town 1000 coffee shop. Not wrong, if you visit in the city of Makassar, we will find various names of coffee shop. Almost every corner or street in the city of Makassar can we get a coffee shop.

The existence of coffee shop in Makassar City seems to be a magnet for visitors. So, visiting Makassar will not be complete without visiting the local coffee shop while enjoying the traditional cup of Toraja coffee. The raw material of coffee was not imported far away because of the Toraja and Kalosi areas not far from Makassar producing world class coffee. In recent years, the routine of ' coffee ' in Makassar can be said to grow, along with the proliferation of coffeehouse. Slowly, young people follow the habit of sipping coffee that used to be dominated by adults.

For modern society, stopping at a coffee shop has become a necessity and a habit. To simply relax or look for a variety of entertainment in the middle of a solid routine, sit briefly and drink a cup of coffee into its own enjoyment.

Chatting with relationships feels more relaxed and warm. Now many people who choose to hold a meeting with business relations in this place may be because it is not too formal and quite representative so that the atmosphere of familiarity will be more pronounced than with the meeting in the Office. The existence of coffee shop in Makassar grows as mushrooms in the rainy season. Food stalls or restaurants that provide coffee drinks are many, but obviously not just a cup of coffee is sought. The presence of coffee stalls answer the need for a space that can be used to meet friends, discuss or talk about things with enough of a cup of favorite drinks in a comfortable atmosphere. Therefore, do not underestimate the service of coffee shop scattered in the roadside. Could be a history can be born in a coffee shop. How to develop planning, implementation, organization, recruitment, information sharing, etc.

There are several famous coffee stalls in Makassar, such as coffee shop Phoenam, coffee shop Dottoro, coffee shop Daeng Anas, coffee shop Daeng Sija or the Hey Hong coffee shop. To obtain the raw material coffee is not difficult, because in South Sulawesi there are two areas of world-class coffee producers, namely in Toraja and in Kalosi. The average coffee served is a blend of Robusta and arabica coffee cooked before serving. In addition to black coffee, milk coffee is not inferior. Phoenam Coffee Shop will be met at three places in Makassar, such as on Jalan Jampea, Boulevard Street and Ratulangi Street. This coffee shop has been firmly established since the year 1946 in Makassar. Phoenam in Chinese means a stopover place. This coffee shop has also open branches in Jakarta, namely in Jalan Wahid Hasyim, central Jakarta. In addition to serving coffee, the Phoenam coffee shop also offers a milk tea menu or a rich bread jam menu.

In the north of Makassar, there is also Dottoro coffee shop that was initiated by H. Naba, since the 1960-an. Dottoro brand is adapted from the origin of the word doctor, the pronunciation of Makassar read Dottoro. Dottoro's own word has the intention of curing men who feel saturated or sto dwell in his home. Dottoro Coffee shop can also be found in several streets in Makassar, such as in the parent coffee shop on Tinumbu Street, on Satando Street, Pattimura Street and Veteran Street. The Dottoro coffee Shop is a variety of classes, from the level of commoners to the group of skipper.

Some street corners also have a 'second class' coffee shop. The coffee shop does not prioritize taste, but indulges its customers with free WiFi Internet service and open until late

night. Linger in Makassar, you will be more comfortable if you ever try to hang out in the coffee shop in Makassar. Such as Jefriar Dunda, the day is incomplete if he does not hang in the coffee shop, one to two times, in the morning and evening. "The atmosphere in the coffee shop is never boring, because always we find everything new, such as business associates or new knowledge of different types of people," said Jefriar which is a distributor of the speed of the origin of Makassar-Manado.

Problem Formulation

1. What is the impact of coffee shop attendance on social and economic behavior in South Sulawesi?
2. What are the dominant factors affecting the presence of coffee shop in South Sulawesi?

CHAPTER II. FOUNDATION THEORY

I. Definition Coffee

Coffee is a brew of coffee beans that have been roasted and mashed into powder.. Coffee is one of the commodities in the world cultivated more than 50 countries. Two varieties of coffee trees are known in general namely Coffee Robusta (*Coffea canephora*) and Arabica coffee (*Coffea arabica*). The processing of coffee before it can be drunk through a long process that is from harvesting coffee beans that have matured either by means of machine or by hand, then done processing coffee beans and drying before becoming a gelondong coffee. The next process is being roasted with varying degrees of degree. After roasted coffee beans are ground or mashed into a coffee powder before coffee can be drunk.

The word coffee itself originally comes from the Arabic language: قهوة *Qahwah* which means strength, because in the beginning coffee is used as a high-energy food. The word *Qahwah* again underwent a change to kahveh derived from the Turkish language and then changed again into *Koffie* in Dutch. The use of the word *koffie* is immediately absorbed into the Indonesian language into the known *kopi* today.

History notes that the invention of coffee as a nutritious and energized beverage was first discovered by the Ethiopians on the Afrikasekitar continent from 3000 years (1000 BCE) ago. Coffee then continues to grow until now become one of the most popular drinks in the world consumed by various Indonesians themselves have been able to produce more than 400 thousand tons of coffee per

year. In addition to its attractive flavor and aroma, coffee can also reduce the risk of cancer, diabetes, gallstones, and various cardiovascular diseases.

I. 1 Coffee History in the world

The history of coffee in the world began in Africa, the era of coffee beans discoveries started around 800 BCE, and another opinion says 850 CE. At that time, many people in the continent of Africa, especially the Ethiopians, consume coffee beans mixed with animal fats and wine to meet the body's protein and energy needs. The invention of the coffee itself occurred accidentally, when a herdsman named Khalid, an Abyssinia — observing his flock of goats that remained awake even after sunset, having eaten a type of berries. He also tried to cook and eat it. This habit then continues to evolve and spread to various countries in Africa but its method of presentation still uses conventional methods. Only a few hundred years later, this coffee bean was taken past the Red Sea and arrived in Arabia with a more advanced method of serving.

Coffee spread in Arabia

The Arabs who had a more advanced civilization than the Africans at the time, not only cooked coffee beans, but were also boiled to be taken the advice. In the 13th century, Muslims consumed a lot of coffee as an energy enhancer when praying at night. The popularity of coffee also increased with the spread of Islam at that time to reach the areas of North Africa, the Mediterranean and India.

At this time, there has been no cultivation of coffee crops outside the Arabian region because the Arabs always export coffee beans that are infertile (infertile) by means of cooking and dry them first. This led to the cultivation of coffee crops not possible. It was only in the year 1600, an Indian pilgrim named Baba Budan managed to bring the fertile coffee beans out of Mecca and had it grown in various areas outside of Arabia.

I. 2 History of coffee in Indonesia

Indonesian coffee is coffee that is cultivated and exported from Indonesia, currently ranks fourth largest in the world in terms of production results as much as 648,000 tons, after Brazil, Vietnam and Colombia.

Coffee beans grown in Indonesia, basically only consist of three kinds, namely Arabica coffee beans, robusta coffee beans, and coffee beans Liberika. Coffee in Indonesia has a long history and has an important role for the growth of the

community economy in Indonesia. Indonesia is blessed with a well-suited geographical location as a coffee plantation land. Indonesia's location is ideal for the micro climate for the growth and production of coffee.

In the 18th century

The seeds of Arabica coffee for the first time planted in the island of Java, precisely in the area Kedawung, a plantation located close to Batavia (later became Jakarta) by the Dutch government in 1696, was brought directly by the Dutch merchant ship leadership, Adrian van Ommen of Malabar, India. This effort suffered failure, due to the earthquake and flood disasters, which occurred at the time. The Dutch government made a second planting effort by bringing a coffee tree from Malabar and experienced success, and the coffee produced is very good quality that is made to seed for all plantations developed in Indonesia. The Dutch government has finally expanded its cultivation to Sumatra, Sulawesi, Bali, Timor and other islands in Indonesia.

In the year 1706, when coffee grew slowly in Java, by the Dutch government, coffee seeds that grew on the bank of Ciliwung, sent to the botanical garden in Amsterdam to do research, where the result, coffee is good quality.

In the 19th century

Coffee beans are fried. In the era of forced cultivation or Cultuurstelsel around the year (1830-1870) in the colonial period of the Dutch government in the archipelago, they opened a commercial plantation in its colony in the Dutch East Indies, especially on the island of Java, Island of Sumatra and parts of Indonesia East. The type of coffee cultivated is arabica which is imported directly from Yemen. At first the Dutch government planted coffee in the area around Batavia (Jakarta), Sukabumi, Bogor, Mandailing and Sidikalang. Coffee is also planted in East Java, Central Java, West Java, Sumatra, Sulawesi, Timor and Flores.

Types of coffee in Indonesia:

1. Gayo Coffe

Coffee Gayo (English: Gayo coffee) is a variety of arabica coffee planted in the highlands of Gayo, central Aceh, Indonesia.

2. Civet Coffee

One of the products of Civet coffee. Civet Coffee is a coffee brew using coffee beans taken from the rest of the

mongoose/coconut Mongoose. Coffee beans are believed to have a different flavor after eating and passing the digestive tract mongoose. The notoriety of this coffee in Southeast Asia has long been known, but has only become widely known in gourmet coffee enthusiasts after publication in the 1980's. The beans are the most expensive civet coffee in the world, reaching USD100 per 450 grams.

3. Javanese Coffee

Java Coffee is a coffee originating from Java Island. This coffee is very famous so the name of Java becomes the name of identity for this coffee. Javanese coffee does not have the same shape as coffee from Sumatra and Sulawesi, the taste is also not too rich as coffee from Sumatra or Sulawesi because most of the Javanese coffee is processed in wet (wet process). However, some Javanese coffee secretes a thin scent of spices, making it better than other types of coffee. Javanese coffee has a low acidity combined with soil conditions, air temperature, weather, as well as air humidity.

II. History of COFFEE Shop

II. 1 Coffee shop history in Indonesia

The history of coffee in Indonesia began four centuries ago. When India sends seeds of the Yemen coffee beans or known as Arabica to the Dutch government in Batavia in the year 1696. But the first seedlings failed to grow because of flooding in Jakarta (Batavia). Then the 2nd shipment is successful. The seeds of coffee beans grow in Indonesia. In the year 1711, coffee beans were sent to Europe. In less time 10 years, delivery of coffee increased up to 60 tons per year. Indonesia has become a coffee plantation area besides outside of Arabia and Ethiopia. So since when is the coffee shop started to stand in Indonesia?

Quoted from kulineri.com the following is a legendary coffee shop or can be said to be the oldest coffee shop in Indonesia.

1. Tinggi Sun Ho coffee Shop – year 1878

Tinggi coffee shop stood in 1878. Formerly called Tek Sun Ho. The founder is Liaw Tek Soen. The first store established by Liaw Tek Soen is located on the road Moolen Vliet Oost, Batavia or Hayam Wuruk, Jakarta. When it was established, the shop was 138 years old, already crossing five generations of its descendants that defended it. *Tinggi coffee shop* currently has branches located in Grand

Indonesia Mall, Central Jakarta. His name was added to *Koffie Warung Tinggi*.

2. Ake Coffee Shop – year 1921

The tradition of drinking coffee in Belitung has been more than 100 years. Among the legends that survive the oldest is the *Ake Coffee Shop*. This stall was established in 1921, as reported seconds. *Ake Coffee Shop* is located in Jalan KV glad 57, Tanjung Pandan, Belitung. The recipe has remained the same since then. There are still two similar water teapots used by his old grandfather.

3. Massa Kok Tong Coffee shop – year 1925

Massa Kok Tong Coffee shop was established on 29 June 1925 by the Chinese state of Lim Tee Kee. Early standing, Lim Tee Kee was only 17 years old. The first *Massa Kok Tong Coffee shop* is located at Cipto Street No. 109/115, Pematangsiantar, and North Sumatra as Heng Seng. For the sake of maintaining the quality, Lim Tee Kee himself sorting the coffee beans of choice, formulated, and grinding to the brewing stage. Results, Classical flavors.

4. The Ice coffee shop Tak Kie – year 1927

This Ice coffee shop Tak Kie is located in the area of Glodok, West Jakarta. Precisely on the Jalan Besar South Gate III number 4-6. The coffee shop started in 1927. *The Ice coffee shop Tak Kie* began to be pioneered by the nomads of China, named Liong Kwie Tjong, which was later followed by Liong Tjen. Currently, the store is managed by the third generation of Latif Yulus or often called Ayauw and Liong Kwang Joe. The well known flagship coffee is Tak Kie ice coffee. This coffee is a mix of coffee from Robusta and arabica coffee from Lampung, Toraja to Sidikalang.

5. Purnama Coffee Shop – year 1930

Purnama Coffee Shop stood since 1930, the place is located on Jalan Alkateri, Bandung. The founder of *Purnama Coffee shop* is Yong A Thong. He is overseas from Medan who migrated to Bandung. The beginning of this stall stands named Chang Chong Se which means please try. The name was changed to *Purnama Coffee shop* due to the Indonesian Government's policy requiring the use of Indonesian name in 1966. The meaning of the *purnama* name is bright and perfectly rounded.

6. Phoenam Coffee Shop – year 1946

The founder of the *Phoenam Coffee Shop* was founded by Liong Thay Hiong in 1946. The beginning of the establishment is located at Jalan Nusantara, Makassar in the port area. The name Phoenam has a meaning to stop in the south. Currently, the *Phoenam coffee shop* is already in Jakarta.

7. Solong Coffee Shop – year 1974

If you are not stopping by a coffee shop, you should stop by ACEH. One of them is *Solong Coffee Shop* in Ulee Kareng area, Banda Aceh. *Solong Coffee Shop* stood since 1974. According to Cek Nawi, the successor generation of this business, Solong is only the nickname of his father while still working in the Chinese in Peunayong or an ethnic Chinese settlement in Banda ACEH.

II. 2. History of coffee shop in South Sulawesi

The coffee shop was present in Makassar since 2005 ago. Almost every corner of the city, residential area, until the Protocol road in the city of Makassar there is a coffee shop. The presence of coffee shop answered the need for a space that can be used to meet friends to discuss or talk about things with enough of a cup of favorite drinks in a comfortable atmosphere. There is no precise data mentioning the number of Warkop in this city. However, it is estimated that the city's favorite hangout place reaches almost 1000 units.

But keep in mind, from the hundreds of coffee shops scattered in Makassar, there are some names of coffee stalls are quite famous and quite legendary. There are even coffee stalls that stood before Indonesia's independence. For decades, these places became a favorite choice for the people of Makassar to run their ritual every day. Well, here we summarize the legendary coffee shop in the city of Makassar.

1. Tong San Coffee Shop

Tong San Coffee Shop is one of the oldest coffee shop in Makassar stood two years since the proclamation of independence is voiced from the year 1943. Formerly, *Tong San Coffee shop* was first opened by Liem Sie with her husband. However, Liem Sie's husband died of a bomb coming from a Japanese vessel. Be it, Liem Sie run this coffee shop hereditary until now by the third generation or her grandson, Tuty Holis.

Initially, *Tong San coffee Shop* is located around Chinatown area, precisely at Jalan Banda. Because of the incident that claimed her husband's life, Liem Sie then took his children to move around Losari beach and survived until now.

Tong San's name means sunrise in Chinese. The name was given because originally the Warkop was open from 04:00 in the early morning until late afternoon. Their main customers were fishermen and fish vendors.

This is what Liem Sie coffee is used for today. Liem Sie and her husband are Hainan people, and like most Hainanese people, they are also endowed with the ability to render and brew coffee.

Very easy to find this coffee shop. It is located at the junction of the fish market and Jalan Haji Bora. For more ease, there is a Makassar Golden Hotel (MGH) which is a benchmark to find the exact position of the location of *Tong San coffee shop*.

This coffee shop Menu is very simple, just black coffee, coffee milk and a half cooked egg. However, the original form of the building and interiors including cups, tables and original seats bring the atmosphere as if we were sipping coffee in the past.

2. Hai Hong Coffee Shop

In addition to Tong San, there is another coffee shop which includes the oldest coffee shop that is *Hai Hong coffee shop* which is located at the Crossroad Bonerate Road-Jalan Serui, Makassar, which was established from 1945.

Until now it is still located in the place originally built, Jalan Serui. Its location in the middle of a strategic ethnic Chinese settlement, close to the port and downtown Makassar.

The shop building that maintains the classical architecture is a unique attraction. The signature coffee dish also attracts visitors. Here, coffee is served with a variety of options. Start black coffee, coffee milk, as well as other extras such as honey, ginger, and brown sugar.

3. Phoenam Coffee Shop

For coffee lovers, mentioning the word coffee shop and Makassar, may be immediately remembered at the *Phoenam coffee shop*. This *Phoenam coffee shop*, Phoe Nam means a terminal or a southern transit place, has been around since 1946 in Makasar.

Originally stood with the name Phoenam Cold Drinks in the area Jalan Nusantara. Liong Thay Hiong set up this shop

originally as a shelter for sailors resting in the harbour. According to the name Phoenam in Mandarin means a southern stopover.

The *Phoenam coffee shop* is centered on Jamepa Street, and can be found in a number of branches, such as Boulevard Street and Ratulangi Street. Every day, the shop is crowded.

4. Dottoro Coffee Shop

This coffee shop first stood on the street Tinumbu in the 1960's. Founder, H Daeng Naba. H. Daeng Naba started 'career' as a coffee maker from being a glass washer to have dozens of coffee stalls. At age 12, Daeng Naba was a glass washer in the Warkop belonging to one of his uncle. The uncle who had no children eventually lowered the knowledge of the coffee.

In 2003, Daeng Naba renamed *Dottoro Coffee Shop*. In the language of Makassar, Dottoro is the pronunciation of the word 'doctor'. The naming of *Dottoro's coffee shop* itself means that coffee can heal the saturation of men and expel the sense of silence in the home.

Currently Dottoro coffee shop already has dozens of branches scattered in Makassar and other cities in Sulsel. There are 20 branches in Makassar and seven branches in several districts.

Some of them are managed by the Daeng Naba child or family. Visitors to the *Dottoro coffee shop* generally consist of various circles, whether it's young people to the elderly. Employers and officials.

These are four so legendary coffee stalls in the city of Makassar that survive until now. In addition to the four legendary coffee stalls above still many coffee stalls are a favorite of the people of Makassar, call it the coffee shop Daeng Sija Open branches everywhere, Siami coffee stall, coffee shop Bilal, coffee shop 212 and others.

CHAPTER III. RESEARCH METHODS

This research uses a phenomenological approach and is classified into qualitative descriptive research. The data sources in this study include: primary Data source, secondary Data source. While the Instrument of research is the researcher itself. The data collection techniques used are: Interview technique, observation, documentation. Meanwhile, the data analysis techniques used are: data collection, data reduction, presenting data (display data), and draw conclusion (drawing).

CHAPTER IV. DISCUSSION

I. Impact of coffee shop attendance on Social behavior and Economic community in South Sulawesi

If we observe a few years back, the coffee shop begins to mushroom in the big cities. You will easily find a coffee shop or café in a strategic place. Call it in Jakarta, Surabaya, Makassar, Bandung, Semarang, and several other major cities. Seeing this, certainly made the entrepreneurs compete to open a coffee shop with its own trademark. Some of them make coffee stalls with the concept of café today, there are also open by making a place of sale like the anciently with bamboo as the pillar of the building.

The emergence of coffee stalls is a phenomenon of human need to socialize and communicate. Socialization is a common concept that can be maximized as a process in which we learn through interactions with others, about how to think, feel, and act, where all of these are very important things in Effective social participation. The coffee shop is a medium to communicate directly, which is communication by two or more people, who come to face directly and there is no distance or limiting equipment. Hovland, Janis, and Kelly, define communication as "the process by which an individual (the Communicator)-transmits stimuli (usually verbal) to modify the behavior of other individuals (the audience)". At the coffee shop, we are not just sipping the dark black sugar water, but also where we communicate, forget about the difficulties and just look for a pleasant atmosphere.

According to the observation of the existence of coffee stalls both in the city and in the district is a means to establish social relations between individuals and other individuals, so that intertwined effective communication, the impact is economic progress in the order micro or macro.

More than that, in Makassar we can see the coffee shop that is where the political process takes place. Approaching the elections, the atmosphere in the coffee shop increasingly crowded. Especially for particular candidate partisans. This is because the political parties secretariat or balloons moved in the coffee stalls and cafes. With the coffee shop, there is at least a distribution media for community aspirations. Although still limited chat at the coffee shop. Although, the potential of horizontal conflicts between advocates can occur, if the topic is discussed with regard to politics. Especially, if you are wrong to go to a coffee shop that is a candidate from a political party opposite.

The effect of the coffee shop reality creates a new habit, at first the coffee shop is just a habit of people to fill time on the sidelines of work activity. But in the development of coffee shop in the stall to be a lifestyle that is a trend for citizens of Makassar. Based on observations, the lifestyle thus spawned several communities such as the community of journalists, coffee shop communities, community entrepreneurship, community club football lovers and more trends in the townspeople is a community of precious stones.

According to the establishment of community writers or social groups, by making coffee stalls as a place of Silaturrahmi is a good thing, the second one has the advantage of the coffee shop benefit while the visitors Coffee stalls get rest facilities and places to discuss.

Community formation through coffee shop is not separated from meetings that discuss or discuss common interests in order to exist. The community is behind due to the similarity of Hobby, profession and identity seeking and that which attracts the community is a co-constructed commitment that has a purpose. Community activities such as gathering and discussing even holding an activity, always use coffee stalls as a medium. For example, a community of journalists, based on the average observation of a group of journalists utilizing coffee stalls as a meeting place, where to share news information and create news reports together.

Some coffee stalls have been labeled as a place for certain communities. In spite of the variety of concept or style of the coffee place, it turns out that it raises a new community. In a society both traditional and modern.

Departing from these differences of understanding, beliefs and behaviors, one can freely express, argue, behave and act. In another point of view, the coffee shop community is a form of social concern when the times are constantly changing without control. It can be very instrumental in the fishing of social consciousness, the elements of weakness and strength present together in it. Therefore, the coffee shop community is a kind of incarnation of the existential reality that humans are social beings who are always in the community with other human beings or themselves.

According to the observation results are generally visitors who come to the coffee shop age 26 and above, the existence of coffee shop is used as an event to rest, in addition to the use of business, the condition of coffee stalls where the visitors are busy With his business, making coffee stalls as an event to build friendship businesses etc.

Local habits of coffee stalls formed from a group of people who have a habit of being in a certain stall. In this place usually dialogue with familiar style and way of fashion, especially to say about everyday problems with various themes. There is no extreme seriousness. The coffee shop community is a freedom in the midst of a situation filled with various inequality and crises: social, religious and cultural. The rituals in it are an attempt to win a cultural space against dominant culture.

The culture itself is a culture, traditions and habits done by a group of people consensus with hereditary. The culture is ultimately the behavior that is believed to be true because it lasts periodically. The character of the Community coffee shop that is identical with freedom of opinion and behave, in fact contrary to local culture, even raises controversy with the community in South Sulawesi, especially the community Makasar, the community that still uphold eastern cultural values. People who still pay attention to the culture of upload-ungguh and care about the circumstances surrounding society. Based on the searches that have been done, apparently the existence of coffee shop raises pro-Cons in the surrounding community. Some community members commented that the existence of a coffee shop that is open until early in the morning disrupts the tranquility and comfort of the surrounding community with the atmosphere of chaos and noise caused from the place.

1. Positive impact

The positive impact of the existence of coffee shop is to provide comfort to visitors coffee stalls from among students, students, workers and certain groups of communities in terms of tasks, discussions, or merely involved Casual chat.

2. Negative impact

The negative impact of coffee stalls in general about the lack of public awareness set the time, this shows that the comfortable atmosphere in the coffee shop is supported by the facilities provided can make someone feel at home Linger enjoying that nuance, in other words can make someone forget the time. The behaviour shows the other side of a customer's social life, which is prone to lack of time to strengthen relationships with family and neighbors because it is accustomed to spend 5 to 6 hours to sit at the coffee shop, then when looking The location of the mosque is far from this coffee shop, the statement also shows no time to worship (prayer).

II. Dominant factors affecting the presence of coffee shop in South Sulawesi

The factors that affect the presence of coffee shop in South Sulawesi, especially the city of Makassar:

1. Coffee shop as a symbol of lifestyle

As other businesses who use lifestyle strategies, coffee stalls from abroad who open branches in major cities in Indonesia including Makassar are trying to trade "symbol". There are times through various channels, the products become symbols, consumers then consume them eventually symbols into products that can be reproduced so on so as to create a symbolic net among them. So here a cup of coffee may be a certain symbol device. Coffee is not limited to functioning drowsiness, a friend who is watching a ball, or a dish in Tahlilan, but has changed to as a symbolic code used by some of the drinkers to communicate, imprint, Actualize their existence in social groups. The commodification of coffee seems to go hand-over with the commodification of lifestyle.

Many coffee shop businesses like Starbucks try to formulate themselves in a contemporary business like the pleasure of luxury, creating a place where customers can relax, and so on. In other words, many contemporary symptoms are trying to quantitative space and time dimension in order to be "traded" and generate profits for some financiers to enjoy. Lifestyle that tends to develop through the media is also not an exception, because it contributes to the construction of the symbolism of the copy of coffee as one lifestyle entity, of course through their advertisements in the mass media.

Indeed, the coffee shop is now part of its own lifestyle and fashion. The coffee shop located in the malls and shopping centers is a place and the location takes the remaining time of the dense routine of some people and develops into a form of social actualization means. A cup of coffee then becomes a very remarkable symbol device because it is not as limited as functioning drowsiness or a friend to be able to watch the ball, but has turned into a symbolic code used by some of its people to actualize their existence in social groups. The coffee shop in various cities today raises a lot of questions. Is coffee become an attractive item, so that many people make use of it coffee shop and Modern lifestyle as a commodity material? As The Times grow, coffee is not only a drink to be served in the guest, but has become part of the urban lifestyle. The factor that invites people's interest to choose a coffee shop as a

place to interact is not merely the price, the efficacy of coffee and dishes served by the coffee shop, also the facilities provided, for example *WiFi/hotspot*, *Homeband*, etc., according to the needs of each visitor. As a concept in cultural and media studies, the term lifestyle has been interpreted as a complex concept. As a form of social distinction, the lifestyle is in a different way, so it is not surprising that the lifestyle is interpreted to be an open source of interpretation (Chaney, 1996).

Chaney describes lifestyle as a style, ordinance or way of using goods, places and time, typical of certain groups of people, which relies heavily on cultural forms, although culture is a totality of social experience (1996:5) Featherstone (1987), a lifestyle seen includes the practices, tastes and fashions of everyday people – individuality, self-expression, and a stylistic self-consciousness of a person (Feateherstone, 1987:55). Bourdieu (1984), lifestyle is depicted as the space or exact plural lifestyle space, in which members of the social group build their social habits. Bordieu called a lifestyle to be formed as a systematic product of the habit or that it called "habitus". In the words of Bourdieu, *"Life-styles Arethus The systematic product of habitus, which, perceived in their mutual relations through the schemes of the habitus, become sign systems that are socially qualified (as" distinguished, "vulgar", etc.)* From the various pursuits, lifestyle is seen as the most expressive form of how human beings live and interpret his life, also understood as a patterned way in investing certain aspects of daily life Social or symbolic value. In this way, the lifestyle becomes carato identify itself and also differentiate itself in social relationships. To survive, lifestyle needs space, media and public supporters. To understand the implications of a lifestyle then we must dive into the motivation, attitudes and values that are behind the supporters and historical consciousness of a generation who has chosen a lifestyle as a way to interpret his life.

Coffee stalls in various cities today pose a lot of questions. Is coffee an item of interest, so many people use it as a commodity material? As The Times grow, coffee is not only a drink to be served in the guest, but has become part of the urban lifestyle. Once perhaps the public only knows coffee as a bidder only sleepiness. Even the coffee is very close to the crispy and strong impression like a truck driver, a builder, until the pelvic. Maybe once coffee is only consumed by adult males only. This impression arises because people's knowledge is still limited to the function of coffee as a drink that has a high caffeine, so it should only

be consumed by adults. Coffee creations are also limited to coffee tubruk, coffee milk, and ginger coffee. Indonesia does have a root coffee history since long. This can be seen from the number of coffee plantations in Indonesia, so as to put Indonesia as the largest coffee commodity number three after Brazil and Colombia. SWA, a coffee commodity in the world now ranks second after petroleum, with more than 400 billion cups consumed each year.

As a result, coffee became the most popular drink in the world after water. Coffee is able to create a commodity that is arguably not terbatas all around the world. Coffee connoisseurs always add up every time. Now more and more coffee creations ranging from espresso, latte, cappuccino, macchiato, Mocca Cafe, and many more. From suburban stalls to expensive cafes provide coffee processed. Starting teenagers, adults, until parents can not be far from this drink. There is now no limit to consuming coffee. Everybody loves coffee. Even many studies have found that coffee has benefits in addition to relieving drowsiness, can relieve stress, minimize the risk of heart attack and stroke. For women, coffee is very useful, in particular can minimize the attack of endometrial cancer because it has a high antioxidant. Lately, many also introduce coffee as a mask and body scrub for treatment. These findings make coffee commodities increasingly attractive. Coffee has indeed changed the way many people interact today. Coffee is seen as a companion in chatting and hanging out, bringing the bonds of friendship, warming the atmosphere, and so forth. But it is possible that it is a reality built by the media to increase the sales of its products. Of course, added value should be presented in advertising and marketing this coffee product, one of which is to use a coffee image as a companion when chatting, converge to the Western culture who used to drink coffee in the café or bar when gathered with friends and friend. It may not be the main purpose of the stalls selling the coffee. Coffee is just a symbol of an urban community lifestyle that is used as a profitable commodity. Maybe even we have heard a statement that *the chill not fun without a coffee party*.

2. Coffee shop as a gathering place and discuss

Interpretation of visitors (consumers) to the coffee shop is considered as a social realm that can form and be modified in various communication, different from the coffee shop in some areas, coffee stalls in the South Sulawesi region, especially the city Makassar offers a form of interaction that is casual chat to a serious chat with formal packaging, as a series of mass communication.

According to one citizen of the city of Makassar say the following: Coffee shop is a place to meet, discussion, talk about things related to business, while the meeting at home has many shortcomings one is not comfortable because if it is business worried in hearing by the family (interview Mr. B March 2020).

Discussions that occur in the coffee shop not only as a fulfillment of interactions, but the discussion of the visitor is a step or follow-up of the problems faced, so that the natural thing when the coffee shop is used as a place to Meeting the Office. Although the result was informal but the meetings resulted in a decision that supports office assignments. Warung Kopi is a public means that meets all needs in supporting community activities and has become a part of the life of urban communities, in fact the coffee shop is considered as the space used by people who are not only just sit and drink coffee, but there is a story about urban lifestyle. Therefore, the discourses of the coffee shop became a separate space and formed a new sub-culture as a social reality.

Thus now the coffee shop is already an information center, where each visitors can get information from anywhere; from the free newspaper, television provided, information from mouth-to-mouth conversations with fellow diner's coffee shop and information obtained by utilizing the free Wi-Fi facility.

In the coffee shop anyway, people can meet people from various circles and from various professions. It is considered to have opened a widest opportunity for them to be able to interact and communicate with anyone and discuss any issues, including when the informant says they also often meet their speakers at the coffee stalls. The existence of journalists in coffee stalls are often regarded as intermediaries or a tongue connector from the community to certain parties or governments. For some people who know that the informant as a journalist is usually uneasy to ask, tell the story, give complaints or responses regarding the various events that occur around him, with the hope that these reporters as parties who have the media can easily confirm or convey the information he receives in the field to the parties concerned.

Then armed with the information, reporters came down to the field to see the real situation. So much information that develops in coffee shop is always a hot topic talked about. Discussions can involve only certain people in one table, can also involve almost all customers in

a coffee shop. Topics of discussion can come from news on television, newspapers, internet, up to speech by word of mouth. Of the many information, according to the informant there are several issues that are often raised to the media, of course has passed the process of selection first based on the value of the news it has. The higher the value of news you have, the more chances that information will be loaded in the media. Routine media activities are also often done Diwarung-warung coffee, ranging from daily meetings, discussions after returning from the field and other light discussions. The activity of searching, collecting and making news is done at the coffee shop. The sources of information are varied, the info can be obtained from the main topics in the television media in the coffee shop, from the free newspaper, from the mouth-to-mouth conversation with the fellow diner's coffee shop and from the Internet.

3. Coffee shop becomes a workplace

In relation to the free Wi-Fi facility available at this coffee shop, then we can also refer to an earlier study by Neeti Gupta and Keith N. Hampton entitled "Grande Wi-Fi: Social Interaction in Wireless Coffee Shop" that found Bahwatren Social visits to coffee stalls and utilize the Internet facilities there, for some people have an impact on their interpersonal activities and social networks, for some others, they also give you to the emergence of value Privatisme, which is a tendency in which people prefer to spend time at home than in public spaces or public places. The development of the trend visit to the coffee shop has been the value of the privatisme, where people are more happy to spend time to discuss in the coffee shop than at home.

CONCLUSION

The presence of coffee stalls that were initially in domination for the lower with a low price, experienced development as the progress of development in Indonesia, almost in all areas in South Sulawesi has a coffee shop, with a variety of flavors Coffee, this gives an indication that our society makes coffee stalls not only come just to drink coffee, but developed as a place to build social communications involving various characters and interests of each visitor who come to the coffee shop.

DAFTAR PUSTAKA

- [1] Adlin, Alfathri. *"Resistensi Gaya Hidup Teori Dan Realitas"*. Jelasutra: Bandung, 2006
- [2] Astawan, Made (2004). *Solusi Sehat: Sehat Bersama Aneka Serat Pangan Alami*. Solo: Tiga Serangkai. ISBN 979-668-443-8.

- [3] Becherer, R.C. & Maurer, J.G. (1997). The moderating effect of environmental variables on entrepreneurial and marketing orientation of entrepreneur-led firms. *Entrepreneurship Theory and Practice*, 22 (1): 47-58.
- [4] Bhuian, S.N., Menguc, B., & Bell, S.J. (2005). Just entrepreneurial enough: The moderating effect of entrepreneurship on the relationship between market orientation and performance. *Journal of Business Research*, 58: 9-17.
- [5] Brouthers, K. D., Nakos, G., & Dimitratos, P. (2014). SME entrepreneurial orientation, international performance, and the moderating role of strategic alliances. *Entrepreneurship Theory and Practice*.
- [6] Cano, C.R., Carrillat, F.A., & Jaramillo. (2004). A meta-analysis of relationship between market orientation and business performance: evidence from five continents. *International Journal of Research in Marketing*, 21: 179-200.
- [7] Carter, N. M., Stearns, T. M., Reynolds, P. D. & Miller B. A. (1994). New venture strategies: Theory development with an empirical base. *Strategic Management Journal*, 15(1): 21-41.
- [8] Chen, M., & Hambrick, D. C. (1995). Speed, stealth and selective attack: How small firms differ from large firms in competitive behavior. *Academy of Management Journal*, 38(2): 453-482.
- [9] Day, G. (1994). The capabilities of market-driven organizations. *Journal of Marketing*, 58 (10): 37-52.
- [10] Dai, L., Maksimov, V., Gilbert, B. A., & Fernhaber, S. A. (2014). Entrepreneurial orientation and international scope: The differential roles of innovativeness, proactiveness, and risk-taking. *Journal of Business Venturing*, 29(4), 511-524.
- [11] Dean, T.J. Brown, R.L, & Bamford, C.E. (1998). Differences in large and small firm responses to environmental context: Strategic implications from a comparative analysis of business formations, *Strategic Management Journal*, 19 (8):709-728.
- [12] Deshpande, R., & Webster, F.E. (1989). Organizational culture and marketing: Defining the research agenda. *Journal of Marketing*, 53: 1-20.
- [13] Deshpande, R., & Farley, J. (1999). Corporate culture, customer orientation, and innovativeness in Japanese firms. *Journal of International Marketing*, 7 (1): 23-38.
- [14] Featherstone, Mike. *"Lifestyle and Consumer Culture"*. Newbury Park. CA: Sage, 1987