COFFEE SHOPS AND MODERN LIFE STYLE IN MAKASSAR, INDONESIA

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Abstract

In the city of Makassar, there are more than 200 among these many coffee shops are different categories of coffee shops that appeal to different categories of customers. The most basic distinction between traditional shops and modern shops, which have quickly grown in number in the recent past. Traditional coffee shops and modern coffee shops are different in terms of in terms of site selection, store room decoration coffee shop, the customers who come to a coffee shop, coffee flavour, and the facilities available in the coffee shop, and also the price. Coffee shops can be found in a variety of settings: in the alley, on the streets, hidden places, as well as shopping centers. To date, most studies concerned with coffee and culture have taken a business studies by examining how individuals practice important access of modern lifestyle and how the rise of new types of coffee shops in Makassar have provided a social setting that supports the development of this lifestyle.

Among the fundamental questions to explore in the study are: (1) what engaged in aspects of a modern lifestyle to meet in a coffee shop? ; (2) What social conditions and expectations of society in general are reflected in the topics of conversation in coffee shop? ; (3) Why do we find examples of modern lifestyles and interaction in coffee shops in Makassar rather than in other places, such as restaurants, pubs or cafes that offer menu of alcohol? A combination of field observations in coffee shops and in-depth interviews with a number of customers who regularly visit modern coffee shops will provide data for analysis. The research setting is a carefully selected number of modern coffee shops that process characteristics of modern lifestyle in the city of Makassar, South Sulawesi, Indonesia.

The phenomenon of an increasingly complex society, as technology advances, it can have a negative impact, for example, stress is so easy to hit, not only in the elderly, adults, youth and even children. Patterns of urban life that are particularly invited a lot of risk, conflict-prone, the challenges, so that people allegedly requires a container that they can trust to put forward the issues faced in his life, or at least one place where they can come together and share stories, ideas or comments.

The times have brought the man in the suit new needs that must be met, as the development of a very rapid, so that businesses see this as a good business opportunity to be offered to consumers.

A wide range of business sectors is also currently experiencing growth, coffee is one of them popping up in big cities such as the city of Makassar, not just a traditional type and that has been globalized. There are many coffee shop stalls in alleys, on the highways, the secret place, even
down to the shopping centers. In various studies on the phenomenon that something interesting and mostly done by people in an attempt so interesting to study. The coffee shop became something work done in a variety of businesses, individuals and organizations / groups that have an impact on the relationship / interaction symbolic space and conducted by individual persons in conducting a discussion, business, or just relieve fatigue in the routine.


"Men go to coffeehouses to discuss foreign affairs, to engage in business, or simply to enjoy the conversation." (Miller, 2009: 89).

There is another opinion about the purpose of someone coming to the coffee shop, which is to find peace, such as the following expression:

"Not just the coffee that they get to pay for all that expensive but a pleasure because it was served in a place can calm their minds and hearts." (Market overview, 2008).

The coffee shop does not just sell coffee as the main menu, but also sell the atmosphere that can make customers feel comfortable. Such as by providing some facilities like providing cable tv, home band, and hot spots.

From the point of view of culture, coffee shop mostly serves as a center for social interaction (meeting point) that provides a place to congregate, talk, write, read, entertain one another, or pass the time, either individually or in a small group of members of the social.

From the architectural point of view, many innovative designs being introduced through the construction of a new Coffee Shop, which is generally to be one of the first appeal, but that further define the continuity of life coffee shop is social acceptance of the surrounding community, and because the community is a collection that is always changing dynamic personalities, it seems they (businessmen Coffee Shops) have also studied the social element of society that always corresponds to the dynamic development of society.

Coffee shop has become a necessity and habit for modern society, to just relax or variations of entertainment amid a solid routine sat down and drank a cup of coffee as an enjoyment. Talking with relationship feels more relaxed and warm. Now many people are choosing hold meetings with business associates this place might be the reason for not too formal
and representative enough so that intimacy may be more pronounced when compared with a meeting at the office.

The coffee shop could be considered as a cafe for those who live in modern urban culture as a place where people can drink (coffee) while conversing, but the cafe is in a different cultural meaning coffee shop in traditional societies. The coffee shop has become an interesting phenomenon in major cities such as Makassar. The coffee shop became a public space where people from all levels to discuss, meet and discuss and bring forth a lot of ideas.

On the other hand, a coffee shop as a public space in the initial appearance belongs only to men, proves one thing, that is what a real get together and talk not just the monopoly of women. Even since the days of the Greeks and Romans, men very gregarious and make groups according to their respective interests, which they called with the club. Some of the reasons that underlie them to gather include:

1. To communicate, exchange information
2. Socializing - to build their self identity
3. Looking for public spaces

Some of the reasons are based on the changes or developments lifestyle of today's society, especially the people of Makassar. They need a public who is now rare. And here's the coffee shop used as one of the public space in the city of Makassar.

The proliferation of coffee shops hanging out in Indonesia's big cities make visitors continues to increase even though sometimes the coffee is not their main goal coming here. Along with the increasing mobility of life and behavioral modernity, the coffee shop has now become a place of meeting with business associates, social gathering, and youth hangout capital.

Indeed, the coffee shop is now a part of the lifestyle and distinctive fashion some circles. Coffee shops are located in shopping malls and shopping centers into places and taking the time remaining from some solid routines and developed into a means of social actualization.
"Nowadays the popularity of coffee flying, even become a way of life for all. This is one of the causes of the emergence of a coffee shop, from simple to fancy cafes." (Pradata, 2007)

Bernadette Scott in the International Journal of Contemporary Hospitality Management mentioned that coffee drinking habits in Scotland affected by lifestyle considerations (life style).

"Scottish consumers have daily become devotees to the designer cup with 83 per cent claiming that this type of consumption is fuelled by lifestyle considerations." (Scott, 2006, 60-68)

American coffee shop or in ordinary people call coffee house (www.kedaikopi.info, 2009) is a place that puts the coffee as the main menu. So most of that was served was coffee-based drinks or coffee blends. Star Bucks coffee shop venture called them as a place that serves coffee fast with the best quality. (Star Bucks coffee shop of the world, 2006). Coffee contains caffeine which is a chemical derived from plants that can stimulate the brain and nervous system. In addition to coffee, caffeine is also found in tea, cola, chocolate, energy drinks (energy drinks), or drugs (caffeine and women, 2008). The content of caffeine which can stimulate the brain and nervous system is able to make a person stay awake besides coffee is one commodity in Indonesia. Indonesia became the country's fourth largest coffee producer after Brazil, Colombia, and Vietnam.

The coffee shop is one of the places favored by many people, ranging from professionals, executives, through adolescence. In general, those who visit the coffee shop because they want to enjoy a drink and typical food provided while enjoying music, unwind after work or just to socialize.

As with other business the development of globalization may not realize this has turned into such a part of culture that is constructed as a form prevalent. Such is the world of consumption and lifestyle as a commodity attached with various associations, which it appears is the romance, glamor and prestige that seemed to be prevalent when the more popular and mainstream consumers.
History of Coffee

The story of a goat herder named Khalid in Kaffa in Ethiopia which found the goat suddenly vibrant and active after chewing clump-like cherry red fruit, believed to be the starting point where the coffee came from.

In Indonesia we know only two kinds of coffee, coffee arabica and robusta coffee. Coffee there are four types, namely Arabica coffee (Coffea arabica), robusta coffee (Coffea canephora), Liberica coffee (Coffea Liberica) and excelsa coffee (Coffea dewevrei).

It is said that coffee Liberica a "best of the best" of all the coffee in the world. Unfortunately Liberica coffee is very small volume circulating in the world. That said, this Liberica coffee plants, including many crops and forests in the interior of Borneo are there and have a drink centuries old traditional Dayak tribe there. This Liberica tree can reach a height of 30 m, and coffee beans are coffee beans Liberica the size of the largest in the world.

Outstanding coffee in the world in general is divided into 70% Arabica and 30% Robusta. We should be proud that Indonesia is the producer of the best Arabica coffee in the world, although not the world's largest producer of Arabica. Arabica itself is divided into two more, namely commercial and specialty arabica. Commercial arabica is the 'market' that although grade'n'ya higher than robusta, but do not have a specific flavor that is unique.

Arabica coffee is coffee with high quality fragrant aroma, while robusta coffee which tends to be more bitter and sour. It is said that the coffee flavor is determined by where it is grown. Commercial arabica dominate the world with 63%, which is mainly produced in Columbia and Brazil. While specialty arabica just fills 7%. There are seven kinds of arabica coffee, six of them produced by Indonesia, and the only one produced by a very famous Jamaica Blue Mountain name. The original Blue Mountain coffee is quite expensive, solid and tasty.

The six types of coffee is arabica Indonesia: Aceh Gayo, Mandheling in North Sumatra, Java, Java (mainly East Java), Kintamani in Bali, Toraja in Sulawesi and new types Mangkuraja of Bengkulu. Toraja itself often referred to Kalosi Toraja, Mandheling sometimes written with Mandailing. There are also people who classify Gayo and Mandheling into one, namely Sumatra Coffee, such as the classification made by Starbucks.
Kopi Luwak (Luwak Coffee)

Actually there is one more coffee that is very, very specific and very expensive, Luwak Coffee. Luwak coffee is the only coffee the most exotic and rare in the world. Luwak coffee producer is Indonesia's most powerful and the Phillipines. In Indonesia, Phillipines still inferior to that already began to pursue and try breeding mongoose, and many of the specialists who have specialized knowledge to track the presence of mongoose in the mountains.

Luwak coffee is produced by an animal that ate fruit ferret coffee (coffee cherries) are really mature trees, and excreting the coffee beans that are still intact in the middle of dirt spread across a coffee plantation in the mountains. Coffee beans are not digested and come out with the dung has undergone a process of natural fermentation in the digestive system of the animal, which is equivalent to a special fermentation and roasting high-class.

Facts About Coffee

1. Between coffee drinking 1-3 cups of coffee a day can make the body feel fresh, excited, thinking power more quickly, not easily tired or sleepy. The caffeine contained in coffee can help transform fat into energy reserves. So it was natural that coffee can stimulate the central nervous system (brain) become more vibrant and improve morale in initiating a new day.
2. For some people, drinking coffee in the morning is a necessity. Coffee is best consumed in the morning to add energy and spirit, not in the evening when the organs of the body had to be rested to sleep.
3. For some women, makes coffee as a way to delay hunger diet with a cup of coffee in the morning.
4. Children who are made to drink a little coffee every week, is proven to strengthen the heart.
5. Not everyone can consume coffee, especially if the person is suffering from ulcer, or have certain diseases. Consuming coffee should also not excessive because it can cause insomnia, headaches, and heart palpitations. Drink 8-10 cups of coffee a day is overkill category.

Coffee culture in the United States began in 1971 when the famous Starbucks coffee shop for the first time opened in Pike Place, Seattle. Initially, visitors who come to the coffee shop are men. They gathered after hours to simply unwind with a cup of coffee and chat buddies fellow
diners.ies that use the strategy of lifestyle, coffee shops are trying to trade the "symbol". Through various channels, the product can be used as a symbol that consumers continue to consume and reproduced there by creating a symbolic net would never interrupted.

A cup of coffee later became the symbol of a quite remarkable because it does not merely serve as relievers drowsiness or friends staying up to watch the ball, but has turned into a symbolic code used by most the audience to actualize their existence in a social group. In fact if traced the history of the coffee commodity unrelated business and lifestyle trends - the holder of the long tradition of the history of coffee in the beginning a lot of people trafficked Europe, especially the Netherlands and the UK from their colonial plantations in Java, Sumatra, East Africa, Brazil and the Caribbean.

Business development in the era of globalization is likely as performed by these coffee outlets. In addition to working on their products also work on consumers, by formulating the business jargon of contemporary era filled with such joy simbolized luxury, exclusivity, relaxed atmosphere and so on. Coffee culture is spreading throughout America and eventually spread to Europe. Visitors coffee shop is no longer dominated by men but also women and even teenagers. The coffee shop was better known as the café to describe its identity as a place of socialization through the coffee. Starbucks coffee shops as a pioneer of slang also managed to spread its wings and opened up shop in 5886 around the world, including Jakarta and including in Makassar.

Nowadays many coffee shops are located in shopping malls, spread across the city of Makassar. There Exelso, civet coffee (Luwak Coffe), and much more. In order to attract more visitors to linger layover at cafe, there are some facilities such as supported wireless hotspot access point to the Internet is available for free internet access service for those who bring a laptop while enjoying a cup of drink. Visitors can create a news event while meeting with a laptop and lunch as well as access the internet.

There are many reasons why people like to visit a coffee shop. However, one thing is for sure, they linger, for some reason the atmosphere, intimacy, or snacks are served. At present existence is no longer a coffee shop or hunger satiation. For some people, coffee is a means to build a social life. The coffee shop is also a means of confirming identity and pride. For the enthusiast ball (sports), a coffee shop or cafe can be a place to channel and share a hobby.
Through the club's favorite sport or a particular community is not uncommon to come together in a coffee shop just to discuss the agenda of the event, watch the game together, and a lot of other agendas.

The phenomenon of the proliferation of coffee shops, especially in Makassar has even spread to other regions and cities in South Sulawesi; this indicates a shift in the behavior of the people of Makassar. They now tend to be more communal with frequent meetings with their communities in coffee houses in Makassar. This is certainly a one of a potential business opportunity and is now being favored by urban communities, especially coffee is one commodity in Indonesia, but with the proliferation of coffee shops which then experienced growth in terms of ambience and attractive packaging with all the hot spots, cable tv, even the home band, will be a problem that could potentially undermine the existence of the traditional coffeehouses with packaging and menu offerings perfunctory.

This phenomenon can be a problem when the existence of a coffee shop that would create a gap in the living rooms to take advantage of free time chatting and discussing many things with the family, because it is drained by the opportunity to get together with your favorite friends in a coffee shop. Some of the activities that should be done in the office was also moved to the coffee shop, as well as touching the law of any transaction such as selling, contracts or MOU, can be arranged in a coffee shop, and even be a big deal if the coffee shop a fun place for a breakout of laziness or just spend time in vain.

At Jakarta itself, coffee culture has begun to appear in the early 1990s when the mall began to mushroom. Observer of business, Kafi Kurnia, writing in the pages of your site café Digest noted two emerging pioneer in Plaza Indonesia, namely Café Excelso and Oh-La-La. However, due to the current mall culture is more emphasis on sharing with friends, the two cafes that offer different shades with shades café millennium era like now. Businesses are keen to read the market soon rollicking opening coffee shops in Jakarta started up all over major cities in Indonesia. Now we can see the coffee shops from overseas franchise like Starbucks, Dome, Coffee Bean and Excelso.

Makassar is also now crammed with the presence of coffee shops (Warkop). Since back in 2005, the phenomenon of proliferation coffee shop started to hit the town almost in every
corner of the city, residential areas, in Makassar. The existence of a coffee shop in Makassar grew like mushrooms in the rainy season. Food stalls or restaurants that serve drinks coffee a lot, but it is clearly not just a cup of coffee is sought. The presence of a coffee shop to answer the need for a space that could be used to meet friends talk or discuss things with quite a cup of your favorite beverage in a comfortable atmosphere.

No data exactly the amount of the coffee shop in this city. However, the expected favorite hangout citizens reached 200 units. Coffee shop mushrooming phenomenon in this city, it not only serves coffee, however, a variety of dishes such as toast and drinks are also presented for visitors. Starting from Warkop or coffee shops of suburban, middle-class, middle-upper to be official until wealthy businessman as a gathering place while sipping coffee.

Yet there is no classification for a class of coffee connoisseurs. Unless viewed from the price of a cup of this drink. Local businesses also create original coffeehouse in the country who claimed to offer the feel and flavor of the coffee is different from that offered foreign coffee shops already there.

Some coffee shops also decorate labeled modern shopping centers in the city, there are: Black Canyon and Excelso Ratu Indah Mal (MARI). Or at the mall Panakkukang with Excelso, J-Co, as well as stalls Phoemam, local brands, which have penetrated the shopping center. Brand Coffee United States (U.S.) Starbucks has also opened a branch in Makassar.

Several rows of coffee shop (Warkop) also become a favorite list of residents in this city. Morning, noon and night, until dawn, for those who stay open until dawn. Warkop local brand with a distinctive taste is still crowded, such Phoemam, Coffee Zone Jl Boulevard, Warkop Dg Anas Pelita Jl Raya, Warkop Lagaligo, Warkop Dottoro and Warkop Dg. Sija.

For the citizens of this city who want to enjoy a cup of coffee while enjoy free internet facility can come to Warkop Aleta, Warkop Cappo, or Roemah coffee. In the east of the city there are numbers Blogger cafes, cafes Ogie, cafe 28, or some others. Warkop Ogie and Coffee Toffee, Warkop Dottoro Panakkukang Makassar region, it is often visited by people who are more mature. Warkop Dottoro did choose the more mature visitor segments. Entertainment is offered in Warkop no longer just watching together or music performs, but mild discussion with
heavy themes such as politics. Hence, this Warkop customers, predominantly from the executive and legislative branches.

THEORITICAL APPROACH

There are some theory related to the sociological approach for this research as well as several theories as below, which will then lead to the dominant theory of observations about Coffee Shops and Modern Lifestyle in Makassar, Indonesia.

*Symbolic Interaction Theory (George Herbert Mead, 1969).*

People move to act on the meaning given to the people, things, and events. Meanings are created in the language that people use to communicate with others or personal thoughts. Language allows people to develop a sense of self and to interact with others in a community. Symbolic Interaction is based on the ideas of the self and its relationship to society.

Symbolic Interaction by interactional perspective, which is one of the perspectives that exist in the study of communication, perhaps the most are "humanist" (Ardianto. 2007: 40). Which, this perspective is very accentuating the grandeur and individual values above masterpiece influence values over the years. These perspectives consider each individual in her own essence of culture, social interaction in the community, and generate meaning "ideas" as agreed upon collectively. And in the end, it can be said that any form of social interaction is done by each individual, will consider the individual side, this is one of the characteristics of the wing interactional perspective of symbolic interaction.

Mead argues that the interactions taking place within a dynamic social structure and culture, society, and so on. Mead defines the public (society) as a network of social relationships that are created by humans. Individuals involved in the community connectedness they choose actively and voluntarily. So people describe connectedness several devices that continually adjusts the behavior of individuals. Society was before the individual but also created and shaped by individuals, by performing in line with others. (Forte, 2004)

Society, therefore, consists of individuals, and Mead spoke of two important parts of society that affects the mind and self. Mead thinking about other people especially (particular others) refers to individuals in society significant for us. Other people in general (generalized
other) refers to the perspective of a social group or culture as a whole. It is given by the people to us, and 'the attitude of other people in general is the attitude of the whole community' (Mead, 1934, p 154). Other people generally give provide information on the roles, rules, and attitudes that are shared by the community. Most of people also give us a sense of how other people react to us, and general social expectation.

**Phenomenological theory**

The theory holds that humans or individuals can create their own social world by giving meaning to his actions that. This theory emerged in response to the view that human perception or an individual shaped by social forces surrounding them. To perform a phenomenological study of people living in the community should be concerned that he could grasp the meaning of social phenomena that exist in that society.

**Social Solidarity**

The concept of social solidarity is a central concept Emile Durkheim (1858-1917) to develop a theory of sociology. Durkheim said that social solidarity is a state of the relationship between individuals and / or groups that are based on moral feelings and beliefs held together and strengthened by shared emotional experience.

Solidarity emphasizes on the state of relations between individuals and groups with the support of moral values and beliefs that exist in the community. Concrete manifestation of the relationship together will give birth to an emotional experience, thereby strengthening their relationships.

According to Durkheim, based on the results, solidarity can be distinguished between positive and negative solidarity. Negative Solidarity does not produce any kind of integration, and thus has no specificity, whereas positive solidarity can be distinguished by its characteristic:

(1) that the individual binding on the people directly, without intermediaries. In solidarity with the other positive, depending on the individual, because the individual depends on the parts that make up the community,
(2) Positive solidarity is a system functions are different and special, which brings together the relationships that remain, despite of two societies are actually just one course. Both are just two faces of the same reality, but need to be distinguished,

(3) The difference in the second it appeared that the third difference, which will give to both the character and the name of solidarity. The characteristics of the type of individual collective is part of an integral society, but different roles and functions in society, but still in one.

In connection with the development of society, Durkheim saw that people evolved from simple societies into modern societies. One of the major components of society that Durkheim became the center of attention in observing the development of society is a form of social solidarity. Simple societies have different forms of social solidarity with the form of social solidarity in modern society. Communities develop simple mechanical forms of social solidarity, while modern society develops organic forms of social solidarity. So, based on its shape, the social solidarity society consists of two forms: (1) Social Solidarity Mechanical, and (2) Organic Social Solidarity.

(1) Mechanical Solidarity

Durkheim on society is a living; people think and behave faced with social phenomena or social facts as if they are beyond the individual. Social facts that are beyond the individual has the power to compel. At first, the social fact from the mind or behavior of individuals, but there are thoughts and behavior of the same from the other individuals, so that a society's behavior and thoughts, which eventually become social facts. Social facts which are common symptoms of this collective nature, caused by something imposed on each individual. In society, people live together and interact, causing a sense of community among them. The sense of belonging to the community consciously results in collective feelings.

(2) Organic Solidarity

Organic solidarity comes from the increasingly differentiated and complexity of the division of labor that accompanies social development. Durkheim formulates the division of labor as the manifestation of symptoms and consequences of changes in the social values of a
general nature. The starting point of the change comes from the industrial revolution and rapid spread in the community. According to him, these developments do not give rise to the disintegration of society, but the basis of social integration is changing into a new form of solidarity, organic solidarity. This form is completely based on the interdependence between specialized parts.

Increase the number of people who gave rise to the "overcrowding" is a natural occurrence, but it is accompanied by other social phenomena, the "moral density" of society (Veeger, 1985:149). According to Veeger, the occurrence of population (demographic changes) will be accompanied by increase the frequency of communication and interaction between the members, then the greater the number of people who are facing the same problem. In addition, competition for survival exacerbated competition among them in getting the resources become more limited.

This condition is further cause a pluralistic society, where the inter-relationships more organized on the terms of the division of labor. They began a compromise and division that provides living space for a larger number of people. "Moral density" it is a concept that is not patterned natural, but culturally, as human society itself that form he wants.

Collective consciousness of the community's most powerful mechanical modest development in the community, where all members have a shared belief in essence, the views, values, and lifestyle all have roughly the same. The division of labor is still relatively low, does not produce a high heterogeneity, because it has not plural society.

Another case in the organic community, which is a type of a pluralistic society, people feel free. The appreciation of freedom, talents, accomplishments, and career individual as a basic of plural society. Collective consciousness slowly began to disappear. People are becoming more specialized job and not the same anymore, felt increasingly differ in beliefs, opinions, and lifestyles and also becoming more diverse, as well as beliefs, attitudes, and awareness. Increasingly diverse heterogeneity does not destroy social solidarity. Instead, because of the higher division of labor, individuals and groups in society are increasingly dependent on other parties of different jobs and specialization.
The increase happened gradually, functional interdependencies between different parts of a heterogeneous society that there is a resulted change in social values, giving rise to a new individual consciousness. Not a division of labor that preceded the rise of the individual, but rather the change in the individual, under the influence of the social division of labor result in more differentiated.

New consciousness that underlies modern society over the individual stems begin to identify with a more limited group in society, and they still have limited collective consciousness alone group, for example, that in accordance with their job only. The style of collective consciousness is more abstract and universal. They establish solidarity in small groups, which can be mechanical.

4. The theory of functionalism

Robert K. Merton, in his Poloma (2004), was considered more than other theorists who have developed and a clear statement of fundamental theories of structural functionalism, which also states that this theory could produce an interesting problem and ways of thinking which are considered more effective than other ways of thinking. But according to Merton, the functionalist must remember that what may be functional for a group, probably not so for other groups.

K. Gärna (1996:54) argues that "functionalism is a theory that explains social phenomena and social institutions focused on the functions established by the institution itself." Another possibility is to view culture as a group of stand-alone traits, distinctive and without any link appearing here and there because of historical accident. The theory is to track each other very linkage manifold, between the elements of a culture and why these elements relate particular and why certain cultural patterns and why the pattern persist.

Coffee Shops intended in this study are coffee shops that dot the city of Makassar, both traditional and modern. Lifestyle is defined as a way of life that is identified by how people spend time (activity), what they consider important in their environment (interest), and what they think about themselves and the world around it (opinion).

Lifestyle is just one way of classifying consumer psychographics. Lifestyle in principle is how a person spends time and money. There are people who love to seek solace with his friends,
some are traveling with family, shopping, performing a dynamic activity, and others have excessive free time and money for social and religious activities. Lifestyle can affect a person's behavior, and ultimately determine a person's consumption choices.

Factors that invites interest the people to choose the coffee shop as a place for interaction is not just the price, efficacy dishes served coffee and the coffee shop, as well as the facilities of internet connection Wi-Fi / hotspot, home band, etc., according to their customer’s needs.

For this study will be chosen two types of coffee shops, the traditional coffee shops and coffee shops global / modern, with different packaging but has the same functionality as the field of social interaction. From the visitor interaction can be selected and mapped the dimensions of lifestyle, meeting point, a media business, socialize, talk show, the event to watch together, entertainment, and even social gathering and others. This ongoing process of social interaction appear to be the most dominant, the coffee shop became a medium of friendship, interaction field, creating a lifestyle community that has a common vision of an object problem.
REFERENCES


Simbolic Interactionism As Defined By Herbert Blumer. [http://www.cdharris.net/text/blumer.html](http://www.cdharris.net/text/blumer.html)


