

## **CHAPTER I**

### **INTRODUCTION**

This chapter consists of background, research question, purpose, scope, significance and previous related study. The explanation of each part is presented below.

#### **A. Background of Study**

“Coffee after work?” This invitation is a common phrase to invite friend, colleague, or even business partner to have quality conversation or spend leisure and pleasure time in the coffee shop, especially in a big city. There are many coffee shops stall in alleys, on the highways, the secret place, even down to shopping centers. This statement shows the coffee shop is a public place where most of the main social activities happen (Rahman, 2010, p. 7). As a largely Muslim nation, coffee often replaces alcohol as the social lubricant of choice for Indonesians (Stair, 2015). Coffee also has played an essential role in the world societies because of its exotic flavor and energizing effect. It is more than a drink, it is also a cultural phenomenon that seems to have taken the world by storm (Tucker, 2011, p. 14)

The popularity of coffee shops represents the evidence of people love drinking coffee which seems to have begun around the 15th century in Yemen by a member of the Sufi (Tucker, 2011, p. 66). During the 16th century, coffee cherries spread throughout the Middle East and caught the attention of European travelers and traders. By the 17th century, coffee cherries had become one of the

first global commodities. The European has drunk coffee as the alternative drink besides a tea and beer. The coffee culture has been very famous in hemisphere, especially Italy. Schultz's trip to Milan in the year of 1983 found there are about 200,000 coffee bars in Italy and 1,500 alone in city of Milan (Rahman, 2010, p. 14). Besides Milan, coffee culture began in United States in 1971 when the famous *Starbucks* coffee shop for the first time opened in Pike Place, Seattle (Said, 2013, p. 6). After Starbucks hits United States of America, they widen their wings across the globe with 12,440 locations all over Asia and Europe (Rahman, 2010, p. 14). These long coffee culture histories since 15<sup>th</sup> until 19<sup>th</sup> century showed that Western coffee culture came down and grounded to Eastern. Coffee culture has described a social behaviours and interactions that depends heavily upon coffee. It happens in a coffee shop which 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 (Said, 2013, p. 2).

In this study, the researcher involves the complexity of global-local nexus in spreading coffee culture to Indonesia, especially Jakarta. Global-local nexus is a term to find out the relationship or connection between differentiation representative of global and local space competing against each other in a process to determine within society (Guy, 2009, p. 1). Global and local are not always compete one each other, they can also complete and reform the origin idea. In Indonesia, the Western coffee culture improves and frames the local ideas of coffee culture. *Starbucks*, the famous coffee shop come from United States which

is the biggest representative of Western coffee culture in the world, has entered and accepted in Indonesia since it has appeared in Jakarta in the early 1990's (Said, 2013, p. 8). *Starbucks* strengthen Western coffee culture in Indonesia since its first coffee store was opened in 2002 at Plaza Indonesia, Jakarta. This growth goes hand in hand with the rapid development of malls in the city.

Western coffee culture has influenced the overall appearance of local coffee shop in Indonesia which is in a traditional into a modern form. People call the local coffee shop as *warkop* (*warung kopi*), a small roadside stall which serves arabica/*kopi tubruk* and even the coffee sachet as its main menu with low-priced range from 3,000 to 10,000 rupiahs. Not only coffee, this coffee shop serves side dishes, such as *gorengan* (banana, tofu, cassava, tempe fried) and toast. *Warkop* is closely with low social and economic levels, such as working class. They dominated this coffee shop due to the low-priced. Afterward the fancy, urban, and modern coffee shops pop which are standardized café with high quality coffee and high-priced, range from 25,000 to 70,000 rupiahs before a tax. Although the coffee itself may not be terribly expensive, the café must pay staff to produce it and they cover overhead costs, like rent, electricity, insurance, trash bills, and water fees (McMahon, 2016). The modern coffee shop is considered as a café for those who live in modern urban culture as a place where people can drink coffee while conversing. It has become the alternative place for hangout which is comfortable with the complement services, such as wi-fi connection, live music, meals, and an artsy interior design which shows the image of modernization coffee shop in big cities, especially in Jakarta. Men, women, teenagers,

businessman, and even expatriates visit the urban coffee shops to have social interaction with others. It happens and grows rapidly together with economic changes and buying power as requested from consumers' behaviour who are open to Western lifestyle (Rahman, 2010, p. 15).

This cultural phenomenon related to urban culture, the behavioural patterns of the various types of cities and urban areas, both past and present. Research on urban cultures focuses on the city and the lifeways, or cultural forms, that grow up within cities (Fox, 2016, p. 1). The behavioural patterns in urban culture focuses on stressing creativity, leisure, and high-spend consumption (Gareth, Jones, & Moreno-Carranco, 2007, p. 145). Their credences are appropriate if are associated with urban culture which creates a behavioural pattern of drinking coffee. Time, culture, lifestyle, and consumers' behaviour have changed and formed a new way how people consume coffee. In the early 17th century, coffee was consumed only by men at home or hang out in the the local coffee shop. On contrary, women stay at home to prevent poor judgment or immoral behaviour (Rahman, 2010, p. 15). The presence of men and women in public has been a matter of concern for several historians. Pattern of gender role can be discerned, for example women were not taken for public consumption of food except at semi-rural pubs and tea gardens. Around London, these offered similar amenities to humbler crowds. Generally people attended these places during the day, rather than at night to do the entertainments, such as eating and drinking, socializing, and games (Heller, 2009, p. 82).

Coffeehouses, public houses, and other drinking establishments were spaces where men interacted in their social life. Women were not excluded from “metropolitan public drinking” establishments, but some women visiting there are despised (Heller, 2009, p. 176). It shows the differentiation behavioural pattern between men and women in society at that time. The urban life shift this situation in the 1990’s. Visitors of the coffee shop were no longer dominated by men but also women. Both of them have the same rights to do the social interaction outside home, including coffee shop.

Consumers’ behaviour and lifestyle could not be separated. Consumers has their own decision in selecting, purchasing, using and disposing products, ideas, services or experiences which is influenced by cultural, social, personal or psychological factors (Lautiainen, 2015, p. 15). The outcome from consumers’ behaviours can affect individual’s lifestyle in determining his or her consumption choices of a particular range of goods, including food and drink. The consumers try to satisfy their own needs and wants by buying coffee and drinking it at coffee shop. Consumers who pursue coffee consumption related their ‘leisure’ and ‘hobby’ and emphasize the service have higher expectation towards the consumer experience (Hung, 2012, p. 51).

Coffee has offered interesting opportunities for study due to its existence in modern social life. A number of approaches exist for theorizing about the relationships among food, culture, meaning, and social change (Tucker, 2011, p. 20). These approaches contributes to interpreting coffee’s role in modern society. Besides studies, media has started paying attention to this cultural phenomenon,

especially which focuses on lifestyle. They produce a feature articles of urban coffee shop and then capture the high quality photograph of the ambience drinking coffee at the modern coffee shops. Two online lifestyle magazines in Indonesia sufficiently affect the development of coffee culture in Jakarta.

*Manual Jakarta* <http://manual.co.id/> and *Honeycombers Jakarta* <http://thehoneycombers.com/jakarta/> are the online lifestyle magazines which offer business reviews of coffee shop in Jakarta. Coffee culture is discussed as their main or part of lifestyle. *Manual Jakarta* is serious appreciated the growth of local coffee shops in Jakarta since the end of 2013. On the other hand, *Honeycombers Jakarta* recently published in the early 2016's which discusses coffee shop as a part of café in Jakarta.

To know how big the influence of media portrayal with the development and establishment of coffee culture in Jakarta, the researcher select *Manual Jakarta* due to its consistency writing the feature articles of the coffee shops for three years and still continue to this day (2016). The discussion exposes the phenomenon coffee culture in Jakarta is more detail of the content than *Honeycombers Jakarta* which is regarded new. The feature article contents are appealing, starting from discussing the ambience of the coffee shop itself such as the location, facility and the architectural, recommending the favorite coffee as the main menu, describing kind of coffee they offer, and explaining the expert Indonesian barista (someone who makes and serves coffee to the public/consumers) in producing a high quality of local coffee drink, recommending a dish as a companion drinking coffee, and also reviewing the

service of the coffee shops. The contents are packaged in the short article form and supported with high quality of photograph.

The researcher picks four of ten feature articles that were written in the first edition, such as *Tanamera*, *Koultoura*, *Crematology*, and *One Fifteenth*. The first edition, *Jakarta Coffee Manual 2014*, is the pioneer media which raises coffee culture as its main topic to be discussed in public. Singaporean editorial director writes these feature articles in persuasive English language.

These feature articles is analyzed by applying the Critical Discourse Analysis (CDA) with specific attention to Fairclough's three-dimensional framework which consists of the textual analysis, discursive practice (text production and consumption) and sociocultural practice.

### **B. Research Question of Study**

1. How does the *Manual Jakarta* feature articles influence the coffee culture in Jakarta?
2. How does the *Manual Jakarta* feature articles influence the consumers' lifestyle and behaviour of the Jakartans?

### **C. Purpose of Study**

1. Find out the influences of *Manual Jakarta* feature articles on coffee culture in Jakarta.
2. To measure how the *Manual Jakarta* feature articles influence the consumers' lifestyle and behaviour of the Jakartans.

#### **D. Scope of Study**

The study focuses on four feature articles of urban coffee shops –*Tanamera*, *Koultoura*, *One Fifteenth*, and *Crematology*-- produced by *Manual Jakarta*. These feature articles are organized in first edition as their coffee directory in Jakarta which is called *Jakarta Coffee Manual 2014*. Besides the feature articles, it focuses on the writer as the institution element which has a big role in text production, and twenty coffee consumers with the range of age from 20 to 30 years old who drink coffee in the four coffee shops above. They have a role in text consumption. Jakarta is chosen as the representative city in Indonesia toward coffee culture development because it represents consumers' lifestyles by young urbanities.

#### **E. Significance of Study**

The researcher hopes this study would be useful for reference study related to the development of coffee culture as a lifestyle in big cities, especially Jakarta. Through feature articles in media, the researcher raises the power beyond the English language in affecting reader to form their consumption behaviour and lifestyle in drinking coffee.

#### **F. Previous Related Study**

The thesis of Siti Nurbaya Abdul Rahman from Universiti Teknologi Mara in Malaysia in 2010 entitled *Malaysian Coffee Culture: A Research of Social Aspect, Branding and Design* is chosen as the previous related study due to



the similarity of urban coffee culture development in both of Malaysia and Indonesia was brought and spread by the Western through café standardized concept, such as *Starbucks*. The finding is coffee shops in Malaysia are branding or even rebranding in accordance with Western coffee culture. Rahman (2010) also emphasizes the influence of coffee culture on social aspect through coffee shops as a meeting point where socialize activity occurs for the consumers.

Study of coffee culture had been done in Makasar, Indonesia, by Irwanti Said entitled *Coffee Shops and Modern Life Style in Makassar, Indonesia* that was published by Northern Illinois University in 2013. It is used as reference source of the similarity in the increasing growth of urban coffee shop in the Makassar. This study exposes consumers lifestyle and behaviours that were formed by coffee culture, such as gathered social interaction in coffee shop. Said (2013) believes that Makassar people have claimed coffee shops as the place of social interaction happen and could create a medium of friendship, interaction field, and lifestyle community.

To find out what consumers' reason and decision in visiting urban coffee shops as their part of life, the study of consuming behaviour is used as the addition reference. *A Study of Consuming Behaviour of Budget Coffee* that was conducted by Li-Mei Hung in 2012 analyses the factors which affect consumers in visiting the coffee shops regularly, such as the product, service, physical facility, convenience, promotion, shop's atmosphere, and customer characteristics.

## **CHAPTER II**

### **LITERATURE REVIEW**

The second chapter provides the theoretical and conceptual framework as the basis of the study related to coffee, coffeehouse, coffee culture and the feature articles of *Manual Jakarta*. It elaborates theoretical framework which discusses related theories as well as conceptual framework as the concept of conducting the study.

#### **2.1. Coffee**

Coffee is the basic topic which is discussed in this study. This part discusses further about the history of coffee and the types of coffee.

##### **2.1.1. History of coffee**

Coffee first prepared in Eastern Africa, Ethiopia in 6<sup>th</sup> or 10<sup>th</sup> century by Khaldi, a goat herder (Rahman, 2010, p. 1). The similar point of view is written by the NCA (National Coffee Association USA), they informs that Khaldi discovered coffee when noticing his goats became energetic that they did not want to sleep at night after ate berries from a certain tree (National Coffee Association USA, n.d.). He reported his findings to the abbot of the local monastery who made a drink with the berries and discovered that it kept him alert for the long hours. As word moved east and coffee reached the Arabian Peninsula (Yemen), it began a journey in Middle East.

In 1985, Hattox in Tucker argued that coffee drinking was introduced to the Islamic world in Yemen by a member of the Sufi order in the middle of 15<sup>th</sup>

century (Tucker, 2011, p. 66). Saoud agreed the earliest manuscripts known to study the history of coffee were of Muslim origin, dating from the 15th century (Saoud, 2003, p. 2). From Yemen, coffee spread throughout the Arab world in the middle of 16th century, including Aden, Mecca, and Medina. Afterward it spread to Egypt and other parts of the Turkish empire then traders had begun carrying it to Europe (Crawford, 1852, p. 51).

Rahman explained the chronological coffee arrived in Europe in 1600, coffee traveled to Western Europe and North America where people accepted coffee as an alternative to beer (Rahman, 2010, p. 2). Saoud supported Rahman's description by added detail information where the specific region in Western Europe. He indicated that coffee arrived in Europe through Italian links by the Venice traders between North Africa, Egypt, and the East traders which transported Muslims goods, including coffee (Saoud, 2003, p. 12). Venetian merchants were convinced that coffee had a commercial potential after discovering the taste of it. Since then, coffee was sold in the markets of Venice, eventually becoming widely available for the general public. The first coffeehouses of Venice opened in 1645.

In 17th century, the English interested in coffee, especially with Turkish lifestyle in their daily coffee consumed. Rahman argued the first coffeehouse in London was founded in 1652 (Rahman, 2010, p. 2). Around 2000 coffeehouses spread between 1650 and 1750 created a context for the mingling of social classes, exchanges of ideas, and business transactions (Tucker, 2011, p. 110). Coffeehouses gained the popularity in Britain in the period between the 17th and

18th century. This popularity can be seen in the works of literature, dealing it as the subject (Saoud, 2003, p. 13).

The coffee journey continued, Tucker (2011, p. 70) and Rahman (2010, p. 3) believed that coffee was introduced in France by Captain Gabriel de Clieu, an officer in the French Navy who smuggled a coffee berries to his post in Martinique from Paris in 1720 or 1723. Meanwhile Crawford (1852, p. 51) and Saoud (2003, p. 16) stated a different point of view, coffee was brought to France for the first time by Mr. Thévenot after his return from Eastern trip. He consumed coffee berries as a drink and shared coffee with his friends, including Monsieur de la Croix, the interpreter of King Louis XIV. Since then La Croix had continued to drink it and regularly bought from Armenian merchants who settled in Paris. The first coffeeshouse was opened in Marseilles in the Exchange District, 1671. The coffeeshouse became crowded and was appropriate place for Turkey's merchants and traders discussing their commerce (Saoud, 2003, p. 17). It was a pioneer of coffeeshop development and later it spread to the whole of France.

During the 19th coffee had been spread all over America, Africa and Asia by the European colonizers (Rahman, 2010, p. 11). They expanded their power to these countries due to cheap labours were available there and ready to exploit. Crawford, Saoud, Tucker, and Said stated the similar opinion that coffee berries were planted in Asia for the first time in Java, Indonesia which was brought by the Dutch around in 1690 until 1699 (Crawford, 1852, p. 53; Saoud, 2003, p. 18; Tucker, 2011, p. 68; Said, 2013, p. 11). The Dutch directed a successful business as a coffee beans importers and distributors to Europe due to a large amount

coffee plants in Java. Thereafter coffee became Java's main export crop which closely linked to the drink. Since then coffee was spread and planted in almost Indonesia, such as Sumatra and Bali, and the other Southeast Asia country, such as Philippines.

Coffee have spread globally, people choose seeds for specific qualities and suitability which is sustainable with the local climates. New varieties of coffee emerged through natural mutations and human selection. In 2003, Topik in Tucker said by the 1800s, coffee plantations around the world encompassed numerous varieties that differed from the first coffee plants (2011, p. 71).

### **2.1.2. Types of Coffee**

There are a few types of coffee. Rahman classified coffee based on the species that there are four types, i.e. arabica, canephora, liberica, and excelsa (2010, p. 4). Meanwhile, Tucker divided coffee into two, robusta and arabica (Tucker, 2011, p. 40). The different types of coffee above is corrected by International Coffee Organization, they explains that the two most important species of coffee economically are *Coffea arabica* (Arabica coffee) which accounts for over 70% of world production and *Coffea canephora* (Robusta coffee). Two other species which are grown on a much smaller scale are *Coffea liberica* (Liberica coffee) and *Coffea dewevrei* (Excelsa coffee) ("Botanical Aspects (About Coffee)," n.d.).

## **2.2. Coffeehouse**

A coffeehouse, coffee shop, or café is an establishment which primarily serves related coffee beverages (coffee latte, cappuccino, espresso), tea, and other hot beverages. Many cafés also serve some type of food, such as light snacks, muffins, or pastries. Hung added the coffeehouses are listed under the restaurant category within commercial type dining (Hung, 2012, p. 49). The increasing phenomenon of coffeehouses or coffee shops in big cities cannot be limited. The statistical data of establishment coffeehouses in United States that was conducted by Holmes in 2004 shows from 2002 until 2004 coffee shop chains grew 10% more than fast food restaurants which only grew 2% annually. In 2004, 42% percent of adults in the United States aged 18-34 purchased their coffee at a coffee shop with 48% consuming the beverage on the premises (Waxman, 2003, p. 36). These numbers seem indicating that the coffee shop is about more than just coffee. Not only in the United States, in the past few decades they have experienced a dramatic expansion. Tucker (2011, p. 4) added that was common to find coffee shops, coffee bars, and kiosks in places where they were rare or nonexistent, such as Hong Kong, Mexico City, Dublin, Rio de Janeiro, Tokyo, Sydney, New Delhi, or Johannesburg, and almost every major airport on the planet. In Jakarta, Prawata (2012) stated that he could easily found coffeehouse in various places, such as at malls and city centers the increasing number of the coffee shop development. Coffeehouse has become something work done in variety of businesses for individual or group in conducting a discussions, businesses, or just relieve the tiredness of daily life routine where could be found

in the rural area, that offers different atmosphere with thematic ambiance through the interiors or decorations.

The occurrence of coffeehouse in the world according to the Middle East researcher was started in the early 15th century by the opening the first coffee shop in Turkey, *Kiva Han*, that was opened in Istanbul in 1554 (Saoud, 2003, p. 5). The historian said that coffee was brought by Yemenian student who studied in Al-Azhar, Cairo. Since then coffee entered the streets, shops and houses there. Meanwhile, the Western researcher stated the first coffeehouses in the world was established in Constantinople in 1554 (Iomaire, 2012, p. 1).

Most of the general public are acquainted with coffee through the establishment of coffeehouse. The characteristic of coffee consuming in coffeehouse are the fast service, simple preparation, and reasonable economical pricing (Hung, 2012, p. 49).

Chain Store Association in 1996 in Hung categorized the coffeehouse based on the management style into four categories. The first is the European (Italian) Coffee which produces espresso as the base of the coffee, latte as espresso with milk, and cappuccino as that with the addition of milk and milk foam. The temperance movement set up coffeehouses for the working classes, as a place of relaxation free of alcohol, an alternative to the public house (pub). The second is an American Coffee which is generally divided into “Traditional American” and “Seattle Style”. The former-based of coffee differentiate these two styles. The “Traditional American” coffee has a lighter flavor with less sophisticated production method, a flavor that Europeans who prefer a rich and

intense taste would consider somewhat bland. Whereas in the “Seattle Style” coffee, the former is made of specially-selected coffee from the high-altitude areas in Seattle which produces rich and flavorful coffee similar to Italian coffee and can be viewed as an innovation of American coffee. The third is the Japanese Coffee which provides a breakfast, afternoon tea, light meals and delicate dessert services, meeting the needs of modern people pursuing time efficiency and attracting groups of office worker. The last is the Individual Small Shops which only have a single stores with small square footage, and the owners will take care almost all of the tasks. This type of coffee shop emphasizes individualization, a unique décor style, providing different service style and also attracting many customers searching for a change and innovation.

The last coffee categorization is differentiated from the price. Chen (cited in Hung, 2007) divided the coffeehouses into four based on the price level. The first is premium price level which is above approximately NT\$70 and most items are above NT\$100 or if this amount is converted to rupiahs, the price level is above Rp 40.000 up to Rp 70.000. The second is mid-to-high price level which is above NT\$50 with a maximum price of NT\$125. If this amount is converted to rupiahs, the price level is above Rp 30.000 up to Rp 50.000. The third is mid-to-low price level which has a minimum price above NT\$35 and a maximum price of NT\$100. If this amount is converted to rupiahs, the price level is above Rp 15.000 up to Rp 40.000. The last is low price level which has minimum price above NT\$35 with a maximum price within NT\$65. If this amount is converted to rupiahs, the price level is above Rp 15.000 up to Rp 27.000.



Coffeehouses have long been linked with social and political change (Iomaire, 2012, p. 2). The notion that these new non-alcoholic drinks were responsible for the enlightenment because people could now gather socially without getting drunk. Stair (2015) agreed that coffee often replaces alcohol as the social lubricant of choice for Indonesians. Wheaton in Iomaire (2012, p. 3) commented that cafés as the gathering places for dissenters, took over the role that taverns had long played. Pennell and Vickery in Iomaire (2012, p. 3) supported this argument by adding the choice of drinks and often sweets, at a fixed price and in a more civilized setting than most taverns provided, coffeehouses and cafés were part of the rise of the modern restaurant.

The growth of coffee shops and places in the city is some of the impact of the coffee culture today. It certainly helps the city to provide new livable and creative spaces. In Jakarta, coffee shops are scattered unevenly throughout the city, but the accessibility to those places become the main concern. The coffee shops face challenges without the proper and sufficient public transportation in the city that could connect other areas in Jakarta easily. Therefore, coffee shops in certain area in Jakarta could engage and collaborate with certain communities and creating events or other activities that would create a livable space and its surrounding.

### **2.3. Coffee Culture**

Coffee is a material substance, but culture imbues coffee with social and symbolic meaning. Coffee becomes meaningful for many reasons, such as the

way people develop coffee in preparing and serving, the places or contexts in which they consume coffee, and the ideas and feelings associated with drinking coffee. Tucker (2011, p. 10) interpreted the coffee culture as the ideas, practices, technology, and associations regarding coffee. The ideas regarding coffee include the people opinion or belief about the coffee itself. People practices regarding coffee are writing, reading, entertaining, and also congregating. The technology regarding coffee cannot be separated from the internet access, such as wifi, and also using the gadget, such as smartphone, tablet, and also laptop. People operate these technology tools to support their ideas and practices when drinking coffee. Through culture, people who consume coffee can affirm their identity, express their values, or affirm in society. From the perspective in the way people consume coffee, Tucker believed that more of the world's coffee is consumed in homes than in any other place, thus coffee has become part of the comforts of family life for many adults. Afterward, coffee is also omnipresent in public life where coffeehouses have played a key role in popularizing coffee and building coffee culture. Prawata (2012) added the reason why nowadays people tend to drink speciality coffee in public which was influenced by the changes in social and economic activities where the formal and informal activities are fading. Business meeting and hanging out sometimes is hard to distinguish, especially for the freelancers who have a flexible working hours. The blends of professional and personal activities create spaces other than offices or home (work spaces) become a trendy alternative for working purpose. Therefore coffeehouse has become alternative place as a work space with flexible working hours and purposes.

Rahman supported the coffee culture happens in the coffeehouse or coffee shop (2010, pp. 6-7). Generally the idea of coffee culture is famous in Europe, especially Italy when Schultz was on his trip to Milan in 1983. Schultz found about 200,000 coffee bars in Italy and 1,500 alone in city of Milan. Coffeehouses have become a distinct and prominent trait of the social culture. Rahman also believed the coffee shop is a public place where most of the main social activities happen. The coffee shop development grows along with the lifestyle which is booming together with economic changes and buying power. Said (2013, p. 2) agreed to Tucker and Rahman that the coffee culture happens in coffee shop where people can consume coffee while talking, writing, reading, or entertaining one another.

Nowdays in Jakarta, young professionals, freelancers, students and even young mothers with babies are working, studying, reading and hanging out at various coffee shops throughout the city. It shows that the young productive age have spent more time and have became a regular customers at the coffee places and creating a vibrant atmosphere.

In this study, coffee culture is a form of a lifestyle which cannot be separated with sharing and showing the ideas, values, and actions regarding coffee in the social interactions. It happens when people consume coffee in the coffeehouse or coffee shop where they can have their social interactions with other people for some purposes, such as business, studying, or even only for spending their leisure and pleasure time there. The consumption factor plays major role in

the development of the coffee culture. People like to be associated with a certain brand or sign which reflects to their lifestyle.

#### **2.4. Consumers' Lifestyle**

Ever since its initial introduction in the 17th & 18th century era, Indonesians have been attached to coffee. Remarkable Indonesian Coffee stated that drinking coffee has become a tradition and part of everyday life of Indonesian people that can not be skipped ("Indonesian Coffee Culture (Coffee Culture)," n.d). Touristly (2016) added the Remarkable Indonesian Coffee that drinking coffee is a part of lifestyle of Indonesian because of Indonesia is the third largest exporter of coffee beans in the world (right behind Brazil and Vietnam), coffee has been a huge part of the Indonesian lifestyle with every region having their own form of coffee culture. Lazer in Jan, Long, & Stanley (2002, p. 2) indicated that "Lifestyle" is a perception for a system, it represents an unique character of a specific society or a group in their everyday lives, these unique characters is the distinguishing factor separating that specific society or group from the others and is a conduct which constructively represents and further evolve into a form of personal lifestyle.

Consumers' lifestyle in drinking coffee at coffeehouses has a main role in development of coffee culture, especially in Jakarta. From the lifestyle, the interaction of group and individual expectations and values which create a pattern of behaviour can be seen (Sathish & Rajamohan, 2011, p. 153). This is the lifestyle pattern that determines purchase decisions when goods and services

available in the market are in tune with lifestyle patterns and values, consumer market reactions are favourable and purchases that reinforce these patterns further illuminate these lifestyles. Jan, Long, & Stanley (2002, p. 2) agreed that through lifestyle the consumers' purchase decision can be seen as consumers' behaviour.

Jørgensen & Phillips (2002) stated the study of lifestyle is interdisciplinary. Analysis of lifestyles as action profiles is characterized by the fact that it no longer considers the action level as a simple derivative of lifestyles, or at least as their collateral component, but rather as a constitutive element or is known as AIO inventory which was proposed by Joseph T Plummer in 1974. Sattish, Rajamohan, Jui, Tung, & Stanley (2012) stated that the common way to evaluate lifestyle is the variation of population stats with AIO table which includes activities, interests and opinions.

AIO studies consider a wide variety of variables and measures the major dimensions shown below:

Table 2.1: AIO Analysis

<b>Activity</b>	<b>Interest</b>	<b>Opinion</b>	<b>Demographic (Population Stats Variable)</b>
Work	Family	Self	Age
Hobby	Relative	Society	Education
Social	Profession	Politic	Income
Holiday	Community	Commercial	Profession
Entertainment	Amusement	Economic	Family members
Clubs	Fashion	Education	Address
Community	Food	Product	Geographical area
Shopping	Media	Future	Size of city
Sports	Achievement	Culture	Life cycle of family

In order to explore an individual's activities, interests and opinions, respondents are given lengthy questionnaires in which they are asked how strongly they agree or disagree with statements such as:

- I would like to become an actor
- I usually dress for fashion and not for comfort
- A woman's place is in the house
- I often have drinks before dinner
- I love the outdoors.

The statements can be general or product-specific. They can be pertaining to individual or family/household in showing their lifestyle related to what they have consumed.

## **2.5. *Manual Jakarta***

Retrieved the background of *Manual Jakarta* from the official website page <http://www.manual.co.id>, it is explained *Manual Jakarta* is an independent online publication that focuses on lifestyle subjects which happens in Jakarta. Released at the end of 2013, two main issues about general media in Jakarta, such as information overload and media quality are discovered. The best places and inspiring people in Jakarta are raised due to their idealism which impacted the others in positive way. Their ideas are supported and shared to public through the Manual's critical writing and photographs.

A creative and young people contributes *Manual Jakarta* existence, as followed here:

**Table 2.2: *Manual Jakarta* Organization Frame**

We Are	
Director & Publisher	Creative Director
Hadi Ismanto	Celsy Sabilla
Editorial Director	Creative Direction & Design
Julius Kensan	The Hungry Workshop
Photography Director	Web Development
Liandro N. I. Siringoringo	Flip Creative

Source: <http://www.manual.co.id>

Food, drink, fashion, and culture in Jakarta are the four main topics which attract public attention through the website and two social media accounts, such as *Facebook* and *Instagram* @manualjakarta. The lifestyle, quality, curation, integrity, and community which related to four main topics above are discussed and always are updated everyday.

#### ***Jakarta Coffee Manual 2014***

*Manual Jakarta* creates a special column to appreciate the rise of Jakarta's coffee culture and is named *Jakarta Coffee Manual*. The first edition was released in 2014 with nine coffee shops around Jakarta, such as *Common Grounds*, *127 Café*, *Tanamera*, *Koultoura*, *A Bunch of Caffeine Dealers*, *Crematology*, *Headline*, *One Fifteenth* and *Trafique*. The content contains discussion of the ambience of the coffee shop itself such as the location, facility

and the architectural, recommendation of the favorite coffee as the main menu, description kinds of coffee which is offered, and explanation the expert Indonesian barista (someone who makes and serves coffee to the public/consumers) in producing a high quality of local coffee drink, and describe the service of the coffee shops.

The content is written in the form of the feature article. It contains the elements of news, but their main function is to humanize, to add colour, to educate, to entertain, to illuminate (Soules, 2016). Nowlan added that a feature is an in-depth look at a topic, product or industry which is a complex story designed to be read at a leisurely pace (Nowlan, n.d.). Then Faren concluded that a feature article is much more than a collection of bare facts. It's a special-interest article abounding with details that makes for pleasurable reading (Farnen, n.d.). Feature article also includes more of the elements that are used in traditional story telling such as description, scene-setting, quotes and background information. The feature articles of *Jakarta Coffee Manual* have been written based on the trend stories which examines the coffee shops that are having an impact on society.

The further detail informations about the coffee shops are informed as follows.

***Common Grounds:*** This coffee shop is located at Citywalk Sudirman Level 1, Jl. KH. Mas Mansyur Central Jakarta which opens in everyday, starting from 8.30am until 9.30pm.

***127 Café:*** This coffee shop is located at Jl. KH Wahid Hasyim No. 127 Central Jakarta which opens in everyday for 24 hours.



***Tanamera:*** This coffee shop is located at Thamrin City Office Park AA07 Central Jakarta which opens in everyday, starting from 7am until 8pm.

***Koultoura:*** This coffee shop is located at Jl. Taman Ratu Indah Blok AA2 No. 33 West Jakarta which opens in everyday, starting from 9am until 10pm.

***A Bunch of Caffeine Dealers:*** This coffee shop is located at Level 2 of Pasar Santa, Jl. Cisanggiri 2, South Jakarta which opens everyday at 8am until 10pm.

***Crematology:*** This coffee shop is located at Jl. Suryo No. 25 South Jakarta which opens everyday in different operation hours. It opens at 7.30am until 12am on Monday until Friday and at 9am until 12am on weekends.

***Headline:*** This coffee shop is located at Jl. Kemang Utara No. 50 South Jakarta which opens in everyday at 8am until 10pm.

***One Fifteenth:*** This coffee shop is located at Jl. Gandaria 1 No. 63 South Jakarta which opens in everyday, starting from 7am until 9pm.

***Trafique:*** This coffee shop is located at Jl. Hang Tuah Raya No. 9 South Jakarta which opens in everyday at 9am until 9pm.

The coffee shops in South Jakarta dominate the first edition of *Jakarta Coffee Manual*. Almost all of the coffee shops that have been discussed are modern café standardize which is cozy, equipped with the Internet access, and popular among coffee lover in Jakarta.

## 2.6. Critical Discourse Analysis

Critical discourse analysis (often abbreviated to CDA) provides theories and methods for the empirical study of the relations between discourse and social

and cultural developments in different social domains. Atkins, 2002 cited in Mirzaee & Hamidi (2012, pp. 183-184) stated that within a CDA tradition, discourse has been defined as language use in social practice. Discourse moves from side to side between reflecting and constructing the social world. By paying attention to this concept, language cannot be regarded as neutral, since it is caught up in political, social, racial, economic, religious, and cultural formations. Mirzaee and Hamidi agreed to the Atkins' point of view that discourse includes society and culture which means that every case of language use makes its own contribution to reproducing and transforming society and culture. This study uses the Norman Fairclough approach which represents the critical discourse analytical movement, the most developed theory and method for research in communication, culture and society.

The outline of an analytical framework of “communicative events” which is purposed by Fairclough as an instance of language use such as a newspaper article, a film, a video, an interview or a political speech will be discussed before moving on to the main subject. A framework of “communicative events” can be classified into three dimensions: text, discursive practice, and sociocultural practice (Fairclough, 1995, p. 57).

Fairclough's analysis is based on three components—description, interpretation and explanation. Linguistic properties of texts are described or textual analysis, the relationship between the productive and interpretative processes of discursive practice and the texts is interpreted, and the relationship between discursive practice and social practice is explained. In doing this,

Fairclough attempts to establish a systematic method for exploring the relationship between text and its social context. Figure 1 below reveals the outline of how those dimensions are related with each other.

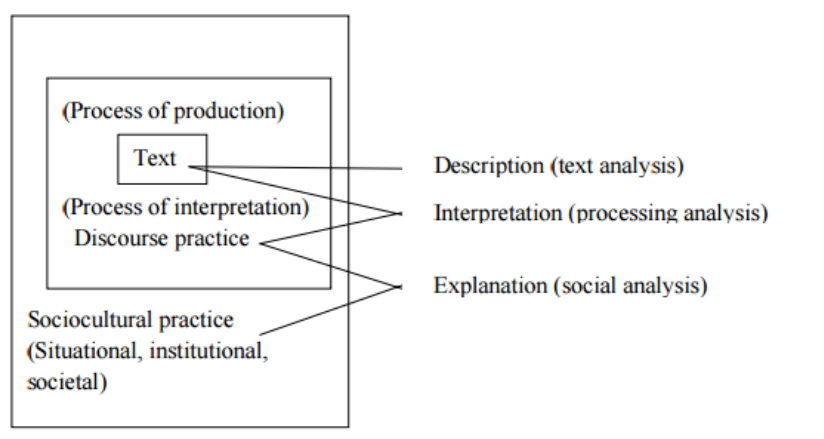


Fig. 2.1: A framework for critical discourse analysis of a communicative event

### 2.6.1. Textual Analysis

CDA is what Fairclough has referred to as a textually oriented form of discourse analysis. According to Fairclough cited in Sheyholislami (2001, p. 7), any sentence in a text is analyzable in terms of the articulation of these functions, which he has relabeled as *representations*, *relations*, and *identities*:

- Particular representations and recontextualizations of social practice (ideational function) -- perhaps carrying particular ideologies.
- Particular constructions of writer and reader identities (for example, in terms of what is highlighted -- whether status and role aspects of identity, or individual and personality aspects of identity)
- A particular construction of the relationship between writer and reader (as, for instance, formal or informal, close or distant).

To develop this textual analysis, Fairclough brought together the linguistic theory of Systemic Functional Linguistics proposed by Halliday. Rodgers (2005 cited in Mirzaee and Hamidi, 2012, p. 184) stated that Systemic Functional Linguistics (SFL) explains language use in terms of the form and function of interactions. Halliday hypothesized that every interaction can be understood at three levels: the textual, interpersonal, and ideational.

Textual analysis in this study is limited on the experiential metafunction of ideational meaning. Experiential metafunctions is also known as clause as representation which belongs to transitivity system.

Transitivity refers to how the meaning is represented in the clause. Transitivity system is divided into three main elements, namely participant, process type, and circumstances. Participant is the actor experiencing the process. The process type is kind of event or state is being described. Circumstances are specifying the when, where, why and how of the process. Transitivity system provides a set of process types to construe the meaning inside and outside the words (Halliday, p. 170). Each process type provides its own model for interpreting the experience of a particular domain. In the transitivity system there are six process types. The first, material process which describes the process of doing and happening (Matthiessen, Martin, & Painter, 1996, p. 103). The basic of material process is that some entities do something, undertake some actions (Eggins, 2004, p. 215). Halliday (2004, p. 172) stated that the material process is when the participant creating, changing, and acting. The actions involve an Actor or participant which is the one inherent participant, and the Goal as a participant impacted by a doing. The second, mental process which is related to the acts of

“sensing” and conscious processing, including processes of perception, cognition, and affection (Matthiessen, Martin, & Painter, 1996, p. 105). For example, thinking, feeling, remembering and seeing. The third, relational process which is related to one fragment of experience to another which is to identify and classify the participant or event (Halliday, 2004, p. 170). There are two sets of participant roles in relational process, (i) Attributive clauses with Carrier + Attribute and (ii) Identifying clauses with Token (Identified) + Value (Identifier). The difference between those two sets is class membership and symbolization (Matthiessen, Martin, & Painter, 1996, p. 106). The fourth, verbal process which represents the conscious human action related to languages such as asking or stating, and also different modes of saying like showing and indicating (Halliday, 2004, p. 171). The passage which includes the conversation often provides verbal clauses. This clause is marked by the words like *tell* or *say*. The participant of verbal process is Sayer with the addressee as the Receiver (Matthiessen, Martin, & Painter, 1996, p. 108). The fifth, behavioural process which is a mixed characteristics between material and mental process (Halliday, 2004, p. 171). It also has mixed characteristic between material and verbal process (Matthiessen, Martin, & Painter, 1996, p. 109). It represents the outer manifestations of inner workings, the consciousness action, and physiological states. For example, chatting, gossiping, listening, breathing, coughing, smiling, dreaming and staring. Behavioural process has only one participant, it is Behavior. The last, existential process which involves the participant in the process of being or existence (Matthiessen, Martin, &

Painter, 1996, p. 109). Existential participant functioning as the Existent. The Existent can be a phenomenon, fact, or an event.

### **2.6.2. Discursive Practice**

A text is a product of discursive practices which include production, distribution and interpretation that are entrenched in social practices. Fairclough cited in Lawson (2008, p. 4) believed that this focuses excessively on the “text as product”, to the detriment of examining how these texts are produced, and how they may be interpreted. For Fairclough, it is equally vital that we understand the process of production of the text, as well as the process of interpretation of the text. Jørgensen and Phillips (2002, p. 61) added that discursive practices through the texts are produced (created) and consumed (received and interpreted) are viewed as an important form of social practice which contributes to the constitution of the social world including social identities and social relations. The processes of text production and consumption happen in everyday life which can construct the social and cultural reproduction and change.

The discursive practice in this study employs the reception study which is purposed by Stuart Hall. Fairclough (cited in Sheyholislami, 2001, p. 13) believed that reception studies, such as asking the audiences about their actual interpretations of texts, could help discourse analysis in identifying meanings and effects of texts. Hudson (2004) agreed that this theory is an active audience theory which sees the audience as being actively engaged in the interpretation of media texts, rather than passive consumers. The idea is that individuals interpret texts in

different ways. It demonstrates that even though one message is sent out, that not one understanding is received.

Hall claimed that media texts go through stages of encoding and decoding. In this phase, analysis becomes discourse analysis, rather than textual analysis. According to Richardson cited in Graff (2008, p. 20) the text is embedded within and it relates to the social conditions. Hill and Fenner (2010, p. 60) added that encoding/decoding explores the structural mismatch between sender and receiver. This can be represented schematically:

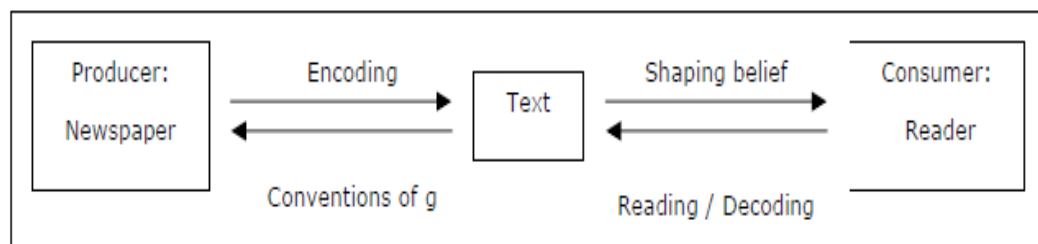


Fig. 2.2: Encoding – Decoding Process

The diagram shows that there is a dialectical relation between the producer and consumer of the text. Similarly, the text may shape the reader's belief, but at the same time the consumer decodes the text. Decoding is not a simple straightforward process, the readers have different perspectives, background knowledge, agendas, etc. These elements can differ from the producer's ideas and knowledge. The readers have their opinion about the producer, which also influences the decoding process. At the same time, within the production of the

text, the producer envisions a target consumer that determines in part the encoding process.

### 2.6.3. Sociocultural Practice

Analysis in this dimension pertains to the aspects of the sociocultural context of a communicative event in cultural. In this level, Jørgensen and Phillips (2002, p. 72) considered about whether the discursive practice reproduces or, instead, restructures the existing order of discourse and about what consequences this has for the broader social practice.

According to Fairclough the ideology representations in the texts are commonly implicit in the ways of using language which come from the audiences as the third party in giving their assumptions when the interview is conducted.

## 2.7. Theoretical Framework

The chart below gives a clear theoretical framework which is used.

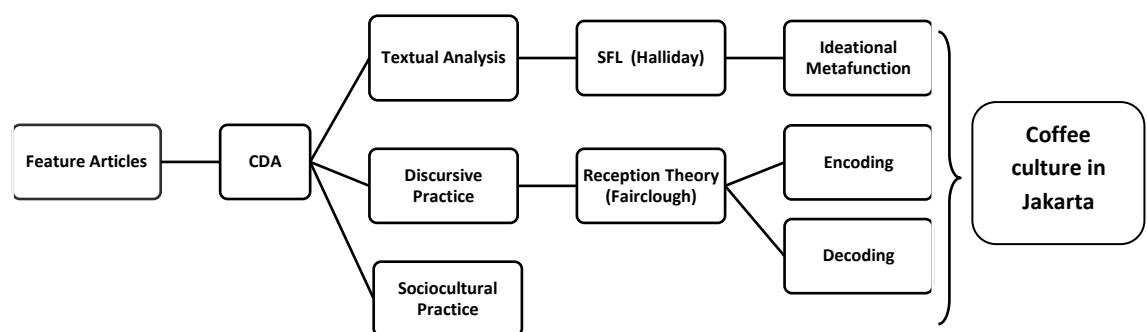


Table 2.3: Theoretical Framework



## **CHAPTER III**

### **METHODOLOGY**

This chapter consists of research design, data and data source, the instrument, time and place of the study, data collecting procedure, and the data analysing procedure. The explanation of each part is presented below.

#### **3.1. Research Design**

This study is content analytical study pertaining to qualitative study as the method. In conducting the qualitative study, Critical Discourse Analysis (CDA) with specific attention to Fairclough's three-dimensional framework which consists of the textual analysis, discursive practice (text production and consumption) and sociocultural practice is used. According to this view of discourse, the textual analysis is conducted by using transitivity system of Halliday's Systemic Functional Linguistics concept. In SFL, there are three lines of meaning approach and this study uses experiential metafunction of ideational meaning. Experiential metafunction belongs to the transitivity system. In the next step, the reception theory by Stuart Hall is applied to find out the discursive and socio-cultural practices.

### 3.2. Data and Data Source

#### 1. Data of the Study

The data of the study are the clauses which come from the textual analysis, the transcription of *Manual Jakarta*'s writer interview and the coffee shops consumers.

#### 2. Data Source

There are three data sources:

- a. *Manual Jakarta* feature articles which are taken from *Jakarta Coffee Manual 2014*. The titles are:

No.	Title	Publication Date
1.	<i>Tanamera Coffee &amp; Roastery</i>	February 3, 2014
2.	<i>Koultoura Coffee</i>	November 3, 2013
3.	<i>One Fifteenth</i>	April 16, 2014
4.	<i>Crematology Coffee</i>	March 18, 2014

- b. The writer of *Manual Jakarta*, Julius Kensan.
- c. Twenty readers of *Manual Jakarta*.

### 3.3. Instrument of the Study

The interview questions are asked to the writer of *Manual Jakarta* and the consumers of the coffee shops as the reader.

### 3.4. Time of the Study

The study is conducted in two months, from May until July 2016.

### 3.5. Place of the Study

- 1) Interviewing the writer of *Manual Jakarta* in One Fifteenth Coffee and Manual Jakarta Office, Radio Dalam.
- 2) Interviewing the consumers in the coffee shops:
  - Tanamera Coffee & Roastery (Thamrin City Office Park AA07, Central Jakarta)
  - Koultoura Coffee (Jl. Taman Ratu Indah Blok AA2 No. 33, West Jakarta)
  - One Fifteenth (Jl. Gandaria I No. 10, South Jakarta)
  - Crematology (Jl. Suryo No. 25, South Jakarta)

### 3.6. Data Collecting Procedure

The researcher collected the data by three steps as follow:

- a) Textual analysis
  1. Determining Indonesian media with English language usage which focuses on coffee culture in Jakarta.
  2. Finding the online lifestyle magazine, *Manual Jakarta*, which focuses in publishing coffee culture through the feature articles of coffee shops in Jakarta.
  3. Determining the first edition of *Jakarta Coffee Manual* 2014.

4. Selecting five from nine feature articles by applying a systematic sampling technique based on the location of coffee shops.
5. Choosing two feature articles of coffee shop which located in South Jakarta.
6. Choosing one feature article of coffee shop which located in Central Jakarta.
7. Choosing one feature article of coffee shop which located in West Jakarta.
8. Chunking the sentences in the feature articles based on the clause level.
9. Writting down the clauses which have been chunked in the table of SFL.

b) Discourse practice

Interviewing the *Manual Jakarta*'s writer (text production)

1. Designing the questions of the interview sheet.
2. Contacting Julius Kensan as the writer in order to ask him to be interviewed.
3. Asking him several questions about his feature articles of coffee shops.
4. Asking him several questions about his opinion of coffee culture in Jakarta.
5. Recording his answers with a mobile phone recorder and noting his answers on the paper.

Interviewing the consumers' coffee shops (text consumption)

1. Determining the criteria of participants to be engaged based on:
  - the gender (male or female)

- the age (20 – 30 years old)
  - the occupation
  - the English skill for daily communication
2. Choosing five participants from each coffee shop's consumers who meet the criteria.
  3. Asking them to read the feature article.
  4. Asking them the questions about the compatibility between the context of feature article and their coffee experience there.
  5. Asking them the questions about their ideas of the coffee culture in Jakarta.
  6. Recording their answers with a mobile phone recorder and noting their answers on the paper.
  7. All the research steps above are done for four times in five different coffee shops in Jakarta.

c) Sociocultural practice

1. Gathering the coffee culture information from Manual Jakarta.
2. Gathering the coffee culture information from the coffee shops consumers.
3. Gathering the lifestyle information towards coffee culture in Jakarta from the coffee shops consumers.

### **3.7. Data Analyzing Procedure**

The researcher conducted the study in three steps as follow:

a) Textual analysis

1. Classifying the clauses based on the process type of the five features articles.
2. Displaying the clauses in the analysis tabel.
3. Exploring the most dominant process type used in the articles.
4. Interpreting the meaning behind the clauses which represent the coffee culture elements within the feature articles.

b) Discursive practice

1. Analyzing the result of in-dept interview of *Manual Jakarta*'s writer as an encoding process in term of the writer's style in writing feature articles towards the coffee culture in Jakarta.
2. Analyzing the Jakarta coffee culture's image is being presented or constructed by the *Manual Jakarta*, as the encoding process.
3. Analyzing the result of in-dept interview of the consumers coffee shops who are also the readers of feature articles as a decoding process.
4. Determining whether the content of the coffee shop feature article is appropriate or not with the readers' experience in visiting the coffee shop.
5. Analyzing the consumers' opinion of the article and ideas about coffee culture in Jakarta.
6. Interpreting the relation of the text production and consumption.

c) Sociocultural practice

1. Integrating the relation of the textual analysis and discursive practice results toward the coffee culture in Jakarta.
2. Integrating the relation of the textual analysis and discursive practice results in term of consumers' lifestyle in the coffee shops toward the coffee culture in Jakarta
3. Interpreting the result.
4. Drawing conclusion.

## CHAPTER IV

### FINDING & DISCUSSION

This chapter provides the findings and discussions of the coffee culture in the feature articles of Manual Jakarta through the Critical Discourse Analysis which is proposed by Norman Fairclough.

#### 4.1 Findings

##### 4.1.1 Textual Analysis

From the textual analysis by using Halliday transitivity system in four articles, the coffee culture elements appear in five processes, such as material, relational, mental, existential, and behavioural. They are presented in the table below:

Process Types	Tanamera Coffee & Roastery	Koultoura Coffee	Crematology Coffee	One Fifteenth Coffee
<b>Verbal</b>	0	0	0	0
<b>Material</b>	5 (19.2%)	3 (15%)	3 (13%)	1 (6.2%)
<b>Relational</b>	16 (61.6%)	13 (65%)	18 (78.3%)	12 (74.9%)
<b>Mental</b>	4 (15.4%)	4 (20%)	0	0
<b>Existential</b>	0	0	2 (8.7%)	1 (6.2%)
<b>Behavioural</b>	1 (3.8%)	0	0	2 (12.5%)
<b>Clauses</b>	26 (100%)	20 (100%)	23 (100%)	16 (100%)

Table 4.1: The Type of Process in Four Feature Articles

From the table above, the dominant process in four articles is relational process. According to Halliday and Matthiessen (p.216, 2004), relational process



types serve to identify and characterize. Further, these are subdivided into processes of ‘being’ (intensive or circumstantial) and ‘having’ (possessive).

In the lexical grammatical feature, the verbal groups that are used in four articles identify and classify the coffee culture elements which exist in each article, such as quality coffee, the interior design, and the ambience.

In the first article, Tanamera Coffee & Roastery, the relational process is presented in the verbal groups. The verbal groups “is”, “was”, and “are” serve as neutral words. The verbal groups “titled” and “aren’t reflected” serve as sign. The verb “sell” serves as assignment-neutral. The verb “to name” serves as assignment-elaborating. The verbal groups “to strike up” and “to learn” serve as assignment-projection. The verb “serve” serves as ownership. The verb “take pride” serves as perception. The verb “are doing” serves as appearance. The verb “uplifting” serves as equation.

In the second article, Koultoura Coffee, the relational process is presented in the verbal groups. The verbal groups “is” and “be” serve as neutral words. The verb “appealing to” serves as phase: appearance. The verb “differentiating” serves as symbol. The verb “appears to” serves as quality. The verbal groups “suits” and “coming up” serve as comparative. The verb “provide” serves as containment. The verb “represent” serves as significance.

In the third paragraph, Crematology Coffee, the relational process is presented in the verbal groups. The verbal groups “is” and “have” serve as neutral words. The verb “named” serves as assignment-elaborating. The verb “was struck” serves as spatio-temporal. The verb “didn’t stray” serves as significance.

The verb “attached to” serves as equation. The verb “is served” serves as ownership. The verb “comes in” serves as matter. The verb “manifested” and “is rooted” serve as feature. The verb “compromising” serves as causal-condition. The verb “kick back” serves as role.

In the fourth paragraph, One Fifteenth Coffee, the relational process is presented in the verbal groups. The verb “is” serves as neutral word. The verb “named” serves as assignment-elaborating. The verb “is reflected” serves as sign. The verb “checked” serves as quality. The verb “to boost” serves as equation. The verb “offers” serves as benefaction. The verb “provide” serves as containment. The verb “elevate” serves as significance. The verb “is basked” serves as spatio-temporal.

These articles are claimed as a feature article. The neutral, sign, symbol, phase; appearance and perception, quality, equation, significance words are used to describe and identify the coffee shop. The containment, feature, benefaction, and ownership words are used to describe the speciality of each coffee shop which relates to its identity and characteristic.

The logical structure in feature article has the informal tone which consists on the introduction, body, and conclusion. In introduction, the speciality of each coffee shop is highlighted to attract the readers’ attention. In body, it consists of the details explanation about coffee culture elements which exist. The explanation is followed by the example, such as photographs. In conclusion, the articles give a chance to the readers to visit the coffee shop. Although there is no constraint word in conclusion, this last part has a strong power to advertise the coffee shop to the

reader which promises the coziness. The portion of advertising in each article is 5% - 10% which appears in the last sentence in the conclusion part.

The purpose of a feature article is to explore or discuss a particular topic of interest. It is subjective and demonstrates either the opinion of the composer or the various opinions of community groups. Unlike newspaper reports and letters to the editor, feature article is not related to current topics of news because it is to entertain rather than to inform (Nowlan, n.d.). The four articles have the similar social function which is to discuss coffee shops in Jakarta which have a certain coffee culture elements such as the quality coffee, the interior design, and the ambience. Not only to discuss, the article is tended to introduce the coffee shops to the public about their existence and to advertise the coffee shop.

#### **4.1.2 Discursive Practice**

After analysing the text, the second level is the discursive practice. It involves various aspects of the processes of the production and consumption of the text.

##### **4.1.2.1 Text Production**

The text production processes are based on the analysis of the in-depth interviewing transcript of the writer of Manual Jakarta, Julius Kensan. There are two ways in producing the feature article that is called “framework of the knowledge”. The processes can be seen at illustration table below.

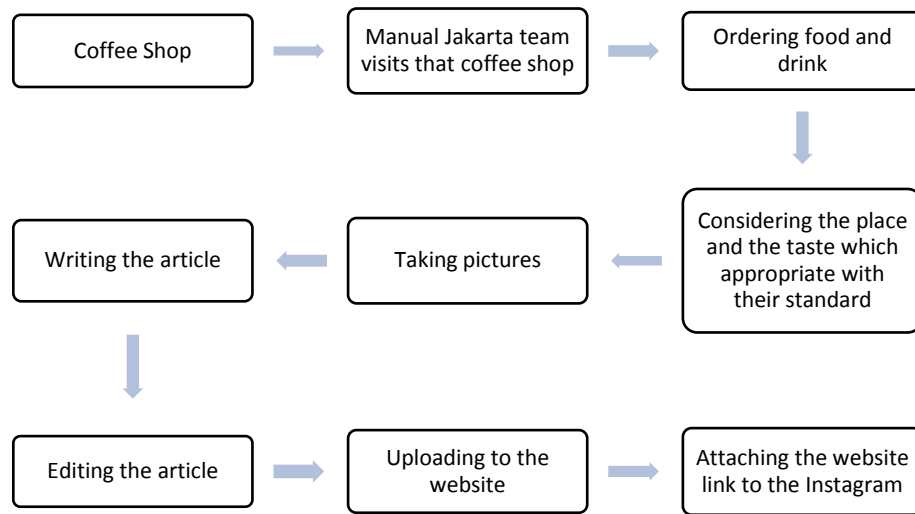


Table 4.2: Production Process 1

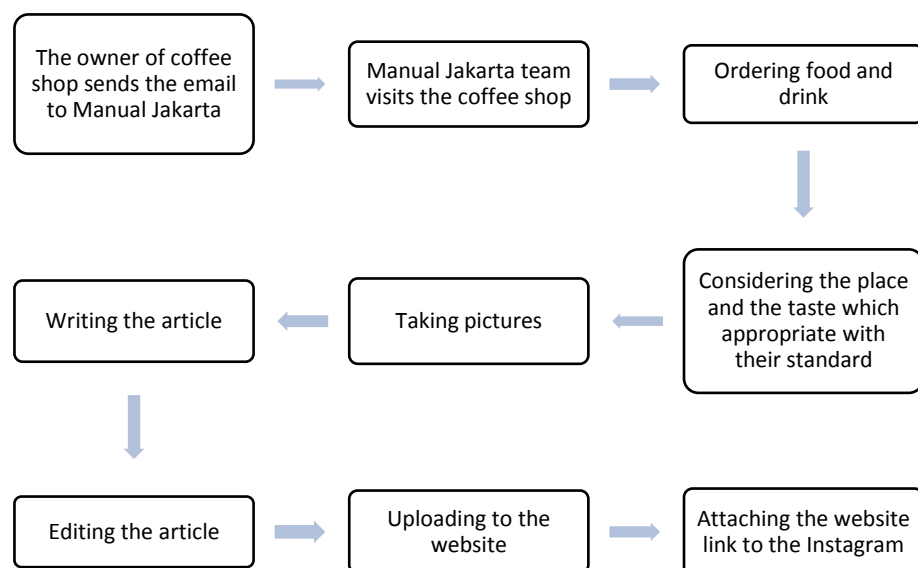


Table 4.3: Production Process 2

In the text production, Manual Jakarta has their own “definition of situation”. Manual Jakarta draws several topics which are discussed such as the

characteristic, location, ambience, design interior, coffee quality, coffee variants menu, additional drinks and meals, and price. Although the feature articles in Jakarta Coffee Manual 2014 are claimed as an appreciation of the rise of coffee culture in the city of Jakarta, the writer do not focus on the coffee itself. Most of the coffee shop that have been covered focus on the ambience of the place. Besides the text in the article, Manual Jakarta draws the image by attaching several photographs about the details of place, ambience, and crowded in the coffee shop.

Manual Jakarta draws symbols to describe the price with scale one to five points. The price does not directly state using common words, such as 'affordable', 'pricey', 'cheap', or 'expensive'. Most of the coffee shops that have been covered tend to three points which is above Rp 100.000 to Rp 200.000. It is a standard price for common cafe in Jakarta. According to Chen in 2007 in Hung (2010, p.49), this range of price is mid-to-high up to premium level.

All the coffee shops which have been covered are individual small shop. According to Chain Store Ascociation in 1996 in Hung (2010, p.49), the individual small stores only have a single stores with small square footage, and the owners will take care almost all of the tasks. This type of coffee shop emphasizes the individualization, unique décor style, providing different service style and also attracting many customers who are searching for a change and innovation.

From the explanation above, Manual Jakarta shows that the coffee culture in Jakarta pay high attention to the place of the coffee shop which appropriate to

its standard. The coffee shop in mid-to-high up to premium level and individual small shop are recognized as the main element in the rise of coffee culture in Jakarta.

#### 4.1.2.2 Text Consumption

The text consumption is analysed through in-depth interviewing transcriptions of the coffee shop consumers. The coffee shop consumers are the audience in this study. They are given the article then read and state their opinion about the text reflects their experience drinking coffee there or not. The audience positions of the analysed transcription are displayed below.

<b>Audience Positioning</b>	<b>Tanamera Coffee &amp; Roastery</b>	<b>Koultoura Coffee</b>	<b>Crematology Coffee</b>	<b>One Fifteenth Coffee</b>
<b>Dominant – Hegemonic</b>	21 (52.5%)	5 (14.9%)	15 (37.5%)	14 (46.7%)
<b>Negotiated</b>	12 (30%)	18 (51.4%)	15 (37.5%)	5 (16.7%)
<b>Oppositional</b>	7 (17.5%)	12 (34.9%)	10 (25%)	11 (36.7%)
<b>Total</b>	40 (100%)	35 (100%)	40 (100%)	30 (100%)

Table 4.5: The Correspondent's Position in Four Articles

In the article “Tanamera Coffee & Roastery”, the readers mostly positioned themselves in dominant-hegemonic in a sense that they agree in decoding the message that is encoded by Manual Jakarta. The readers decode the ambience of this coffee shop which is Indonesian because they can notice several posters which contain supporting Indonesian beans and barista. Besides the ambience, the readers decode the high quality coffee here which is appropriate with their experience in drinking coffee in this coffee shop. Not only the ambience

and the quality coffee, the service of the barista is agreed that they are friendly and welcome the consumers well.

In the article “Koultoura Coffee”, the readers mostly positioned themselves in negotiated in a sense that they are neutral in decoding message. They understand the message and accept it but they also have their own perspective in viewing the message. The readers decode this coffee shop different from the other because of the coziness and the ambience in this coffee shop. This is different from what Manual Jakarta encodes that this place is different because of the design interior. Further, Manual Jakarta encode there are four animal pictures that hang on the wall with the huge size which can attract consumers’ attention. The readers mostly realize about the existence of these animal pictures as the main element in design interior of this coffee shop but do not care about the philosophy behind that. Besides the ambience and the design interior, Manual Jakarta encodes variants food and drink here although in brief explanation. Unfortunately, the readers need the information of coffee quality here the most than the place.

In the article Crematology Coffee, the readers mostly position themselves in two positions, the dominant-hegemonic and negotiated. Some readers agree to the message which is encoded but some readers have addition opinion or perspective in decoding the message. The readers do not have appropriate knowledge about design of the place. Therefore, the readers do not know about Sweden and Italian ambience of the furniture, design interior, and the crema art which are encoded by Manual Jakarta. After reading this article, the readers get

the image of what is Sweden and Italian influenced in this coffee shop. Besides that, the coffee quality here is important. The readers agree to Manual Jakarta that the coffee here is good with the best art crema but they have their own perception that they can find the similar coffee and art crema in another coffee shops. Hereafter, the readers totally agree that this coffee shop offers the coziness in all time, even in the morning, afternoon, evening, weekdays, or weekend.

In the article of “One Fifteenth Coffee”, the readers mostly positioned themselves in dominant-hegemonic in sense that they agree in decoding the message that is encoded by Manual Jakarta. In introduction part, Manual Jakarta encodes the name of One Fifteenth comes from the ratio between coffee and water in making an ideal coffee. Unfortunately, the readers cannot get the meaning of it. They decode the name of One Fifteenth is an ordinary name which describe time or only the coffee shop. The rest in terms of ambience of the place and quality coffee and food here, the readers decode the meaning fully. They agree to Manual Jakarta because of they have the same experience with this article.

The explanation above shows that there are several factors that influence the consumers in interpreting the article. In the article “Tanamera Coffee and Roastery”, “Crematology Coffee”, and “One Fifteenth Coffee”, the readers mostly positioned themselves in dominant-hegemonic. They agree to Manual Jakarta because they have the same background that is called “framework of knowledge”, such as their age which has the range from twenty to thirty years old, their occupation which are the final year student in popular college in Jakarta or even abroad, such as in Amerika and also the professional adult which are white collar



worker - might work behind a desk in the service and has a more well-rounded education, such as brand marketing, beauty entrepreneur, physician, and designer. Some of them have known and used to coffee culture in abroad, far from it have risen in Jakarta. This might they had lived or worked abroad. They put high attention to the place of the coffee shop rather than the coffee quality.

In the article “Koultoura Coffee”, the readers mostly positioned themselves in negotiated because is influenced by the year of this interviewing was held. Manual Jakarta encodes this coffee shop has an attractive design interior element which are animals pictures that they claimed as the mascots of this place. This is possible in the year 2013 when this article was written before edited and published in the early 2014. At that time these animal pictures which are hung on in every corner of this place was interesting and different from the other coffee shop. In 2016, the consumers who come to this coffee shop do not have the same experience. They are still comfortable and find the difference in terms of the coziness of this place not the design interior. There are many coffee shops which have specific characteristic to be different with other in terms of coffee quality, the ambience, and the design interior of the place.

After reading the feature articles, the readers do not have significant impact which influence their lifestyle regarding coffee culture in Jakarta. Although some readers have been the loyal reader of Manual Jakarta, they claims that by reading the feature article of Manual Jakarta can give the alternative options of coffee shop to be visited. For the readers who read the article for the

first time, they said that the article can give some new knowledge to them in terms of the background of the coffee shop, the owner, and the barista.

### **4.1.3 Sociocultural Practice**

The last step in this study is sociocultural practice. According to Fairclough (1995, p.62), analysis in this dimension pertains to three aspects of the sociocultural context of a communicative event: economic, political (concerning in power and ideology of the media), and cultural.

#### **4.1.3.1 Economy of the Manual Jakarta**

Manual Jakarta claims itself as the independent media. Daily operation cost of this media was covered by the owner and the co-founder in the end 2013 until 2015. The condition has changed in the early 2015 when the first edition is succesful in attracting the readers' attention. There are some coffee shops in Jakarta have been interested to invite Manual Jakarta to cover their coffee shop. Manual Jakarta admits the truth of the invitation.

The income comes from the advertising that Manual Jakarta has offered to the public. Although Manual Jakarta disclaims in getting profit from the owner coffee shops that have been covered, it is possible to advertise the coffee shop due to its popularity.

Manual Jakarta also helps the owner of individual small coffee shop in getting the profit. As many the readers visit the coffee shop after reading the article, the coffee shop gets the popularity and also the profit from them.

#### 4.1.3.2 Power of the Manual Jakarta

Manual Jakarta has power in capturing the image of coffee culture in Jakarta. The term of “coffee culture” is introduced to Jakartans through their feature articles. Manual Jakarta have focussed in covering the competition and establishment of coffee shops in Jakarta because it is viewed as a new business in advertising the coffee shop. Explicitly Manual Jakarta is a bridge between the coffee shops and the consumers to fulfill the needs in business, selling coffee, and spending the leisure time.

#### 4.1.3.3 Situation of Culture in Jakarta

Finding out the readers and consumers lifestyle in coffee culture towards the feature articles of Manual Jakarta, the analysis is based on the situation of culture in Jakarta. The lifestyle in visiting the coffee shop to have social interaction have been known and done by Jakartans since a long ago before Manual Jakarta was born. To measure the lifestyle of Jakartans in coffee culture, AIO inventory table analysis is used. The results are shown in the table below.

Activities	Total	Percentage
Work	6	30%
Study	3	15%
Hobby	4	20%
Social	18	90%
Entertainment	3	15%
Community	2	10%
Write	1	5%
Meeting	2	10%
Spend the leisure time	9	45%

Table 4.6: Activities in the Coffee Shop

The social interactions that mostly are done is socializing, spending the leisure time, working, and studying. Their activities depend on their needs. There are 18 readers or about 90% who usually socialize in the coffee shop. They come to the coffee shop with friends, collages, and partner. There are 10 readers or about 50% who usually come to the coffee shop to finish their work and study. The rest mostly visit the coffee shop for spending the leisure time.

Their need toward the coffee shop and social interactions is influenced by the interest. Although most people have high interest to the place and the ambience, the quality coffee still have been the main element that is needed. The other interests can be seen in the table below.

<b>Interests</b>	<b>Total</b>	<b>Percentage</b>
Coffee	13	65%
Food & drink	5	25%
Food	6	30%
Place	20	100%
Wifi Connection	4	20%
Media	2	10%
Community	2	10%
Amusement	3	15%
Proffession	4	20%

Table 4.7: Interests in the Coffee Shop

There are 13 readers or about 65% who visit the coffee shop because they need the caffeine. Not only coffee, the food and other drinks, such as tea, smoothies, or chocolate can be an alternative option for people who do not drink coffee but visiting the coffee shop for spending the leisure time or have social interaction with others. Beside the place, the consumers are interested in the addition service that is provided by the coffee shop, such as WiFi connection or the amusement, such as the music audio or live music. These interests which can

be found in the coffee shop makes the consumers are comfortable to spend hours doing their own business or social interaction in the coffee shop.

When Manual Jakarta came to the public with its feature article about the individual small coffee shop in Jakarta, the Jakartans who have been familiar with coffee culture or the Jakartans who want to be involved in coffee culture claim the feature article can be their reference in visiting the coffee shop. The readers are not directly influenced by the article to visit the coffee shop but they have alternative option after reading the article. The readers' opinion about the feature article of Manual Jakarta can be seen in the table below.

<b>Opinion</b>	<b>Total</b>	<b>Percentage</b>
Informing	7	35%
Educating & improving knowledge	5	25%
Sharing experience	6	30%
Giving options	1	5%
Advertising	1	5%

Table 4.8: Opinion of Manual Jakarta Article

There are 7 readers or about 35% state the feature article is informative. There are 6 readers or about 30% state the feature article is about the experience of Manual Jakarta in drinking coffee in certain coffee shops. There are 5 readers or about 20% state the feature article educates them and improve their knowledge of speciality coffee, the name background of the coffee shop, the owner background behind the establishment of the coffee shop, and the stylistic of the place. Only 1 reader who states this article is an advertising.

The differences activities, interests, and opinion are influenced by the background knowledge, the social knowledge, the age, and the occupation of the reader and consumer as the audience. Manual Jakarta have been observed the Jakartans need of public space in the coffee shop as a lifestyle. In fact, the consumers in the coffee shop is dominant by the white collar worker that can be claimed as young adult professional with the range of 20-30 years old. The result can be seen in the table below.

<b>Professions</b>	<b>Total</b>	<b>Percentage</b>
White collar worker	12	60%
College student	8	40%

Table 4.9: Audience of Observation

The white collar worker affords to pay the bill in the coffee shop which is mid-to-high price level with the range Rp 30.000 up to Rp 50.000 for a cup of coffee. They need the coffee shop as a public space to have social interactions, such as business meeting, finish their work, or spending night with collages after office hour. Besides that there are 8 college students as the consumers coffee shop who are also the readers. Usually the students come to the coffee shop to finish their homework by using WiFi connection or hangout on the weekends.

## 4.2 Discussion

### 4.2.1 Textual Analysis

#### 4.2.1.1 Tanamera Coffee & Roastery

##### a. Lexical Grammatical Features

This article informs to readers about all elements regarding coffee culture inside the coffee shop of Tanamera Coffee & Roastery. The coffee shop is highlighted due to the beans that are used which come from Indonesia. In presenting this article, the writer uses relational process as the dominant process. It occurs in 16 clauses of 26 clauses, or about 61.6%.

The relational groups in relational attributive process found in this article are “is”, “to name”, “to strike up”, “to learn”, and “are”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 104), relational attributive clauses signal a relation of generalization. Besides that, the relational groups in relational identifying process found in this article are “was”, “sells”, “titled”, “is”, “serves”, “take such pride”, “aren’t reflected”, “are doing”, “uplifting”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 105), relational identifying indicates the relation such as naming, classifying, defining, or exemplifying.

The samples of relational attributive and identifying clauses in this article are displayed below. (Processes in verbal clauses are in bold):

(Clause 1) “Indonesia **is** culturally diverse,”

(Clause 2) “Indonesia **is** beautifully united.”

The writer uses “is” to signal the identity of Indonesia that has diversity and also unity in the same time in terms of culture. Both of this clauses are used in

introduction part to lead the reader about the main idea of Tanamera Coffee & Roastery which uses local beans as its trademark.

Defining the reason why Tanamera Coffee & Roastery is established, the relational identifying group “was” is chosen. This coffee shop was born because of the speciality of local beans.

(Clause 6) “Thus, the idea for Tanamera Coffee Roastery **was** born – a specialty coffee shop that highlights local beans.”

Exemplifying the local beans that are used, the relational identifying group “titled” is chosen. The example of local beans are mentioned to name the kinds of local beans. This is a part of detail informations of Indonesian local beans.

(Clause 8) “. Their catalog lists beans **titled** by the area which they are picked from – “Papua Wamena”, “Toraja Sapan”, “Flores”, and “Aceh Gayo” to name a few.”

Defining the service of the barista, the relational attributive group “to strike up” is chosen. The consumers are allowed to have a casual chat with the barista. The writer identifies the barista in this coffee shop is friendly and welcome the consumers well.

(Clause 16) “Feel free **to strike up** a casual chat with those behind the counter-”.

In conclusion part, the writer uses relational identifying processes to identify this coffee shop has speciality which differentiates to other coffee shops in Jakarta.

(Clause 23-27) “Western cafés **take** such **pride** in serving Indonesian coffee beans – yet strangely those same attitudes **aren’t reflected** within our own country. The minds behind Tanamera **are doing** Indonesia a great justice by **uplifting** our local coffee culture.”



## **b. Logical Structure**

The first paragraph tells how good quality of coffee beans in Indonesia by putting “quality coffee beans just give us another reason to boost.” This paragraph functions to introduce the article about Tanamera Coffee & Roastery.

The second paragraph tells the reader why Tanamera uses local coffee beans as its main ingredients to make a coffee. It is begun when the owner, Dini Aryani Criddle, went across and visited coffee shop which used Indonesia coffee beans. This paragraph functions as slightly explanation about the idea of using Indonesian coffee beans as trademark at Tanamera Coffee and Roastery.

The third paragraph tells the coffee beans source in Tanamera are from any places in Indonesia. It can be seen on catalog titling the name of area which the beans were picked. This paragraph also informs that is another choice, the Red Latte, to those who do not drink coffee. The paragraph functions as explanation whatsoever coffee which Tanamera Coffee sells.

The fourth paragraph tells Tanamera also takes part in producing a good skilled barista in Indonesia. It is because the first runner up of Indonesia Barista Competition works in here, Muhammad Aga. This paragraph functions to explain the reason why the reader must support Indonesian barista.

The last paragraph tells the explanation about the idea behind using local coffee bean at Tanamera Coffee. By using a local coffee beans, people can more appreciate the local coffee culture in Indonesia. This paragraph functions as a conclusion about the idea using local coffee beans at Tanamera Coffee & Roastery. Besides that, the last sentence “...The minds behind Tanamera are doing

Indonesia a great justice by uplifting our local coffee culture” has function to advertise this coffee shop by showing the appreciation to Indonesian beans that can raise local coffee culture.

### **c. Social Function**

As genre of feature article, it aims to discuss a particular topic of interest. Coffee culture in Jakarta is risen as a main topic in discussing this coffee shop. Based on the writer’s experience, Tanamera Coffee & Roastery which is located in Thamrin, Central Jakarta has specific identity in using coffee beans. This coffee shop serving Indonesian beans, such as “Papua Wamena”, “Toraja Sapan”, “Flores”, and “Aceh Gayo”. Besides the specialty of coffee, the service of barista is highlighted that they are friendly to the consumers. Interior design of this coffee shop also attracts consumers’ attention because this coffee shop support local beans and barista which reflect on the poster.

#### **4.2.1.2 Koultoura Coffee**

##### **a. Lexical Grammatical Features**

This article informs to readers about the elements regarding coffee culture inside the coffee shop of Koultoura Coffee. The writer highlights this coffee shop based on the interior design which appears in four animal pictures that hang on the wall. In presenting this article, the writer uses relational process as the dominant process. It occurs in 13 clauses of 20 clauses, or about 65%.

The relational groups in relational attributive process found in this article are “appealing to”, “is”, and “be”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 104), relational attributive clauses signal a relation of

generalization. Besides that, the relational groups in relational identifying process found in this article are “differentiating”, “appears to”, “suits”, “coming up”, “provides”, “represents”, and “is”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 105), relational identifying indicates the relation such as naming, classifying, defining, or exemplifying. The samples of relational attributive and identifying clauses in this article are displayed below. (Processes in verbal clauses are in bold):

In introduction part, the writer identifies this coffee shop has specific identity through the interior design. The circumstance of condition explains the reason why Koultoura Coffee is special for everyone.

(Clause 4) “Although outwardly, Koultoura Coffee **appears to** be pleasing everyone, that pursuit didn’t water down the café’s image into a bland cup of instant coffee.”

The writer shares his experience in drinking coffee here that this coffee shop deserves the coziness in spending time for several hours. The next clause supports that all the menu here are available to be ordered to accompany the consumers in spending the day while doing social activities.

(Clause 17-18) “It **is** easy to spend hours in Koultoura Coffee the menu **provides** almost every needs of your stomach in any given time of the day such as breakfast or brunch and even high tea.”

In conclusion, the image of Koultoura Coffee is appeared through the symbol of lightning bolt. Based on the writer’s interpretation, that logo represents the coffee can make the consumers keep awake. Besides the coffee, the interior design here is identified as the personality of the consumers.

(Clause 19-20) “In the logo, the lightning bolt that sits above the cup of coffee **represents** coffee that provides a wakening jolt. Yet, more than just a coffee establishment, Koultoura **is** all about personality in a cup coffee.”

## **b. Logical Structure**

The first paragraph tells the reader to differentiate the coffee shop is hard. Koultoura Coffee comes up as coffee shop which tries to be pleasing everyone with its own way. This paragraph functions as introduction the distinction of Koultoura Coffee.

The second paragraph tells the detail distinction of Koultoura Coffee which is resided in its interior design. Four cunning animals are displayed on the wall and Perkins Brailer displayed on the shelves and cabinet. This paragraph functions to elaborate of what made Kaoultoura Coffee different at that time in 2014 from any other coffee shops in Jakarta.

The third paragraph tells the readers about writer's interpretation of four cunning mascots which are able to influence in choosing what coffee should be ordered. The writer interprets these pictures based on the mascots look like. This paragraph functions as elaboration of what previous paragraph.

The last paragraph tells that Koultoura is a perfect place to spend the day due to its comfy ambience and the menu that offers in any time. The writer also explains slightly about the Koultoura's logo describing coffee is a wakening jolt for everyone, yet it is all about the personality. This paragraph functions as conclusion about the distinction of Koultoura Coffee emphasizing the interior design. Besides that, the last sentence shows the advertisement element which is reflected to personality of the readers.

### **c. Social Function**

As genre of feature article, it aims to discuss a particular topic of interest. Coffee culture in Jakarta is risen as a main topic in discussing this coffee shop. Based on the writer's experience, Koultoura Coffee which is located in Taman Ratu Indah, West Jakarta has specific identity in terms of interior design. In 2014 the common coffee shops in Jakarta did not pay attention to the interior design, Koultoura coffee has started building its identity through four animal pictures as its mascots. Besides the design interior, the food menu here are appropriate as breakfast and lunch menu. The coffee here is not special because the strength of this coffee shop is the ambience of place.

#### **4.2.1.3 Crematology Coffee**

##### **a. Lexical Grammatical Features**

This article informs to readers about the elements regarding coffee culture inside the coffee shop of Crematology Coffee. The writer highlights this coffee shop based on the interior design which is influenced by Sweden and the crema art which is influenced by Italian. In presenting this article, the writer uses relational process as the dominant process. It occurs in 18 clauses of 23 clauses, or about 78.3%.

The relational groups in relational attributive process found in this article are “named”, “is”, “is not”, “compromising”, “kick back”, “relax”, and “have”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 104), relational attributive clauses signal a relation of generalization. Besides that, the relational groups in relational identifying process found in this article are “is”, “attached to”,

“was struck”, “didn’t stray”, “comes in”, “manifested”, and “is rooted”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 105), relational identifying indicates the relation such as naming, classifying, defining, or exemplifying. The samples of relational attributive and identifying clauses in this article are displayed below. (Processes in verbal clauses are in bold):

Starting from the introduction part, the writer identifies Crematology Coffee is a good place to drink coffee which is influenced by Italian and Sweden manner.

(Clause 1-5) “It **is** easy to be convinced that you’re in good hands in a café that **named** itself Crematology. With Crema – a thin layer of foam at the top of a cup of espresso, **attached to** –ology suffix, it **is** obvious that this café takes its coffee as a matter of discipline. But, putting the science of coffee aside, Crematology **is** doubtless a spot where coffee is enjoyed in a combination of Italian and Swedish manner.”

The relational identifying group “is” is used to identify this coffee shop is good. The circumstances of “that you’re in good hands in a café”, “that this café takes its coffee as a matter of discipline”, and “where coffee is enjoyed in a combination of Italian and Swedish manner” emphasize how good this coffee shop.

Describing the Italian influence in the coffee, the relational identifying group “was particularly struck” is used. The owner, Elliot Davernas is influenced by the Italians’ artisanal way in treating the coffee with esteem.

(Clause 6) “After years of traveling and tasting coffee around the globe, Owner, Elliot Davernas **was** particularly **struck** by the Italians’ artisanal way of treating their coffee with esteem.”

Describing the Swedish influence of this coffee shop, the relational identifying group “manifested” and “is” are choosen. The term “unmistakably” is used to emphasize the seriousness in establishing this coffee shop.

(Clause 12-13) “The Swedish element unmistakably **manifested** itself through the interior. Perhaps, it **is** due to the fact that Davernas hails from Sweden.”

In conclusion part, the relational attributive “is” is used to relate the operation hours of this coffee shop.

(Clause 21) “The establishment **is** open from breakfast to midnight daily.”

## **b. Logical Structure**

The first paragraph tells the background name of Crematology which is the combination of crema and –ology. This is continued by the explanation of the ambience of this coffee shop which is influenced by Italian and Swedish style—the concept of interior and how Crematology serves the coffee. This paragraph functions as introduction and explanation about Crematology.

The second paragraph tells the owner, Elliot Davernas, in esteeming the coffee by the Italians way which based on his experience in tasting coffee around the world. The coffee is served by European size cup. Crematology also brings the innovation to the other coffee list, such as the Frappe which is made by Chocolate Nutella and Oreo. This paragraph functions to elaborate about the menu of Crematology which is Italian style based on Elliot Davernas experienced but innovation is also considered.

The third paragraph tells Crematology interior is influenced by Swedish surroundings. It is simply because Davernas is Sweden. The interior concept is minimalist, yet it is still cozy to stint the body because it’s a lot of spaces. This paragraph functions as explanation about the interior concept of Creamatology building.

The last paragraph tells the operation hours of Creamtology is in the morning until night. Besides that there is a suggestion to drink coffee here. This paragraph functions as conclusion from the Crematology article. Besides that, the last two sentences of “....An indication that there is no good time to have a cup of coffee. There is only now.” shows the advertisement element that suggest the readers indirectly to visit the Crematology.

### **c. Social Function**

As genre of feature article, it aims to discuss a particular topic of interest. Coffee culture in Jakarta is risen as a main topic in discussing this coffee shop. Based on the writer's experience, Crematology Coffee which is located in Senopati, South Jakarta has specific identity in terms of the ambience of this coffee shop and crema art of the coffee. The ambience of this coffee shop is Sweden which is influenced by the owner. The coffee here is added with crema art on the top and esteemed in Italians' artisanal way. This coffee shop offers the coziness in anytime.

#### **4.2.1.4 One Fifteenth Coffee**

##### **a. Lexical Grammatical Features**

This article informs to readers about all elements regarding coffee culture inside the coffee shop of One Fifteenth Coffee. The coffee shop is highlighted due to its seriousness as one of the pioneer coffee culture establishment in Jakarta. In presenting this article, the writer uses relational process as the dominant process. It occurs in 12 clauses of 16 clauses, or about 74.9%.



The relational groups in relational attributive process found in this article are “is not”, “checked”, “to boot”, “is basked”, and “is”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 104), relational attributive clauses signal a relation of generalization. Besides that, the relational groups in relational identifying process found in this article are “named”, “is”, “is reflected”, “offers”, “provide”, and “elevate”. According to Halliday (Martin, Matthiessen, & Painter, 2011, p. 105), relational identifying indicates the relation such as naming, classifying, defining, or exemplifying. The samples of relational attributive and identifying clauses in this article are displayed below. (Processes in verbal clauses are in bold):

Starting from the introduction part, relational identifying group “named” and “is” are chosen to explain the background of the name One Fifteenth and classify this coffee shop is pioneer who pay high attention to the coffee culture in Jakarta. The auxiliary verb “is” is used not only to relate One Fifteenth and the young establishment. It is followed by the circumstance which identify young establishment is due to its seriousness in coffee experience.

(Clause 1-2) : “**Named** after the well-known coffee-to-water ratio that yields the ideal cup. One Fifteenth Coffee **is** a young establishment that is serious about patrons’ coffee experience.”

Clarifying the types of serving the single origin coffee, relational attributive group “checked” is used. This shows the consistence of One Fifteenth in serving coffee.

(Clause 6-8) : “Other than serving coffee with single origin beans, there are also different ways to savour it. Espresso, **checked**. Filter coffee, **checked**.”

For those who do not drink coffee, relational identifying group “provide” is used to give alternative option beside coffee.

(Clause 11) : “Meanwhile, non-caffeinated drinks such as mixed fruit juices and smoothies **provide** alternative options for those who are not so much of a coffee aficionado.”

The term “aficionado” is unfamiliar word that is used to describe people who have a wide knowledge in coffee. It is more than just a coffee lover or coffee drinker.

In explaining the place especially the interior design, relational identifying group “elevate” is used. One Fifteenth Coffee is identified as a sophisticated coffee house which has the furniture such as Scandinavian ambience. The term “nod” as the circumstance signifies the Scandinavian aesthetic.

(Clause 12) : “The sophisticated interior and sparsely populated furnishings **elevate** the coffee experience in One Fifteenth Coffee with a nod to Scandinavian aesthetic.”

In conclusion, One Fifteenth Coffee is claimed as a good spot to do some activities, such as studying, working, and even enjoying the day. The relational attributive group “is” is used to relate the good spot and One Fifteenth Coffee.

(Clause 15) : “One Fifteenth Coffee **is** a good spot to be,”

## **b. Logical Structure**

First paragraph tells the background of the name One Fifteenth Coffee which is the ratio between the water and coffee in serving an ideal coffee. Besides that this coffee shop is claimed as the pioneer in establishment of the coffee shop which concerns to the coffee culture in Jakarta. This paragraph has function to get the readers’ attention to know more about this coffee shop.

Second paragraph tells the other reasons why this coffee shop is claimed as the pioneer of coffee culture establishment in Jakarta. The expert head barista is appeared as the main supporter that this coffee shop has a good coffee quality. Doddy Samsura is introduced to the readers that he is expert in making coffee

because he has won the Indonesia Barista Championship. This paragraph has function to support the previous paragraph.

Third paragraph tells the details of speciality coffee. Espresso and filtered coffee are relied as their improvement in serving coffee. Besides coffee, another drinks are introduced as the alternative option for the consumers who do not drink coffee, such as fruit juices and smoothies. This paragraph has function to describe what drinks that can be ordered. This shows that another drinks beside coffee are allowed in boosting the coffee culture.

The last paragraph tells the ambience in this coffee shop. Scandinavian interior design is introduced as a good spot to any kinds of social activities, such as working, studying, or enjoying the leisure time. This explanation is the advertisement elements that persuade the readers to visit to One fifteenth due to the coziness for all occasion.

### **c. Social Function**

As genre of feature article, it aims to discuss a particular topic of interest. Coffee culture in Jakarta is risen as a main topic in discussing this coffee shop. Based on the writer's experience, One Fifteenth Coffee which is located in Gandaria, South Jakarta is the pioneer of coffee shop in Jakarta. This coffee shop is aware with coffee culture since 2013. The Scandinavian ambience appears in this coffee shop which is industrial, bright, and woody. Besides that, the coffee here is served in different ways which reflect in Tasting Light menu. This coffee shop is a good spot for any informal occasions, such as working, studying or enjoying a day.

#### **4.2.2 Discursive Practice**

The discursive practice employs the reception study which is purposed by Stuart Hall. It happens through the processes of text production and consumption which can construct the social and cultural reproduction and change.

##### **4.2.2.1 Text Production**

In this study, the text production is analyzed through in-depth interviewing with the writer of Manual Jakarta. The interviewing was conducted in two section. The first interviewing section was held at May 19, 2016 which discussed about the general background of Manual Jakarta. The second interviewing section was held at June 2, 2016 which discussed the details information in each feature articles, in terms of the meaning, message, and several unfamiliar words and terms.

The Manual Jakarta was first published in the end 2013. It is an independent online publication that focuses on lifestyle subjects which happens in Jakarta, such as food, drink, fashion, and culture. The independent means people who are behind this media are not based on someone's importance.

In development of Manual Jakarta there is an editorial director and also a senior writer who has a main role in producing feature article, Julius Kensan. He is a Singaporean who moved to Jakarta in 2012. He is the informant for the in-depth interviewing.

In the terms of drink and culture, the Manual Jakarta have focused in forming the feature article of the coffee shops in Jakarta since 2014. It has a

purpose to appreciate the rise of coffee culture in Jakarta which is named the *Jakarta Coffee Manual 2014*.

The fast growth of coffee culture comes together with the development of coffee shops. Kensan as the informant (2016) claimed the wave of coffee culture happens because the customers have their own education about the quality of coffee, the place, and also the ambience. It shows that coffee is more than a drink but also the ethical business with specific characters and consumers target.

The feature article that have been produced has a purpose not only for entertaining and informing the readers about the coffee shops that should be visited, the food and drink that should be tried in the coffee shops, or the speciality in the coffee shops, but also for educating the readers by using unfamiliar vocabularies in the article. Kensan (2016) added by reading the article the readers do not only learn about the new coffee shops in Jakarta but also the new words which is used to express or explain something in the article. When found the unfamiliar words, the reader may look up the dictionary to find out the meaning of it. Then they also can use the same word to express other thing in daily life.

According to Manual Jakarta, most of its readers are the middle and upper class of Jakartans. There are two primary target readers. The first is young adult and professional who need a caffeine to boost the activities and also need a private space in public. The second is the college student who have not used to the lifestyle but want to know more and tend to try the lifestyle of drinking coffee in

the coffee shop. Both of them read the article to find out the information about the coffee shops in Jakarta as the alternative hangout spot besides the mall.

There are two ways to access the Manual Jakarta. First, people who want to find out the information of the recommended coffee shop in Jakarta directly surf to the Manual Jakarta website, [www.manual.co.id](http://www.manual.co.id). The second, people who are familiar with social media prefer to follow Manual Jakarta's account, such as Instagram, then when they find the posting of coffee shop in the timeline, they will click the website link to read more. Kensan (2016) added that the website traffic have increased year by year since 2014.

The process of the feature article production is started by various ways. For the example, first Manual team has a survey in the coffee shop, orders drink and food there, tastes the food, drink, and also the ambience of the place, then last writes the article. Another example is Manual is emailed by the owner of the coffee shops who asks Manual to cover his/her place and then they go there. If the experience there is good and recommended, Manual will cover that place, but if not or does not appropriate with their standard and expectation, Manual will not cover that place. Kensan (2016) added that this is the one of reasons why Manual Jakarta is called independent because all of the feature articles of coffee shop are produced for free, no payment from the owner of the coffee shops, although there are possibilities to be offered the discount and even totally free.

In Jakarta Coffee Manual 2014 there are nine coffee shops in Jakarta which are covered, *Common Grounds*, *127 Café*, *Tanamera*, *Koultoura*, *A Bunch of Caffein Dealers*, *Crematology*, *Headline*, *One Fifteenth* and *Trafique*. Most of

the coffee shops are located in South and Central Jakarta which have the main role in the establishment of coffee culture in 2014. According to Manual Jakarta (Kensan, 2016), the region influences the development of coffee culture. South and Central Jakarta are seen as the essential regions with more educated people who pay attention to coffee culture. In general, people who are aware to coffee culture are people who had lived or worked abroad and most of them live either in South or Central Jakarta. These regions are also business district in Jakarta therefore are appropriate for young adults and professionals who work there.

The feature article is presented with casual style which means there is no formal form in writing. Kensan (2016) added that he does not have a specific structure in writing. The content reflects his experience in drinking coffee in the coffee shops, such as the characteristic and the ambience of place, including the design interior, the quality of food and drink, the service, and the price.

#### **4.2.2.1.1 Tanamera Coffee & Roastery**

Tanamera Coffee & Roastery is the one of coffee shops in Central Jakarta which was covered in 2014. The introduction part of this feature article shows the characteristic of this place. According to Kensan (second interviewing section, June 2, 2016), Indonesia ethical is used to attract the attention of readers. Tanamera is all about Indonesian ambience. All the beans that are used are Indonesian. He believed that it is an important point to be informed to the readers.

“Indonesia is culturally diverse, beautifully united. Our world quality coffee beans just give us another reason to boast.”

In the second paragraph, Kensan introduced the owner of this place due to his appreciation to the owner who realizes that Indonesian beans are potential to

be boosted and served. He added that the readers should know about people who are behind the establishment of the coffee shop.

“Tanamera owner, Dini Aryani Criddle, takes pride in being an Indonesian. .... she pondered why our local beans aren’t being used to its maximum potential here at home.”

Besides the owner, barista also has the main role in the establishment of it. Kensan introduced the barista in the forth paragraph that purposes to let the readers know and appreciate their work in roasting and brewing the qualified coffee.

“.....you’ll notice a poster that reads “Support Indonesian Baristas!”. Tanamera is home to skilled barista Muhammad Aga, first runner up at Indonesia Barista Competition 2014.”

The detail kinds of coffee are explained in the second paragraph which is the common information in the coffee shop feature article. Kensan mentioned the other besides coffee, such as Red Latte, as an alternative choice for the readers who do not drink coffee. He believed that people who are interested in coffee culture not always those who love or addict drinking coffee, but also those who want to enjoy the ambience there in spite of they do not drink coffee (second interviewing section, June 2, 2016).

The addition information is about the service. Based on Kensan’s experience, he found that the barista are friendly and know what the consumers want about coffee. He gave the example, when consumers asked coffee, the barista will ask to the consumers about what they really want, specific taste, such as strong or light, sweet or sour, etc, and then they produced it. Kensan was satisfied of the service, that is why he wrote that the consumers can have interaction to the barista, even learn from them about the coffee.



“Feel free to strike up a casual chat with those behind the counter – you’re likely to learn something new each time.”

In the last paragraph, Kensan stressed again to the Indonesian culture as a part of conclusion. He supported this coffee shop not only just because this coffee shop has an Indonesian ambience, it also serves a good coffee which is produced by the expert barista.

“The minds behind Tanamera are doing Indonesia a great justice by uplifting our local coffee culture.”

#### **4.2.2.1.2 Koultoura Coffee**

Koultoura Coffee is the only one coffee shop in West Jakarta which was covered in 2014. According to Kensan (second interviewing section, June 2, 2016), the interesting elements in this coffee shop are the characteristic and identity which appear in the interior design. A difference of this place is linked to consumers need of the coffee shop which has strong character. He argued that this coffee shop is proposed to everyone, not only for higher class who are common consuming exclusive coffee. This coffee shop is pocket friendly that is proposed for everyone.

“.....Koultoura Coffee appears to be pleasing everyone, that pursuit didn’t water down the café’s image into a bland cup of instant coffee.”

The further characteristic and identity in the interior design is explained in the second paragraph as a supporting details of the introduction part. Based on Kensan’s experience, the huge size four animal pictures hang on the wall attracted his attention at that time. By writing the explanation of it, he wanted that the readers will get the image of the place and be curious to visit this place.

“.....you’ll realise that the charm of this café lies in the personality. The portraits of four cutesy animals were displayed across the wall and personal objects displayed on the shelves and cabinet.....”

In the third paragraph, Kensan wrote his assumption beyond each animal pictures, such as the owl who drinks an Espresso with his serious and cool face. He gave the example first to the readers about philosophy behind that then the rest he let the readers to interpret the picture based on their experience when visiting this coffee shop. He invited the readers to be aware and pay attention more to the place and interior design here.

“Think you’re more like a carefree bohemian rabbit? Then perhaps a glass of Iced Latte suits you best. Or recognise yourself like the knowledgeable and serious owl? Black Coffee coming right up.”

It differs from the previous one which discuss about the coffee, quality, and kinds of food and drink there. According to Kensan (second interviewing section, June 2, 2016), he wanted to show there are many ways to discuss the coffee shop related to the coffee culture. It is not only just a coffee, but the place too.

“.....Koultoura is all about personality in a cup coffee.”

#### **4.2.1.3 Crematology Coffee**

Crematology Coffee is the one of coffee shops in South Jakarta which was covered in 2014. An improvement in the introduction part, to attract the attention of reader, Kensan (second interviewing section, June 2, 2016) explained the meaning behind the of Crematology and added the ambience of it.

“With Crema – a thin layer of foam at the top of a cup of espresso, attached to –ology suffix, it is obvious that this café takes its coffee as a matter of discipline. But, putting the science of coffee aside, Crematology is doubtless a spot where coffee is enjoyed in a combination of Italian and Swedish manner.”

Letting the reader know about the background information of the ambience which comes from the owner of the coffee shops, Sweden. Kensan explained it in the second and third paragraph. He (second interviewing section, June 2, 2016) believed that the ambience of this coffee shop that is usual a clean, simple, woody, and dark inside is influenced by the owner. In addition, for the coffee itself is influenced by Italian manner.

“Owner, Elliot Davernas was particularly struck by the Italians’ artisanal way of treating their coffee with esteem. .... Coffee is served in European size cups as well.”

“The Swedish element unmistakably manifested itself through the interior. Perhaps, it is due to the fact that Davernas hails from Sweden.”

In this feature article, Kensan gave detail explanation the reasons of Sweden and Italian ambience which purposes to lead the readers of a new knowledge. He wanted that the readers become clever in enjoying the coffee culture in Jakarta (second interviewing section, June 2, 2016).

#### **4.2.1.4 One Fifteenth Coffee**

One Fifteenth Coffee is one of the coffee shops which was covered in 2014. Similarly with the previous one, the meaning behind the name of this coffee shop is explained as the introduction part. According to Kensan (second interviewing section, June 2, 2016), the meaning behind the name will give a knowledge to the readers that the measurement of producing coffee between coffee and water is 1/15. He added that this coffee shop is the pioneer of development coffee culture, especially in South Jakarta in 2014.

“Named after the well-known coffee-to-water ratio that yields the ideal cup, One Fifteenth Coffee is a young establishment that is serious about patrons’ coffee experience.”

The head barista of this place is introduced to appreciate him due to his achievement in producing coffee. Besides explaining the coffee and the quality itself, Kensan explained alternative options for those who do not drink coffee, such as mixed fruits and smoothies.

“....non-cafeinated drinks such as mixed fruit juices and smoothies provide alternative options for those who are not so much of a coffee aficionado.”

The last important element is the interior design. According to Kensan (second interviewing section, June 2, 2016), the ambience of this coffee shop is Scandinavian which is woody, strike, clean, bright, and a huge space. Based on his experience, he loves visiting this coffee shop to have a business meeting, writing, and enjoying the light filter coffee for many times.

In writing the feature article, Kensan (2016) believed that there are two main parts to attract readers’ attention. First is the introduction part. It decides the reader to keep reading, it must be interesting. The second is the last paragraph, it should have a strong point that concises as conclusion of all the explanations. The rest is letting the readers to visit the coffee shop or not. He added that there are no forcing readers to visit the coffee shop. He gave a recommendation for those who want to find a good coffee with a good place in Jakarta.

#### **4.2.2 Text Consumption**

In this study, the text consumption is analyzed through in-dept interviewing with the coffee shop consumers. There are 5 correspondents in each

coffee shops, therefore the total of correspondents are 20. Each of correspondents is given the feature article which is appropriate with the coffee shop. For example, 5 consumers in Tanamera Coffee & Roastery are the correspondents of the feature article “Tanamera Coffee & Roastery”. This step is applied to the rest coffee shops.

In-depth interviewing is appropriate to gain the consumers’ experience and then is suited and compared to Manual Jakarta’s experience. There are several correspondents who have already known and read Manual Jakarta.

Based on the interviewing transcriptions, the consumers’ experience are defined into three position, such as dominant-hegemonic, negotiated, and oppositional position. Each position determines the point of view in decoding the message within the feature article.

#### **4.2.2.1 Tanamera Coffee & Roastery**

In this feature article there are 40 opinions based on the interviewing section with the consumers in this coffee shop and also the readers. There are 21 opinions in the dominant position, or about 52.5%. There are 12 opinions in the negotiated position, or about 30.5%. There are 7 opinions in the oppositional position, or about 17.5%.

In terms of Indonesian ambience of this coffee shop description, most of the reader realize it from the options of coffee beans such as Papua Wamena, Toraja Sapan, Flores, and Aceh Gayo and the interior design which there are posters of “Kopi Indonesia” and “Support Indonesian Baristas!”.

Here is one example of the opinions in the dominant position: (Tiffany)

Q : Based on this article does this coffee shop have an Indonesian ambience?

A : Yes, indeed have an Indonesian ambience.

Q : How do you know that?

A : From the display and the names we can know that that's an Indonesian name.

Q : I mean the interior design.

A : Well... from the name itself Indonesian, and there I can read "Kopi Indonesia". [laughing]

Q : Does this coffee shop serve the origin Indonesian coffee as their main menu?

A : Yes it is. Like the beans in this article like Flores, Papua, and we can see at the bar itself

Manual Jakarta encodes that Indonesian coffee beans have strong quality to boost and serve in the coffee shop. Tanamera is a a specialty coffee shop that highlights local beans. The analysed readers' opinions come from the consumer of the coffee shop, Tiffany. The reader takes the meaning full and straight as it is encoded. She agreed with Manual Jakarta about the ambience and the coffee beans that are used in this coffee shop.

Different from Tiffany, there is one opinion regarding to the ambience of the coffee shop in oppositional position.

Here is the opinion in the oppositional position: (Akari)

Q : What do you think about this coffee shop?

A : When I first come in I saw western ambience kind of Europe I think, because my image of Indonesian ambience is more using woods and antique. So this coffee shop have European ambience.

Q : What about the menu, is it all origin from Indonesia?

A : This food menu I just ordered Granola, it is tasty food and I think Indonesian people eat this, and coffee menu is from Indonesia.

Akari did not agree with Manual Jakarta of Indonesian ambience in this coffee shop. She thought that this coffee shop has the Europe ambience which is dominated by wood and antique stuffs. She added that the coffee beans are from Indonesia. She concluded that Tanamera Coffee & Roastery is an Europe coffee shop which serves Indonesian coffee beans as their main ingredient.

In terms of the coffee quality in this coffee shop description, all of the readers agreed with Manual Jakarta that Tanamera serves a high quality coffee which is produced by the expert Barista.

Here is one example of the opinions in the dominant position: (Gin & Adit)

Q : In your opinion, does this coffee shop have a good coffee quality?

A : Of course, I think because of the coffee and then my friend try to recommend the ambience here is good.

Q : Why do you choose this coffee shop?

A : Because this is the famous coffee shop in Jakarta.

Q : How do you know?

A : Because the Tanamera has good barista and has trophy.

Manual Jakarta encodes that Tanamera Coffee & Roastery is home to skilled barista Muhammad Aga, first runner up at Indonesia Barista Competition 2014 which means this coffee shop serves a high quality coffee by showing the achievement of the Barista that they have. Both Gin and Adit agreed to Manual Jakarta about this experience that they enjoyed a cup of good coffee in this coffee shop.

Besides coffee, Manual Jakarta encodes the alternative options for those who do not drink coffee. Most of the readers agreed to Manual Jakarta that they

had ordered another drink besides coffee, such as Red and Green Tea Latte. The readers encoded the alternative options.

Here is the opinion in the dominant position: (Akari)

Q : What do you ordered?

A : This I order Americano, sometimes Cappucino. And the last time I tried Green Tea Latte.

Besides drink, Manual Jakarta encodes this coffee shop serves lights bites & pastries to complement consumers' drink, such as Banana Caramel and Brad Pudding. Manual Jakarta suggests these are great to nibble on while catching up with friends, or getting some work done. Most of the consumers are not interesting to try the dishes.

Here is one of the opinions in the oppositional position: (Tiffany)

Q : Do you order addition dishes such as snack or meal in this coffee shop?

A : Right now? No, maybe next time.

In terms of service that is provided by Barista, Manual Jakarta encodes the Barista are friendly to the consumers and they are allowed to have a chit chat with Barista in gaining the wide knowledge regarding to coffee. The consumers tried to be neutral by giving a clear opinion about the service.

Here is one of the opinions in the negotiated position: (Feye)

Q : Does this coffee shop allow you to have the conversation with the baristas?

A : I haven't really talked to the barista. In this article they said the barista are friendly but they're not friendly. Maybe it is just like a politeness.



Although the percentage of audience position shows that is dominated by the dominant position, relatively the readers tried to be neutral based on their experience drinking coffee in this coffee shop.

Here is one of the opinions in the negotiated position: (Gin)

Q : Does this article represent your experience in drinking coffee here?

A : This article is quite.... [confused] the whole story is matching my experience but just 70%.

A : Maybe you want to add opinion about this article about this article?

Q : This article is close about this coffee shop but I don't take it seriously. This article is quite good.

#### **4.2.2.2 Kouloura Coffee**

In this feature article there are 35 opinions based on the interviewing section with the consumers in this coffee shop and also the readers. There are 5 opinions in the dominant position, or about 14.3%. There are 18 opinions in the negotiated position, or about 51.4%. There are 12 opinions in the oppositional position, or about 34.3%.

In terms of ambience description, most of the readers found the difference and characteristic of this coffee shop. They notice from the interior design. There are several animal pictures that hang on the wall in every corner of this place, in both of 1st and 2nd floor.

Here is one of the opinions in dominant position: (Edwin)

Q : Do you find the differences experience drinking coffee here than in another coffee shop?

A : I think the decoration and the ambience are different. They are nice, many people come here to work and meet someone.

In the contrary, there are 2 opinions in negotiated position. The reader do not find any differences in this coffee shop if it is compared to another coffee shop in Jakarta. The readers tried to be neutral.

Here is one of the opinions in negotiated position: (Rina)

Q : Do you find difference drinking coffee here to other coffee shop?

A : I don't really find the difference to another but I think this place have their own characteristic, maybe like pictures hanging on in the wall and something in cabinet.

Manual Jakarta encodes that Koultoura Coffee has their own characteristic, especially in design interior at that time, in the end 2013. Some readers find the difference and the characteristic and the rest do not find. It is influenced by the year this interviewing section was be held. There is a gap is about 3 years since this feature article was written. Nowadays there are many coffee shops which have their own characteristic, such as the menu, coffee, or interior design which influences the ambience of the coffee shop. Therefore it is possible if there is another perception between the writer and readers.

Manual Jakarta focusses in describing the interior design in this coffee shop. The animal pictures which hang on the wall with the huge size attracted the writer to explain these more. Most of the readers notice these animal picture but they do not care the meaning behind that. After read this festure article, the readers still do not pay attention to the animal pictures.

Here is one of the opinions in oppositional position: (Janice)

Q : Do you realize the animal picture in the wall? Can you get the point?

A : Actually I don't quite understand and I don't care [laughing] because of that maybe everyone wants to come here to take a photo.

Manual Jakarta encodes the philosophy behind every picture. There are four mascots; rabbit, owl, bear, and cat. The philosophy is derived from the writer perspective, such as Ice Latte suits for a carefree bohemian rabbit and Black Coffee suits for the knowledgeable and serious owl. All of the readers tried to be neutral although they do not get a clear point of this part.

Here is one of the opinions in negotiated position: (Shanice)

- Q : Can you guess the meaning behind those pictures?
- A : So... maybe the pictures, every of them have a different characters. The examples like, if you are like this animal, you are similar to these animals.
- Q : Do you find the similarity with those animals?
- A : I guess yes.
- Q : Cool! Which one?
- A : Hmm... Maybe the rabbit.
- Q : Why? Because his look is cool?
- A : [laughing] Yeah!

Besides the interior design, Manual Jakarta encodes a brief explanation of the food which are available here. The food suit for breakfast and even lunch menu. There are 2 opinions in dominant position which agreed to the Manual Jakarta. The rest opinions in oppositional position which did not order food.

Here is one of the opinions in dominant position: (Shanice)

- Q : Oh okay. Do you have your breakfast here?
- A : Hmm no. I often have my lunch here. I've just ordered Crock Madame.
- Q : And how about the taste?
- A : I've tasted it before and it is good.

The readers opinion can be concluded in negotiated position. Manual Jakarta encodes this coffee shop has a strong element in the interior design and

ambience. The readers are neutral in getting the main point in this feature article. Although some of the readers added opinion about explanation more in specialty coffee, not just the cafe concept itself.

Here is one of the opinions in negotiated position: (Edwin)

Q : How about the opinion to this article? Do you have any difficulties?

A : Not really. I might more detail so far. It explains the details about this coffee shop but I agree with the writer about this café, and I just got the main point of the writer about the café, concept, the animals.

#### **4.2.2.3 Crematology Coffee**

In this feature article there are 40 opinions based on the interviewing section with the consumers in this coffee shop and also the readers. There are 15 opinions in the dominant position or about 37.5% There are 15 opinions in the negotiated position or about 37.5%. There are 10 opinions in the oppositional position or about 25%.

In the introduction part, Manual Jakarta encodes the ambience of Crematology coffee which is a combination between Italian and Swedish. After reading this article, most of the readers are doubt about Italian and Swedish elements inside this coffee shop. The readers guess it is just a common coffee shop.

Here are the opinions in oppositional position:

(Ichsan)

Q : In your opinion what do you think about the ambience of this coffee shop?

A : It's like the other coffee shop. I can't find the Italian or Swedish style.

(Mey)

Q : Are you comfortable with this place?

A : I am, but too self-service in here. Maybe it's just like influenced by Sweden and Italian.

The readers do not agree with the Manual Jakarta's message. They have their own perception about the ambience coffee shop which do not have any specific characteristic.

In terms of quality coffee, Manual Jakarta encodes the coffee is esteemed by the Italian's artisanal way. Most of the readers are neutral in decoding that message. They don't really know about the Italian's artisanal but they are like the way coffee is added by the artisanal crema – a thin layer of foam at the top of a cup of espresso. The taste of coffee is the same with the crema art, most of the readers are neutral giving their opinions about the taste of drink that they ordered.

Here is one of the opinions in negotiated position: (Jeriell)

Q : What do you order for this moment?

A : Flavor latte.

Q : How about the quality of the coffee?

A : I enjoy this coffee and this is not too bitter and a lot of cream, not too sweet.

In terms of visitors' pleasure about the coffee shop, Manual Jakarta encodes the Sweden ambience which is dark, woody, and close gap can give the coziness to the visitors. All the readers agree in decoding this message. They can find their private spot without disturbed by the other visitors who sit close to them. Especially on weekend, although this coffee shop is fulfilled by the visitors

and even they have to wait to get their spot, the visitors are still comfortable with this situation.

Here is one of the opinions in dominant position: (Ulil)

Q : How about the interior design here based on the article, do you feel comfortable?

A : My opinion of this..... [confused]. The coffee shop has enough lighting here but I can get my private spot overall is already good in here and futuristic light, unique quotes about coffee and I can enjoy with the Wi-Fi connection also.

#### **4.2.2.4 One Fifteenth Coffee**

In this feature article there are 30 opinions based on the interviewing section with the consumers in this coffee shop and also the readers. There are 14 opinions in the dominant position, or about 46.7% There are 5 opinions in the negotiated position, or about 16.7%. There are 11 opinions in the oppositional position, or about 36.7%.

In the introduction part, Manual Jakarta encodes the philosophy behind the name One Fifteenth (1/15) Coffee that means the measurement of producing coffee between coffee and water is 1/15. All of the readers do not get this point. After read this feature article, the readers have no clear image about One Fifteenth. Most of them guess it is time or just an ordinary coffee shop.

Here is one of the opinions in oppositional position: (Aldo)

Q : What do you think about 1/15?

A : 1/15 is a coffee shop, nothing else.

In terms of the description about coffee, the ambience, and the place, Manual Jakarta encodes the difference this coffee shop, both in coffee quality and

the coffee shop. Most of the readers find the differences in the taste of drink, food, and the ambience of the coffee shop.

Here are the opinions in dominant position:

(Taqiyya)

Q : Do you like the ambience?

A : Yes, it's not too crowded.

Q : Do you find different experience drinking coffee here to other coffee shop?

A : For me the coffee here is different, I guess they have different vanilla syrup. And I like this one.

(Rhinna)

Q : Do you order food here?

A : Yes I order and it's really good. I order sandwich here because I ask for the recommendation here.

Hereafter in terms of language, the readers sometimes found the difficult or unfamiliar words that are used. In the third paragraph, Manual Jakarta encodes the alternative options for those who are not a coffee lover. The word "aficionado" is used to describe someone who are expert in coffee, has a wide knowledge in coffee, and it is more than just a coffee lover. Most of the readers are difficult to understand this word and skipped this part and keep reading until the last part. This difficulty might reduce the main point of the message in this feature article.

Here is one of the opinions in oppositional position: (Oka)

Q : Do you know the meaning of 'aficionado'?

A : What's that? Maybe a coffee stops or coffee lover or drinker? [doubting].

In terms of ambience, Manual Jakarta encodes that One Fifteenth Coffee is a good spot for a place to work, study or simply enjoy a day. It means this coffee shop is comfortable for all people and occasion. Most of the readers love the ambience and the coffee quality here. Then the rest tried to be neutral about this place.

Here is one of the opinion in negotiated position regarding to the ambience: (Satria)

Q : Do you enjoy spending your time here?

A : Yes, the place is cozy but a little bit noisy, perhaps it's because the after office hour.

#### **4.1.3 Sociocultural Practice**

According to Fairclough (1995, p.62), analysis in this dimension pertains to three aspects of the sociocultural context of a communicative event: economic, political (concerning in power and ideology of the media), and cultural.

##### **4.1.3.1 Economy of the Manual Jakarta**

Manual Jakarta claims itself as the independent media. This statement is shown in the website and in the interviewing transcription of the writer Manual Jakarta. It seems possible when they built this media in the end 2013 that there was no attention to this media even the coffee shop that was covered. In the first edition 2014 the economical situation of Manual Jakarta still independent. Daily operation cost of this media was covered by the owner and the co-founder.

The condition has changed in 2015 when the first edition is succesful in attracting the readers' attention. There are some coffee shops in Jakarta have been interested to invite Manual Jakarta to cover their coffee shop. Manual Jakarta



admits the truth of the invitation. If the coffee shop is appropriate with their standard, they will cover it. In contrary, if the coffee shop is not appropriate, they will not cover it.

The income comes from the advertising that Manual Jakarta has offered to the public. The advertising, such as product and event release regarding in lifestyle is attached in Manual Jakarta website and its Instagram account. Although Manual Jakarta disclaims in getting profit from the owner coffee shops that have been covered, it is possible to advertise the coffee shop due to its popularity. Manual Jakarta has been trusted in giving alternative options as hangout spot beside malls in Jakarta.

The other economic condition that is increased is the economic condition of the owner of the coffee shop. The individual small coffee shop has a few access to be publicised in media. The profit of the coffee shop goes along with the popularity of its place. The feature article introduces the coffee shop to the public.

#### **4.1.3.2 Power of the Manual Jakarta**

Manual Jakarta has power in capturing the image of coffee culture in Jakarta. This power is based on the knowledge of the owner and co-founder of Manual Jakarta that had lived and worked in abroad. They have been familiar with coffee culture which puts high attention to the place as the public space.

The term of “coffee culture” is introduced to Jakartans through their feature articles, eventhough Jakartans, especially young people, have been familiar with this kind of behaviour in visiting coffee shop to have social interactions but have not known the term of “coffee culture”.

Manual Jakarta have focussed in covering the competition and establishment of coffee shops in Jakarta because it is viewed as a new business in advertising the coffee shop with the power of story which is based on the truth experience.

#### **4.1.3.3 Situation of Culture in Jakarta**

The lifestyle in visiting the coffee shop to have social interaction have been known and done by Jakartans since a long ago before Manual Jakarta was born. This lifestyle is not a new phenomenon. According to Said (2013, p.3) the coffee shop in urban cities is considered as a cafe for public space. To realise the stress, people tend to visit the coffee shop to communicate, socialize, and look for public space.

The social interactions that mostly are done is socializing, spending the leisure time, working, and studying. Their activities depend on their needs. Mostly the consumers visit the coffee shop for spending the leisure time.

Their need toward the coffee shop and social interactions is influenced by the interest. Although most people have high interest to the place and the ambience, the quality coffee still have been the main element that is needed. These interests which can be found in the coffee shop makes the consumers are comfortable to spend hours doing their own business or social interaction in the coffee shop.

When Manual Jakarta came to the public with its feature article about the individual small coffee shop in Jakarta, the Jakartans who have been familiar with coffee culture or the Jakartans who want to be involved in coffee culture claim the

feature article can be their reference in visiting the coffee shop. The readers are not directly influenced by the article to visit the coffee shop but they have alternative option by reading the article.

The differences activities, interests, and opinion are influenced by the background knowledge, social knowledge, age, and occupation of the reader and consumer as the audience. According to Manual Jakarta, most of its readers are the middle and upper class of Jakartans. There are two primary target readers, young adult and professional and college student. Manual Jakarta have been observed the Jakartans need of public space in the coffee shop as a lifestyle. In fact, the consumers in the coffee shop is dominant by the white collar worker that can be claimed as young adult professional with the range of 20-30 years old.

## CHAPTER V

### CONCLUSION AND RECOMMENDATION

This chapter presents the conclusion of finding this study related to the influence of feature article *Manual Jakarta* on coffee culture in Jakarta.

#### 5.1. Conclusion

After analysing the findings of the study, the writer formulates four conclusions to answer the research questions of the study. First, the existence of *Manual Jakarta* influences the coffee culture in Jakarta. Coffee culture is the ideas, practices, technology, and associations regarding coffee. All the elements of coffee culture are provided by the coffee shop. Previously, the coffee culture in Jakarta have been familiar with European (Italian) Coffee which set up coffeehouses for the working classes as an alternative to the public house (pub) with free alcohol. Starbucks is the one of European Coffee which starts the establishment of modern coffee shop since 2002. In 2012 the coffee culture in Jakarta moved to the individual small coffee shops that have popped up. *Manual Jakarta* has a role in introducing the individual small coffee shops to public, especially Jakartans.

Second, this media has power in publicising and raising the popularity of the new coffee culture which happens in the individual small coffee shop. Therefore the *Manual Jakarta* advertises the individual small coffee shops in Jakarta. The element advertising appears in the conclusion part feature article which has function as a punch line.

Third, *Manual Jakarta* has standard in producing the feature article, such as the location, the ambience, the speciality coffee, and the characteristic of the interior design. The content of feature article contains the experience of writer in drinking coffee in each coffee shop. The writing style in feature article is informal. The language that is used is based on the subjective perspective. The process in each clause is dominated by the relational process which indicate and identify the elements of coffee culture in the coffee shop. The elements of coffee culture that are highlighted in each feature article are the place, ambience, speciality of coffee and the characteristic of each coffee shops.

Fourth, the readers of Jakartan are not directly influenced by reading the feature article of *Manual Jakarta*. The lifestyle of drinking coffee in the coffee shop as the public space which is derived from the Italy have been familiar for Jakartans. The information of the coffee shop is needed by the Jakartan who need the place to gather social interaction. The *Manual Jakarta* website and Instagram account are accessed and followed as the reference to find out the individual small coffee shop in Jakarta. Through the feature article, the Jakartans have alternative option to enjoy the public space besides the coffee shop which is located in the mall. The Jakartans who concern on the quality coffee and the coziness of place prefer to visit the individual small coffee shop.

## **5.2. Recommendation**

Referring to the result of this study, the writer purpose two recommendations for the further study. First, more than one media is needed to

potrait the image of coffee culture in Jakarta. This is subjective to show the seriousness of coffee culture issue in Jakarta. Second, the audience in discursive practice of text consumption should have the same knowledge about the *Manual Jakarta*, such as following up the website and social media account and reading the article continually.

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