ACEHNESE SOCIAL INTERACTION PROCESS IN COFFEE SHOPS

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ABSTRACT

A coffee shop in Acehnese community has phenomenally developed to the phase when the people take it as a form of the center of community. This has reached a phenomenon that can brace a new identity through the congregation of people of various kinds, institutions, social statuses, and even identities, representing multicultural. The objective of this research was to analyze Acehnese social interaction process that takes place in coffee shops. This research used survey method with the customers of coffee shops, which were fixed into purposive sampling. The analysis technique used was coding procedure, comprising open coding, axial coding, and selective coding. The results of the research indicated that those who were involved in the interaction process in coffee shops were men and women, who came to a coffee shop in groups of minimal two, from different social elements and professional backgrounds. Customers have social contacts, physical and non-physical, in coffee shops and in their communications they exchange messages, which could be intricate, covering a variety of issues openly spoken either directly or indirectly among them. It has become a tradition in Acehnese community that people enjoy to drinking coffee in coffee shops, even during office hours many civil servants spend their time here. They come to coffee shops periodically and continuously at certain time, some temporarily, in duration between 30 minutes and 6 hours. Spaces in the social interactions in coffee shops are very close, about 0-50 cm, so the distances can be categorized as intimate and personal, making it possible for sight organs to be intensively involved so that the process of social interactions could take place effectively.

Keywords: Coffee Shops, Social Interactions, Community

INTRODUCTION

Coffee shops have been a referral point that has cultural and historical value in Aceh. As a culture room, coffee shops are part of cultural context that will always undergo disorientation as well as its meaning. So it is necessary that we need to develop more critical understanding in viewing the phenomenon of such room transformation. With the development of socio-culture room like coffee shops in Aceh, it is expected that genuine Acehnese values, which begin to disappear, traditional relationships weaken, including reference of informal leaders, which begins to erode, could be restored through the use of this room. Coffee shops in Aceh could be categorized as local wisdom rooted deep in Acehnese culture, something which could hardly be found, nor could easily be created, in other places beyond Aceh. The existence of coffee shops in Aceh has touched the facets Acehnese value development. The existence of coffee shops in Aceh has touched the facets of the development of Acehnese values; a culture mucilage, which is as yet irreplaceable with any other medium.

The uniqueness of Acehnese coffee shops can at least be seen from the following various aspects: (a) the process of serving coffee by using special sieve made of special cloth, designed in conical shape with open top in which coffee powder is boiled before it is poured into cups or glasses. The process of making coffee is also quite specific, both in the coffee

powder-water composition and in the heating and mixing. The design of coffee making area is also quite specific; the stove and the water heater and the pitcher (or carafe) specially made of aluminum; (b) generally the way coffee is served in an Acehnese coffee shop, especially the process making it, is different from the way coffee is served in coffee shops beyond Aceh. The impression that people have is that when it comes to drinking coffee the place is coffee shop, whereas at home Acehnese families have coffee the way the housewives serve it, which is very different from the way it is served in a coffee shop; (c) the numbers of customers coming to coffee shops are large that at certain times the coffee shops sound very noisily mirthful, nonetheless they seem to be imperturbable lingering their time in the coffee shops; (d) in Acehnese community coffee shops can function as a medium or room or facility where social interactions take place (covering social, cultural, economic and political matters), in contrast to other facility or medium such as village praying house called *meunasah (surau/mushalla)*, mosque, or security operation post, because coffee shops can bridge the varied issues and subcultural elements that have developed.

It is concluded that the coffee shop seems rather unique and specific than the coffee shops in general, found in both the national and international levels. Therefore, the existence of coffee shops social media interaction in the Acehnese people are very interesting to learn.

METHODOLOGY

This research starts began in May 2013 until December 2013, and carried on three coffee shops that are scattered in the city of Banda Aceh. A coffee shop that made the object of research is: Cut Zein coffee shop, coffee shop and a coffee shop Checks Solong Juke. The coffee shop is set as the research object because of several reasons that the business experience, elements of the visitor, and locations in Banda Aceh. Cut Zein is a coffee shop that is managed relatively traditional nuances. Coffee Shops Solong represent a coffee shop that has long operated in Banda Aceh and has spread in several cities in Aceh. Coffee Shops Check Juke represents coffee shops that are new and modern with a relatively crowded the visitors level. All of the coffee shop is a great option for guests who come from outside Aceh.

This study uses descriptive qualitative approach (Descriptive Qualitative Research), In this case the author displays phenomena that exist, then systematically describe the phenomena related to the coffee shop culture in the process of social interaction of the people of Aceh. The samples in this research is non-probability because more dependent on the choice of researchers and research purposes. In other words the main instrument in this study the researchers themselves where the application of the principles of logical and rational researchers were able to verify or support the conclusion of a phenomenon.

The collected data were then analyzed using qualitative descriptive analysis technique is data obtained are collected in full and then compiled systematically.

RESULTS OF THE STUDY

The involvement t of people in social interactions

Coffee shops in Aceh usually begin to be open at 6:00 in the morning and closed at 24:00, there are some coffee shops which are open 24 hours. Coffee shops are visited by many people varied from state officials, artists, community leaders, *shalat* performers or *wirid*, and others. Most people coming to coffee shops in group of minimal two. If there was visitor who came alone, when he was in the coffee shop, usually he would meet friends who had come earlier so that in coffee shops there would be groups of more than one person. It was obvious that those involved in social interactions in coffee shops are men and women who came to the

coffee shops in groups of minimal two, from different social elements and different professional backgrounds.

It is the phenomena of the process of social interactions in coffee shops where all community elements are involved, not limited to certain sex, social or economic status, job or profession, ethnicity or racial.

Social Contacts

One of the requirements for a social interaction to take place is social contact, a relationship between two individuals or groups physically or non-physically. Social contacts that people have in coffee shops include physical and non-physical. Physical contacts include shaking hands, kissing, hugging, patting on shoulders, and jostling shoulders or one another, one group with another. Non-physical contacts are in the forms of greetings, speaking with one another in local language, national and international languages, and in the form of eye contacts. Non-physical contacts in the forms of greetings and waving hands were the most found in coffee shops. Usually those who initiated the greetings were those who were just arriving to those who have been there earlier. Several expressions used in the greetings in coffee shops were in Acehnese "*Assalamu'alaikum, Trep ka trok? Pue haba?*" (*Assalamu'alaikum*, have you been here? long, how are you?), get that, ban trok mantong siatnyoe (fine, we just arrived). Non-Physical contacts in coffee shops customers' social interactions also occur between one customer or one group of customers and other customers, or between customers and the coffee shops' waiters; asking for a match, asking for the newspaper that had been on another table, or asking for chairs when they were found unoccupied, or offering coffee or food to other customers.

Communication

Another requirement in the process of social interaction is that there must be a communication which by a message can get across. Based on how a message gets across in social interactions among coffee shops customers, it was found that there were direct contacts and indirect contacts.

A direct contact occurs when one of the coffee shop customers delivered verbally directly to his friend who was also a customer of the coffee shop. This was obvious in a coffee shop where the customers of the coffee shop speak and communicate with other customers, or with someone outside the coffee shop using mobile phones. The substance of the messages exchanged in coffee shops were very complex and broad and each customer of coffee shops discussed their own problems.

Indirect contact occurs when a coffee shop customer delivered his message to his friend through a mediator, a third party. This third party, however, did not involve in the coffee shop when the message was spoken to him/her. In order to get a message across in the process of social interactions in coffee shops, sometimes, or even often, an individual would trust the message (a piece of information) or something to someone to be delivered to someone else. Even in the past people would use a coffee shop as their address, just like a post office box; that is a coffee shop would be made as a post office box by some coffee shop customers.

Types of Communication

It is really an interesting, coffee shops have turned into a kind of social room that is accessible to everyone from any community level; local, national and international. This social room becomes a place where interactions and communications about all kinds of topics interesting to them are discussed and communicated. Contacts and communications between and among the parties in the coffee shops take place in primary form as well as directly

secondary. A primary communication contact is one taking place between the parties face to face in a coffee shop. Directly secondary communication is one taking place between the parties through a communication means such as a hand phone. Indirectly secondary communication is communication that takes place through a third party and this is rarely found in the process of social interactions in coffee shops. Coffee shop customers also access internet using laptop to seek various kinds of updated information, to communicate distantly and to read all kinds scientific matters. Some of them access internet in coffee shops to communicate with face book, twitter, or busy themselves with games.

Communication Stages

Communication between customers in a coffee shop takes place in stages. First stage is encoding that is the ideas and problems that are communicated. Communication themes develop into different directions; ideas are disclosed communicatively using oral sentences. The result of the study indicated that ideas discussed in coffee shops were very complex and various issues were discussed openly. Most of coffee shops customers raised issues regarding business, politics, culture, economy, arts, or only light chatting. In addition, ideas and issues that became part of the communication process in coffee shops covered various topics such as social life, juvenile delinquency, domestic violence, culture, civil servants' income, security, environment, education, sports, health, and conflicts, dependent upon the information they had.

The expressions of ideas are generally made orally in the forms of sentences or utterance. There were those who used Acehnese, generally they spoke in Indonesian, and there were also some who spoke in English. Coffee shops in Aceh also function as the center for dissemination of information in addition to some other functions. This is because coffee shops function as social room that holds visitors from different social groups with varied social and economic statuses.

The result of the study indicates that the process of understanding about the ideas delivered by the communicator occurs through a so precise interpretation that there would hardly be any misunderstanding between the coffee shop customers about an idea or a suggestion under discussion. There hardly has ever been any pandemonium resulting from misunderstanding between coffee shop customers. All customers look dear and serene to each other, and even when there is a problem that occurs outside coffee shops, they can solve it through the process of social interaction in a coffee shop. For some of those who come to a coffee shop, they do so with the purpose of having comfort in a leisurely and open atmosphere. So whatever is discussed in a coffee shop can basically be understood by everyone involved in the process of a coffee shop interaction. In the process of communication among the customers in coffee shops, the interlocutors are shifting in roles, one time as the initiator and other time as the reactor. This means that a coffee shop customer would become a communicator at one time while others would be communicants, and vice versa at other time or condition.

Distances in social interactions

Generally a coffee shop is an open space so that customers can enter the coffee shop through different entry points. Every coffee shop has the facilities such as tables and chairs. Every table is provided with 4 chairs except the tables beside the wall; each is provided with 3 tables. Each table is 80-100 cm by 10-120 cm in size. Sometimes the tables in a coffee shop are set connected together to form a larger table as requested by the customers. When there is a bigger group of customers, several tables are set together, making the space or distance between the customers less than 10 cm. When the World Cup was on the television,

customers crowded the coffee shop so densely they had to sit close to each other. The distances or spaces between one group and another are a little wide, about 50-75 cm through which the waiters can walk back and forth to serve the customers.

Thus it is obvious that such spaces in coffee shops could develop closeness among customers just 0-50 cm so that they would be able to use their sense organs directly and intensively. The result of the study indicates that the space in the social interactions in coffee shops is 0-45 cm, classifiable as intimate distance, in which it would be possible for the body sense organs to have intensive contacts, such as eye contacts, as commonly found in public places and facilities. Thus it is clear that the distances in social interactions among customers in coffee shops could be categorized as close, only about between 0 and 50 cm. This distance is separated by table or chair, in such a reach it can be inferred that social interaction process could take place effectively and efficiently.

Time Dimension

Viewed from time dimension, the length of time customers spend on their interactions between one another in coffee shops also widely varied. The result of the study indicates that there were coffee shop customers who come to the coffee shop at certain time and there are also those who come temporarily. The result of the observation in this study indicates that in term of the time of their visits, coffee shop customers could be grouped as follows:

Group *jéb ie beungöh* (morning coffee) that is Acehnese people who came to the coffee shops in the morning after they performed *shalat shubuh* about 06:00 through 08:00.

Group *jéb ie sirap poh sikurueng* (snacks at 09:00) that is the group visitors/customers who came to the coffee shops at about 09:00 up to 11:00 in the morning.

Noon time group; those who came to the coffee shops at about 10:00 up to 14:00. They were generally those came to the coffee shops temporarily and accidently.

Group *jéb ie sirap poh lhèe* (snacks at 15:00) that is the group of customers who came to the coffee shops between 15:00 and 17:00.

Night group; between 19:00 and 06:00 in the morning.

While the length of time visitors are in a coffee shop is also very diverse, ranging from a matter of minutes to hours. The result of the study indicates that the length of the customers' stay in the coffee shops was between 30 minutes and 6 hours. It was obvious that there was no time limit in the process of social interactions in the coffee shops. Every community or group of people had their own meaning in term of time of the interaction that one had with others or with other group of people.

The coffee shop phenomenon has developed in such a way in Acehnese community that it has become a center of various communities, where members of dawn prayer congregation, businessmen and contractors, students groups, the adolescent, and other communities get together. In this way, whether realized or not, coffee shops in Aceh have arrived into an epitome that could foster a new identity through the meetings of various types of people, institutions, social status, and could even lead to the formation of a multicultural identity.

Effect or Feed Back

The effect of a communication is a change expected to take place in the communicant after receiving the message from the communicator. The idea or message put across can be in the forms of information, instruction, and feeling. The customers who interact in coffee shops undergo considerable change in themselves as individuals or as an organization. Feedback emerged from the communication process as stated above represent the value of success of

the communication between the communicator and the communicant. Feedback is the only element that can be made as indicator of success or failure of the communication that has taken place.

Knowing the feedback expressed by the communicant (in this regard the coffee shops customers), so as communicator (the waiter of the coffee shop) can or cannot directly get the purpose of the message. Therefore the feedback to the communication between the customers and the waiters can be in the form of positive or negative response. Negative response is indicated by whatever reaction the listeners (coffee shop waiters) make, by asking the customers again about the thing being communicated till the body movements of the waiters are specifically obvious. If a communication could set the participants in face to face position, the most fundamental feedback is eyes contact. Eyes that focus on the communicator indicate that the communicant is attentive to him.

DISCUSSION

The existence of coffee shops is unseparable from Acehnese people, as coffee shops have become a tradition in Aceh; a place to get together, to meet and to communicate all kinds of discourse topics. For Acehnese visiting coffee shops has become an unseparable part of their daily activities. While enjoying coffee, they socialize and develop relationships among themselves through communicating a variety of issues in their lives either directly or indirectly. Being heartened by the effort to meet the various needs for living and information, the coffee shop customers become inclined to doing interactions and interrelationships according to the symbols understandable and recognizable for coffee shop visitors, that is the language. Therefore the ability to articulate information or message by using language is considered very important and could determine the success of a communication, either directly or indirectly.

Acehnese people adopted the culture of tolerance towards various matters including that which renders other people their rights and respect. It was further explained, in addition to having tolerance in linguistic aspect, Acehnese people have also rendered tolerance to women by positioning them in their womanhood. Acehnese culture has widely rendered tolerance to all people who did not understand Acehnese culture and has rendered tolerance to women by raising their dignity and rights to be equal to men. Tolerance culture, respect toward the rights of women and toward foreigners have been the characteristics of Acehnese culture, which has been crystallized since unfathomable time in the past.

The process of social interaction in coffee shops, which has been going on for a long time and distant from any possibility for skirmishes has now been a reality. The design of coffee shops is as such that nobody would hesitate to enter the coffee shops. The customers can even freely arrange the chairs and tables in accordance with the customers' need. This will make it possible for contacts and communications to happen among the customers in the coffee shops within an intimate distance of about 0 – 45 cm. Such reach of social interaction will enable the message and information to be delivered through using clear sentences orally. The function of human sense organs will maximally work within such close distance in the process of social interaction so that the messages being communicated can be easily understood according to everyone's experience.

Social interaction is subject to certain rule, and this rule can be seen through the dimension of room and the dimension of time. In sociological research, there are several rules regarding social interaction, which are different from the factors that influence the interaction. There were three kinds of rules in social interaction, namely rules about room, time, and body

movements. Rules about room is that the distance in social situation people tend to use four kinds of distances; intimate distance, personal distance, social distance, and public distance.

When using coffee shops, genuinely the people should create distance or room toward individuals in their surroundings. On the one hand people want a private situation or want privacy, while on the other hand they need interactions with other individuals. Based on this tendency experts have divided rooms into two groups: (1) sociofugal room group that is the group that tends to separate individuals in it to create private situation; and (2) sociopetal room group that is the room tends to unite individuals in it to create social interaction. Thus it can be inferred that a coffee shop as social interaction room of Acehnese people is included in sociopetal room group.

From the result of field observation it was revealed that coffee shops in Aceh are never without customers even though it was during working or office hours; 06:00 through 14:00, even up to late afternoon and up to midnight. Actually there is no fixed and consistent time limit for a customer to be in a coffee shop. However, viewed from the fact that there are so many coffee shops and the operating time of the coffee shops up to 24 hours, it indicates that there is a phenomenon the coffee shop customers are able to sit for such a long time drinking coffee while chatting with other customers. It is this that is considered as something negative, as a laziness culture that has developed in Acehnese community. Social crisis that has been going for more than 10 in Acehnese community has formed attitudes and behavior of every Acehnese community institution; among them are: "the frequent priority and pursuit of prestige, resulting in the loss of self-identity as Acehnese, and lowness of self-discipline, especially in their day-to-day life. Acehnese people frequently spend hours of time on drinking in coffee shop till they even forget their work and children and wife at home.

Several experts presumed, drinking coffee tradition had been rooted in the life of Acehnese people. In the past, coffee shops were mostly built within the vicinity of mosques, and they became the places that produced a participating cultural system and Islamic climate in the life of Acehnese community. Coffee shops were regarded as part in the creation of Islamic civilization condition in Aceh. When the call to pray was made at the mosque, the manager of the coffee shops would close their shops and the coffee shop customers scuttled to the mosque. When the time for 'religious course' came, they would deliberately leave the coffee shop for religious courses to study religious sciences and general knowledge. In addition, when there occurred problems, the problems would be discussed in coffee shops in the manner of respecting all ethics and traditional wisdoms, and only later were the cases taken to the mosque if the earlier process met a deadlock. Nowadays, coffee shop spirit has been more developed with the availability of various facilities such as free internet access, wide screen TV, and even ATM (Automatic Teller Machine) situated right in a coffee shop. So far as Acehnese culture is concerned, coffee shops have been the places where small and big matters are initiated, and at the same time functioned as places where decisions are made, which later are taken to the village mosques, district mosques or district offices to be officially ratified. Coffee shops in Aceh have become an important place in determining social, economic and political changes, or alike.

Coffee shop culture has become an institution that also determine how Acehnese values felt as being groped by many agents, on social side, political and economic interests. Coffee shops could be seen as cultural adhesive, viewed as able to save guard interactions in Acehnese identity leading to finding an order irreplaceable with any other identity. This is a coffee shop culture that has become peaceful political rooms where interesting political views and practices are articulated; despite in some places local political conflicts got heating, for an example, they could be resolved through the cultural roles like the coffee shop. Night

entertainments are factually less in Aceh Province, coffee shops thus turn to be a meeting arena for friends, business partners and even for family members to get together. This condition has become an encouraging force for the Acehnese people to make coffee shops as rooms where social interactions take place. It is in this coffee shop, obviously, that initial ideas emerge, which further develop into something meaningful for the coffee shop customers themselves (feed back).

Technological development makes interaction (relation) not only limited to the customers in coffee shops, but interactions with other people have become easier even though they are far off in distances of thousands of kilometers and in different time zones. Social media is one of technological developments that has contributed greatly in providing facility for human beings to communicate and socialize. This accords to the initial objective why social media were created, that is to enable human-beings to communicate and to interact one another in the entire world; to seek for new friends, one's spouse, to do business, and even to engage in politics.

Social media are now largely provided free in coffee shops in Aceh. So whatever are positive effect of social media on social relation and interaction? There are several, among them are: (a) easy to interact with many people; (b) expanding friendship; (c) distance and time are no longer a problem; (d) easier in expressing oneself. However, it also proves that social media do not always bring about good effects in social relation. There are several negative effects such as: (a) distancing people who are already close in real world; (b) prone to being influenced by the negative attitude of other person; and (c) privacy problem.

Communication facilities have eased us to communicate through social networks. These include audio electronic media like telephone, and visual like Facebook, Twitter, and those that combine the two, audio and visual, like Skype, Voice, and iChat. All of these are among the choices that ease the coffee shop customers to interact and to greet one another. Internet portal functions as a facility to provide and to access needed information for a variety of managerial and functional activities. From the above explanation, it is obvious that communication that takes place in coffee shops is almost the same as contact. However, contact itself does not as yet mean communication. Communication requires that there be understanding of meaning about the message and mutual objectives between each of coffee shop customers. In communication there are four elements; sender or communicator, receiver or communicant, message or information, and feedback or reaction on the message received.

That communication order arranged in coffee shop structure will become relaxed and so strategic that cultural handicaps become dissolved (egalitarianism). All forms of negotiations, conflict resolutions, business transactions, including even consolidations of political parties could be solved in the culture rooms of coffee shops. These kinds of matters can be relatively conducted not only in formal rooms, but also in coffee shop rooms as an informal frame that will turn to be a new asset toward developing local wisdoms which are important for Acehnese people's life.

CONCLUSION

The involvement of people, male and female, in the processes of social interactions in coffee shops shows that those who come to coffee shops are in groups of minimal two persons and from various community elements and from various professional backgrounds. The customers develop social contacts in coffee shops, physically and non-physically. There are communications to express a variety of messages, some so complex, and a variety of issues are discussed openly through direct or indirect contacts of the customers. Contacts and

communications among the customers in the coffee shops take place primarily and directly secondary, and in phases using verbal language, body language, or symbols.

There are coffee shop customers who come to the coffee shops periodically and continuously at a certain time and those who come temporarily. The length of their interactions in the coffee shops is between 30 minutes and 6 hours. The spaces in social interactions in coffee shops are close between 0 and 50 cm; therefore can be categorized as intimate distance and personal distance, which enable the sense organs to directly and intensively involve so that the processes of social interactions can take place effectively.

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