

## **What Does a Café Boom in Urban Indonesia Bring About to Coffee-producing Areas? Case Studies from South Sulawesi**

About the Panel

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The panel explores the recent café boom that has been spreading in urban Indonesia and the changes and initiatives that have begun to appear in actors of coffee supply chains in response to this boom. Of particular focus are the small- to medium-sized cafés (coffee bars) that have begun to appear in major cities over the past decade. Many of these cafés purchase green coffee beans either directly or indirectly from coffee-producing areas, roast them, and serve them in various forms, including espresso, manual brew/V60, French Press, etc., brewed by baristas. These cafés, which show similar characteristics of the “specialty coffee” and “third wave coffee” movement originating in the West, were depicted in the popular Indonesian film “Filosofi Kopi (Philosophy of Coffee)” released in 2015 and spread rapidly via the internet and SNS, as a part of the urban middle-class lifestyle in Indonesia. The questions we want to discuss in the panel are 1) what kind of social change we can observe both in urban and rural Indonesia with coffee as the axis, 2) whether this café boom would lead to the creation of more equitable and sustainable coffee supply chains in which farmers take more initiatives.

Nurhady Sirimorok examines the development and recent changes of coffee-drinking places (warkop, kedai kopi, café, etc.) in the City of Makassar and argues that the boom was initiated by young actors, stimulated the rise of Arabica coffee demand, and developed a “relationship coffee” phenomenon across the province, in old and new coffee areas.

What happened in the coffee-producing areas? Agnes Rampisela and Oktaviani Nelsi examine the situation in Toraja, Sulawesi. As one of the best arabica coffee-producing areas, coffee beans from Toraja have gained an international reputation and have been exported by major coffee companies. The recent café boom has diversified the supply chain actors. More of the younger generations are getting involved, and some have started to build closer relationships directly with farmers. Coffee demands are high, yet the decline of coffee production, the rejuvenation of coffee trees, and the lack of young farm successors are still common challenges in Toraja.

Social media has played an essential role in these changes. Genta Kuno and Motoko Shimagami attempt a quantitative analysis of the trends using the data from “Twitter” tweeted in Bahasa Indonesia related to this café boom covering approximately the last 10 years and discuss how it is relevant to the above-mentioned field findings.

## The Rise of a New Coffee Culture: A Case Study of Makassar

Nurhady Sirimorok  
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This study focuses on the development of coffee-drinking establishments in the City of Makassar, South Sulawesi, Indonesia. Applying qualitative methods comprised of participant observations, in-depth interviews, and literature reviews, we found the growing numbers and types of coffee-drinking places in Makassar, namely *warung kopi* or *warkop* (coffee shop), *kedai kopi* (coffee bar), and *kafe* (café). Each of these types flourishes in different phases of the city's socio-economic, political and technological development. The traditional *warkop* was established in Makassar as far back as the early 20<sup>th</sup> century, serving Hainanese style coffee (a.k.a “Nanyang coffee”), using simple tools such as a large pot and longer cloth filter (“coffee sock”), mainly built near marketplaces and harbors to serve petty traders and casual workers, and male dominated. *Warkop* grew significantly after the fall of Soeharto in the early 2000s, propelled by the ensuing freedom of speech movement and the beginning of sub-national direct elections. Meanwhile, *kafes* which traditionally were limited to the city's middle-class consumers, and *kedai kopi*, experienced booming in the 2010s due to a combination of several factors. The first of these was the establishment of *Asosiasi Kopi Spesial Indonesia* (AKSI) in 2007, an organization that introduced nationally the knowledge and practices around coffee bars with the distinct need of high quality, and dominantly arabica, ‘specialty’ coffee beans. Second, the proliferation of social media and the associated technological infrastructures and facilities toward the end of the 2000s. These ensured the rapid dissemination of popular culture products, showing the specialty coffee related practices and knowledge. Third, the direction of the city's development, with residence housing becoming smaller and getting further away from the main roads, as well as growing traffic jams, which demand the residents arrange gatherings and work out of houses and offices, into more accessible and convenient coffee places, i.e. the ‘third place’.

Specifically, the booming of coffee bars in Makassar is mainly spearheaded by young actors who are involved in and propagate bean production, processing, and serving, as well as being dominant consumers. This youth involvement, both male and female, practically created a new coffee-drinking culture, largely due to the fact that new knowledge and practices around specialty coffee are more attractive to them. The boom also represents a new aspiration of the local youths across the province to introduce and leverage their respective local specialty coffee. In effect, it stimulates a dramatic rise of arabica coffee demand, giving rise to new coffee sources and actors in rural areas in South Sulawesi as well as new market channels. Finally, as the boom needs to ensure a high-quality coffee bean supply from local producers, the new coffee actors also begin to advance a ‘relationship coffee’ phenomenon across the province.

**Keywords:** Cafe, coffee shop, coffee bar, specialty coffee, coffee boom

## **How Café Boom in Urban Indonesia Affected the Rural Coffee Growing Areas? A Case of Toraja**

Agnes Rampisela (Universitas Hasanuddin) and  
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Toraja, now divided into Toraja Utara Regency and Tana Toraja Regency, is one of the major coffee-producing areas in Sulawesi. According to historians, coffee entered Toraja in the 16th century. Furthermore, during the Dutch colonial era, coffee was exported to the international market. In 1976 a joint venture company with Japan was established.

Until around the beginning of the 2000s, the largest coffee intake came from exporters who had plantations in Toraja. Therefore, post-harvest coffee practices by the majority follow the standards set by the main buyers. As specialty or premium coffee has become more popular over the past decade, coffee buyers have become more diverse, starting from exporting companies, cooperatives, and roasteries. The type of coffee originally known as Kalosi Celebes later became Toraja coffee, developing more location-specific variations, for example, Pedamaran, which came from the Toarco plantation and Rantekarua of Sulotco plantation. Others include Pulu-pulu, Sapan, Uma, Perindingan, Awan, etc.

The development of the coffee supply after the recent café boom has had an impact on a household and/or village scale. The major changes are characterized by 1) purchasing coffee in cherry form from farmers, 2) modifying the fermentation process which has resulted in the presence of coffee processors, 3) precise roasting levels, 4) initiating a garden model with the aim of increasing quantity and quality that meets global standards.

Unfortunately, the condition of coffee farmers' land is still moving in contrast to the phenomenon of the coffee boom in urban areas. Many coffee fields are abandoned. As many as 51.85% of farmers said that 2020 marked the beginning of reduced coffee yields. Declining coffee productivity is a common issue currently in Toraja. This phenomenon is actually triggered by climate change which shows that not only are the dry months affecting flowering, but also local conditions such as old coffee trees and the absence of generational transfer are the causes of low production in 2020-2022.

What's next for Toraja coffee? Hope still remains with the increasingly close relationship between farmers and roasteries, and the increasing variety of export destinations, as well as the increase in domestic buyers at the national level. It is hoped that the return of important actors to Toraja will still be able to leverage the potential of Toraja coffee to its maximum point.

## Archipelagic (Dis)similarities in the Temporality of *Warkop* Talks: An Analysis of Geo-tagged Tweets

Genta Kuno (Kyoto University) and  
Motoko Shimagami (Ehime University)

*Warkop* stands for *warung kopi* and is one of the most familiar terms for coffee shops or coffee drinking places in modern Indonesian. Coffee shops have become prevalent 'third places' in numerous cultures and societies. As such, people talking in and about warkop in the spatio-temporality between home and work has become a common sight across the country. Given that coffee-drinking culture and economics vary regionally, people's behavior in talking about warkop may show similar variations across the archipelago's geographies and cultures. Meanwhile, the diversification of urban coffee culture has been driven by young entrepreneurs who cultivate the digitalized mode of production and consumption of coffee drinking places. This might have further diversified the discursive trait of warkop, which has traditionally been associated with informality, masculinity, and local-level social ties. In this presentation, we analyze geo-tagged tweets (N=284163) extracted based on the keyword "warkop", covering approximately the last 10 years. Focusing on temporal factors, we aim to illustrate the variations in the temporality of warkop-associated posts that are coupled with regional variations in urbanization patterns and coffee consumption culture.

We found that Twitter (or X) users are likely to talk about warkop during the productive hours and holidays. In places such as Sulawesi, which yielded tweets at similar levels to more urbanized regions, a high concentration of tweets was found during productive weekday hours. The proportion of warkop-tweets posted on Jumat prayer-time generally inverses the Muslim dominance in the demographic composition, with several provinces in Sumatra and Kalimantan showing surprisingly higher proportions. Meanwhile, variations in frequencies of tweets during months around the wet season were found between years and regions. This may highlight the spatial (region) and temporal (year) constraints that differentiate how much popular discursive associations of rainy ambience and coffee drinking influence warkop-related conversational behavior on social media. In general, our analysis shows that warkop-associated conversations among Indonesian Twitter users occur at the temporality of holidays after noon (before rush hour). The deviations from this general pattern may highlight the disruptions in the regional coffee-drinking culture caused by the contemporary wave of coffee retailing.

**Keywords:** Warkop, Temporality, Regional Variations