

Coffee Culture and Heritage: (Demystifying the Heritage Value of Coffee Shops inside Historical Buildings in Jakarta and Bandung)

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Abstract

Keywords:

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culture, coffee shop,
heritage, value*

Coffee culture has existed in Indonesia for ages and has a long history. Its existence is indicated by coffee shops in various regions and areas in Indonesia, e.g., in heritage buildings or areas. This research aims to analyze coffee culture in historical coffee shops and coffee shops built in heritage buildings, followed by finding the benefit and impact of heritage value on their coffee culture. This research was done on two coffee shops in Jakarta (Kopi Es Tak Kie and Starbucks Filateli) and another two in Bandung (Warung Kopi Purnama and Starbuck Asia Afrika). Observation, literature study, and in-depth interviews with visitors, employees, and employers were conducted to gather the required information and data. This research shows that heritage values increase the attractiveness and value of the coffee shops mentioned, even though their way of interpreting and upholding them is different. The family-owned coffee shops uphold their heritage values by highlighting the shops' history, while the chain coffee shops uphold theirs by taking advantage of the historical buildings or areas as the main component of their identities.

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1. INTRODUCTION

The habit of drinking coffee has been present in Indonesian culture since a long time ago, boasting a long history, ranging from its functionality and versatility as a medicine to the charming beverage that is cherished by coffee connoisseurs. The relationship between coffee and human culture is remarkably acknowledged globally, and the term cafe, which originates from the Italian word Caffé (coffee), becomes the phrase for public spaces serving coffee that are labeled as 'coffee houses.' Coffee houses have been a favorite spot for coffee drinkers to gather, exchange ideas, initiate conversations, and share knowledge - all happening while enjoying a cup of coffee. Such alluring and intimate experiences are now a trend worldwide. The evolution of coffee houses across the globe indicates the tremendous impact coffee has contributed to human culture (Spence & Carvalho, 2020; Kleidas & Jolliffe, 2010).

Coffee plays a significant role in society since several cultural aspects knitted tightly concerning social life, thus elevating its value that retains a symbolic content. Some societies put coffee as their cultural identity (Putra & Ekomadyo, 2015). Based on its cultural perspective, coffee may strengthen one's identity, express specific values, and increase interpersonal bonds. For instance, the fulfillment of this meaning and culture is establishing a coffee shop, which was previously identified with facilities for eating, drinking, and gathering, has been transformed to accommodate self-actualization and socialization of urban communities (Dhillon et al., 2019). One study proves that currently, coffee shops are now indirectly considered a place for someone to achieve ascertained satisfaction and pride since they are affiliated with the 'up-to-date lifestyle' (Joelita in Dhillon et al., 2019). The millennial generation also chooses coffeeshops to consume following their lifestyle (Susanto et al., 2020).

Moreover, coffeeshops enable their users to seek comfort in finishing errands and arrange formal and informal meet-ups with colleagues. Like Bandung, some cities contain many coffee shops as gathering places for several communities (Ekomadyo, 2019b). It seems understandable that dropping by at a coffee shop becomes a necessity and how society demands such a place to socialize comfortably over a cup of coffee. In other words, coffee shops in this modern era play a secondary role in networking.

Interestingly, modern coffee shops' widespread concept does not lose the charm and appeal of old historical coffee shops' built-in heritage buildings. Plenty of them is still in business with numerous consumers ranging from regular coffee lovers to tourists. This phenomenon might be triggered by immense architectural knowledge within the old buildings in Bandung and Jakarta built during the Dutch colonization era. It is evident that these buildings need to be preserved as cultural heritage; therefore, adaptive approaches in occupying heritage buildings such as transforming them into coffee shops or cafes are preferable to revive such infrastructure. Establishing cafes inside heritage buildings provides a unique ambiance, increasing the particular value rare to be found in any other coffee shop.

Based on these findings, coffee shops that benefit from heritage buildings have irreplaceable potential value indeed. This study aims to analyze coffee culture characteristics existing in coffee shops that are situated in heritage buildings. A detailed, in-depth study will be carried out to identify the benefits and influences of heritage value on coffee and coffee shops enterprises. This study's results are expected to present the considerations in building coffee shops inside heritage structures and essential supplementary knowledge for readers in appreciating buildings that possess historical importance.

2. LITERATURE STUDIES

Coffee Culture

Coffee is a substance that has cultural aspects behind it and is closely related to social activities while maintaining a symbolic connotation. Culture is defined as "everything that people think, have, and do as members of a society" (Ferraro in Tucker, 2011). Through culture, consuming coffee can strengthen one's identity, express values, and encourage social relationships. As a companion for various food and drinks, coffee is quickly adapted to various cultural contexts. Coffee can be combined well with various flavors and additives that its taste fits adequately with any dish or even develops the former's taste (Coffee Statistics Online in Tucker, 2011). Therefore, it can be concluded that coffee culture refers to the idea, practice, technology, meaning, and association related to coffee. Coffee culture can unite various actions, beliefs, and knowledge. Coffee is also meaningful to its lovers due to

Coffee Culture and Heritage:

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Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

several reasons: (1) attachment or liking that people develop towards ways to serve and prepare coffee, (2) place or context where people enjoy coffee, and (3) feelings or ideas that relate to coffee (Tucker, 2011).

When all social classes can enjoy coffee, sipping coffee becomes closely related to casual hangouts and rich discussions despite the lower class's compromised quality. One study implies that Indonesian coffee stalls, also known as *warkop*, have been a place that succeeds in establishing communication between people from different social classes (Farokhah & Wardhana, 2017). A wide variation of topics ranging from politics or economics to personal talks about families can occur within these stalls over a coffee served in the traditional way called *tubruk*, a favorite among the Javanese. Another study proves that deep conversations over coffee are commonly found in two observed coffee shops (Rahma et al., 2019). This evidence proves that the practice of hanging out or *kongko* over a cup of coffee has been a lifestyle inherited among generations, thus creating a particular pattern of Indonesian coffee consumption. To put it into a more straightforward sentence, Indonesian has developed a distinctive coffee culture.

Café, Coffee House, and Coffee Shop

According to WordNet (in Chadios, 2005), a coffee shop is a small restaurant that sells drinks and snacks, usually referring to the same building as a cafe, a coffee house, and a coffee bar. Today, the term coffee shop is often misused, but there are two main elements that we can use to distinguish a coffee shop from other types of restaurants. First, a coffee shop mainly serves coffee; people can sit there for hours at the price of a cup of coffee. It is nearly impossible for this to happen in a restaurant or bar where the consumer must order again. Second, the coffee shop operates from morning to evening and simultaneously; In contrast to restaurants, coffee shops do not have peak hours during lunch or dinner hours (Chadios, 2005).

Historically, coffee houses provide places for social interaction, conversation, and political debate (Pendergrast in Waxman, 2006). They also serve as spots where people can gather, speak freely, and mingle with others from their communities (Oldenburg in Waxman, 2006). According to Gangwani et al. (2020), this can explain coffee houses' appeal from the food or beverage served to the comfort and other social elements provided to complement the experience.

According to one research, 11 factors play a role in motivating someone to visit a cafe, obtained from 85 respondents (Farasa & Kusuma, 2015). The four categories with the highest occurrences include interacting with friends, eating and drinking, studying, and refreshing. Social activities, such as chatting and hanging out, are the most prevalent factors. This factor unquestionably proves that a cafe is an extraordinary place that influences the surrounding community's social life. The next factor is eating and drinking, which is the cafe's primary function: to provide a dish that visitors can consume. Another factor is the need for learning space, usually sought after by students who need a unique study environment. Finally, providing a sort of invigorating sensation to the visitors means offering a creative atmosphere that might release daily stress and clear up minds.

According to Kotler (in Spence & Carvalho, 2020), one of the most prominent factors of coffee shops as a whole product is where the coffee was bought and consumed. In several cases, the atmosphere is even more influential than the product itself. Russell (2012) stated that consumers choose coffee shops whose environment they enjoy; architecture and

landscape helped forming this environment. Coffee shop owners should not ignore these two things. Building architecture and landscape can have negative impacts on potential consumers. Russell also mentioned that owners believed that the built environment design influences their business' success. In their study, Effendy et al. (2019) also concluded that the better the shop ambiance, the higher is the consumers' satisfaction.

Heritage Building and Area

From an architectural point of view, a heritage building can be defined as a building with high value in terms of historical, art, and technological point of view. UNESCO World Heritage Centre, in a conference held in Paris on October 17th until November 21th 1972, define the cultural heritage in their first article:

For the purposes of this Convention, the following shall be considered as "cultural heritage":
monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

According to Van der Aa (in Ginzarly & Teller, 2018), heritage values can be described through four-question words and one adjective, 'what' (related to building typology), 'who' (related to the building manager or stakeholder), 'where' (related to the heritage scale - national or international heritage), 'when' (related to the heritage authenticity), and the heritage uniqueness. According to Ginzarly and Teller (2018), preserving and upholding these heritage values is essential to increase the building's recreational appeal.

Nowadays, historic buildings tend to be used as tourist objects. Based on the analysis and surveys conducted by Gewirtzman, (2017) on 40 historical buildings spread across several countries, more than 30% of these buildings were converted into museums to reuse the buildings. The cultural center is in second place, with about 17% of the 40 buildings.

Albeit the standard practices of converting historical buildings into museums, many tried to convert these buildings into 'third place' that could be used informally. Claudia et al., (2018) proved that heritage buildings could accommodate a 'third place' function within its structure.

The Impact of Heritage Value in Coffee Culture

In Indonesia, the culture of drinking coffee while hanging out has a certain appeal and can be a tourism asset. Jollffie (2010) coffee tourism is an activity related to coffee consumption, historical, and cultural aspects. By considering the history of coffee culture in Indonesia, which is closely related to the Dutch colonial period, Indonesia's coffee culture may serve as a unique tourism experience.

Martin and Sakai (in Spence & Carvalho, 2020) stated that the branding factor also affects people's perception of coffee. Coffee shops built in heritage buildings may take advantage of the historical brand to promote their shops by making the historical value a central component of their identity.

Coffee Culture and Heritage:

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Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

3. METHODS

The research was conducted in four locations and two different cities: Kopi Es Tak Kie and Starbucks Filateli in Jakarta, Purnama Coffee Shop and Starbucks Asia Afrika in Bandung. These coffee shops were selected to represent coffee shops benefiting from heritage buildings with two contrasting entrepreneurship concepts: old-school and modern. The descriptive qualitative method is used by conducting in-depth interviews with consumers and coffee shop workers to gather ample information. These approaches were utilized to determine goals, planned approach methods, and gather information from various sources, including literature studies and observation.

4. RESULTS AND DISCUSSION

Kopi Es Tak Kie, Jakarta

Kopi Es Tak Kie was established by a Chinese immigrant called Liong Kwie Tjong in 1927. The name 'Tak Kie' is derived from the word 'tak,' which means a wise, simple, and modest person, while 'kie' means easy to remember. At first, this coffee shop was just a cart stall in the Petak Sembilan area, but in 1930, it had a permanent building at Gang Gloria, Glodok, West Jakarta. This shop opens from 6.30 to 13.00, so other than being a place to enjoy coffee; this coffee shop is often visited for breakfast. This coffee shop is considered legendary because it is almost 100 years old and has an authentic ambiance and coffee. Now, Kopi Es Tak Kie is fully managed by Latif, its third-generation owner, who also oversees this shop from the cashier.



Figure 1. The atmosphere of Kopi Es Tak Kie Coffee Shop in Glodok.

Today, Kopi Es Tak Kie still maintains its initial building appearance. Latif admitted there were no major renovations to this shop to preserve the identity and character formed since it was first founded. The coffee shop has only undergone minor renovations, such as fitting ceramics to the walls' underside and adding the floor's elevation to avoid flooding. The furniture installed, such as old Chinatown-styled dining tables and chairs, have never been replaced. Besides, natural ventilation is still optimized in the whole dining area. Latif admitted that the air conditioner was not installed so that the smoking-while-drinking habit commonly found in their customers did not perish. Although visitors are allowed to smoke indoors, the smoke does not bother other visitors because of the excellent ventilation system.

Outstanding reputation makes this coffee shop flocked with diverse customers, ranging from Chinese locals to tourists from other cities. This reputation was built primarily because of its high-quality Lampung and Padang robusta coffee beans used in their coffee. One of its renowned beverages, the 'Es Kopi Susu' (iced cafe latte), is so popular that it is

typically sold out at 10 AM every morning. Nevertheless, Latif admitted that the coffee quality has declined in the last few decades due to the coffee bean vendor's endeavor to increase their profit by selling less filtered coffee beans at the same price. Despite this issue, it does not affect its reputation, and the shop is always crowded with consumers.



Figure 2. Gang Gloria is the only accessible path to the Kopi Es Tak Kie Coffee Shop.

To access this shop, visitors need to enter Gang Gloria, which is packed with Petak Sembilan Market merchants that nearly conceal Kopi Es Tak Kie's facade. Even though this shop is hard to spot, many people visit this shop to satisfy their curiosity. Al and Yoan, who were first-timer visitors of this shop, admitted that they came by this shop to savor the legendary coffee and experience firsthand this authentic Peranakan shop's atmosphere. They were also interested in visiting because of the shop's impressive reputation and historical value. According to them, this shop's classic Chinatown ambience has an additional value that modern coffee shops do not possess. The sociopetal seat layout also made it more convenient for guests to interact and chat inside the shop. The room and seat layout are illustrated in Figure 3 below.

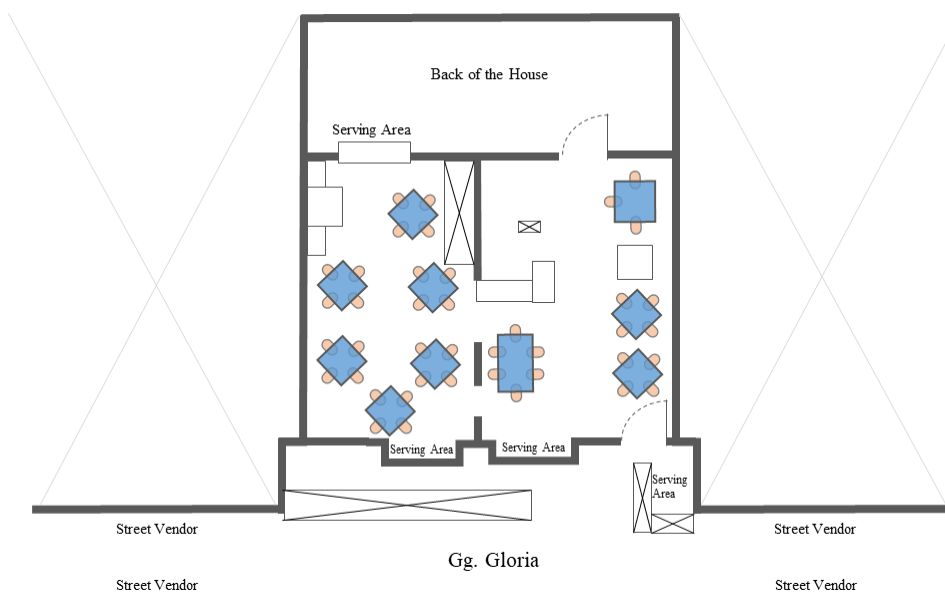


Figure 3. The floor plan of Kopi Es Tak Kie Coffee Shop.

Coffee Culture and Heritage:

(Demystifying the Heritage Value of Coffee Shops inside Historical Buildings in Jakarta and Bandung)
Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

Starbucks Filateli, Jakarta



Figure 4. Photo of Filateli Building from the outside, taken in 1938.



Figure 5. Photo of Filateli Building. Taken in 1971.

This Starbucks is located in Jalan Pos No. 1, Pasar Baru, Central Jakarta, right inside Gedung Filateli. This building is a post office that was renovated and expanded in 1913 by Dutch architect Johan Frederik van Hoytema. According to Keputusan Gubernur DKI Jakarta No. 475 Tahun 1993, Gedung Filateli (Kantor Pos Pasar Baru) is a cultural heritage building. Before it became Starbucks, this part of the building was once a convenience store (tirto.id, 2018). Figures 4 and 5 show how Gedung Filateli used to look in 1938 and 1971.

Despite its ancient Dutch colonialism structure, as seen in Figure 6, the shop interior has undergone a thorough renovation. The only feature that still depicts colonial architecture is its towering ceiling. The furniture used is new and modern, including the enormous wooden coffee table (Figure 7). One of the customers, Muli, said that this Starbucks branch did not pose any notable differences from other Starbucks shops. This impression is probably created by its store design standards implemented in all Starbucks shops, including the interior design.



Figure 6. The exterior of Starbucks Filateli Building in 2020.

Most of the visitors spend their time here working; this could be seen from the tables' laptops. One of the guests, Adit, went here to do his college assignment. He chose Starbucks Filateli because the place was cozy and enabled him to concentrate fully. The availability of wifi and sociofugal seats also supported the working mood here.



Figure 7. The interior of Starbucks Filateli Building in 2020.

Other than working, visitors also came to chat while enjoying Starbucks' signature coffee. Unfortunately, during the COVID-19 pandemic, the tables at Starbucks Filateli were spaced apart, so any interaction between 3 or more people would be prohibited. The seating and room layout are illustrated in Figure 8 below.

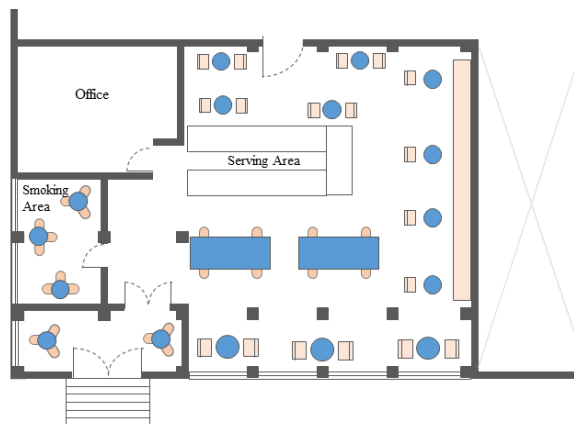


Figure 8. The floor plan of Starbucks Filateli Building in 2020.

Coffee Culture and Heritage:

(Demystifying the Heritage Value of Coffee Shops inside Historical Buildings in Jakarta and Bandung)
Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

Warung Kopi Purnama, Bandung

Warung Kopi Purnama is the oldest authentic coffee shop in Bandung, founded in 1930 by Jong A Tong, an immigrant from Medan. This shop was first established under the name "Tjhiang Shong Shi" (Please Taste!) before it was changed to "Purnama" in 1966 due to a government policy at the time. This shop is located in Jalan Alkateri No. 22, Braga, Bandung, and is considered one of the city's heritage icons. This place is legendary and quite famous since it is almost a century old but still preserves the character and image attached to its origins. Now, Warung Kopi Purnama is managed by its fourth-generation owner. The exterior and interior of the shop can be seen in Figures 9 and 10 below.



Figure 9. The exterior of Warung Kopi Purnama.



Figure 10. The interior of Warung Kopi Purnama.

Nowadays, Warung Kopi Purnama is open from 06.30 until 22.00. Apart from serving various coffee, the dishes also vary from heavy meals such as 'Nasi Goreng' and 'Nasi Lengko' to snacks that are a mainstay such as 'Roti Srikaya.' The shop is usually the busiest in the morning due to the high number of customers expecting scrumptious breakfast. One of the waiters claimed that 08.00 to 10.00 is their peak hour, observed from its fully occupied tables at around 10 in the morning. The same waiter also said that customers who seek coffee and light snacks are often spotted in the afternoon before maghrib.

Warung Kopi Purnama still maintains the building character and its food authenticity since it was first established. This shop never renovates its building, only expanding the dining area by adding a new structure behind the old one. This shop's authenticity could be observed from its interior - filled with antique furniture such as wooden chairs, marble tables, and Bandung's old photos as decor. Another unique characteristic of this building is its high

ceiling that provides a unique air ventilation system, enabling cigarette smoke to flow out seamlessly. This striking feature allows the habit of smoking while drinking coffee to thrive.

Due to its popularity, plenty of customers flocking from various cities pay a visit to fulfill their curiosity about the shop's authenticity. One of their customers from Jakarta, Aulia, visited this shop because she was told about the excellent reputation of Warung Kopi Purnama. She also argues that Warung Kopi Purnama flaunts its authenticity in the menus and interior, which forms an incomparable atmosphere not found in an ordinary coffee shop. Being inside a space that embodies an old-fashioned ambiance while enjoying a meal, having a cup of coffee, or hanging out with friends is favorable to her. Rizki and Ilham, two colleagues who came with Aulia, said that this shop's menus, parking lot, and high hygiene standards contribute to its increasing appeal. Besides, the seating layout, where chairs are arranged close to each other, creates an impression that supports social interaction and facilitates a comfortable chatting environment (Figure 11).

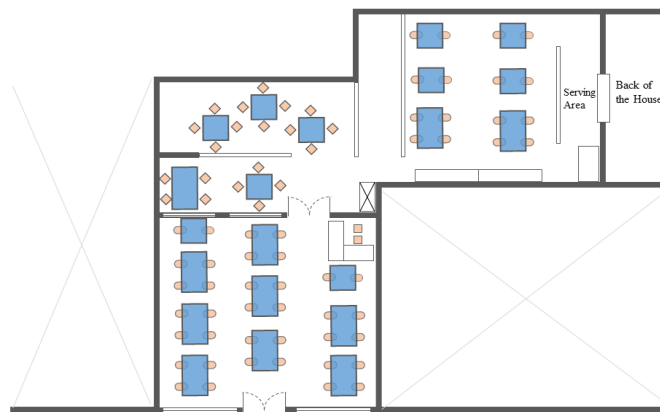


Figure 11. The floor plan of Warung Kopi Purnama.

Starbucks Asia Afrika, Bandung

Starbucks Asia Afrika is located in Jalan Braga No. 2, Bandung, right at the intersection of Jalan Braga and Jalan Asia Afrika, across Museum Konferensi Asia-Afrika. Visitors could see the towers of Masjid Raya Bandung through the shop's windows. This shop is located in Jalan Asia-Afrika, which used to be called De Groote Postweg, and surrounded by art deco buildings built during the colonial era. Starbucks Asia Afrika opens every day from 7.00 to 20.00. Regular customers visiting this shop during the observation are diverse, ranging from students to white-collar workers. Apart from them, tourists are often found stopping over this shop - as expected from a coffee shop located in a prime tourist destination.

Its classic facade and enormous aligned windows that occupy most of the building's outer layer become the shop's salient feature (Figure 12 - 14). Despite its colonial-style facade, as expected from a Starbucks shop, the interior depicts a more modern style (Figure 16) instead of displaying the original interior. All furniture used here is postmodern-influenced, as seen from its minimalist wooden chairs, sofas, coffee tables, and even artworks and decorations. This shop utilizes AC ventilation for its main lounge and fits a naturally ventilated smoking room with a perforated ceiling and a ceiling fan connected to its entrance.

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(Demystifying the Heritage Value of Coffee Shops inside Historical Buildings in Jakarta and Bandung)
Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

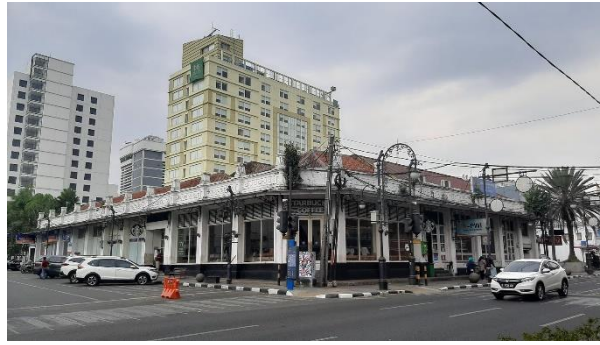


Figure 12. Photo of Starbucks Asia Afrika.



Figure 13. The entrance of Starbucks Asia Afrika marked by their famous logo.



Figure 14. The iconic door of Starbucks Asia Afrika displays architectural style in the colonial era.

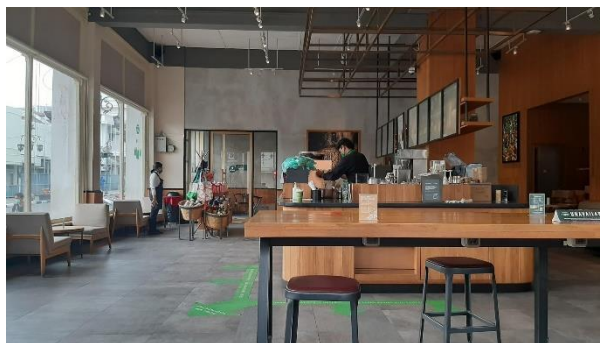


Figure 15. The interior of Starbucks Asia Afrika, depicts a modern style of interior design.

The shop's seating layout is made sociofugal to prioritize privacy and limit social interaction. Moreover, responding to the current COVID-19 pandemic, tables are separated even further to one or two meters, thus inhibit even more social interaction. Therefore, most customers found during the observation are found to be occupied with their own business. This sociofugal layout is very compatible during this situation since it offers better privacy and a working environment. The seating and room layout are illustrated in Figure 16 below.

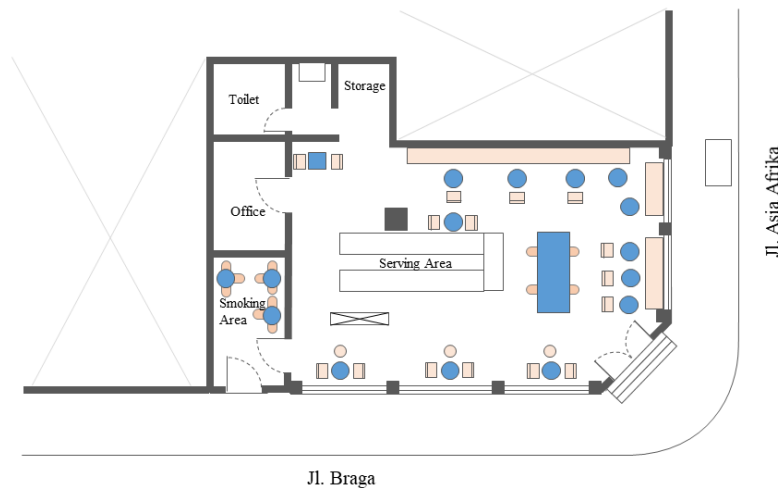


Figure 16. The floor plan of Starbucks Asia Afrika.

Two customers, Fajar and Selina, said that Starbucks Asia Afrika reusing a heritage building as a coffee shop provides a classic ambiance that gives more satisfaction when enjoying a coffee while hanging out or working. The scenery offered from its strategic location by the corner amplifies its attractiveness. Despite its positive value, another customer, Emmanuel, argues that he did not feel any differences in Starbucks Asia Afrika compared to other Starbucks shops.

Family-owned vs Chain Coffee Shops

Following the observation, these coffee shops can be categorized based on their fundamental differences. Kopi Es Tak Kie and Warung Kopi Purnama have similarities that remarkably distinguish them from Starbucks Filateli and Starbucks Asia Afrika. Kopi Es Tak Kie and Warung Kopi Purnama are classified as family-owned coffee shops, while Starbucks is a chain coffee shop. These classifications were based on ownership, consumer behavior, interior elements, seating layout, ventilation system, location, and how the shop preserves its building.

One of the similarities between the family-owned coffee shops is the ownership system passed down from generation to generation. The current manager of Kopi Es Tak Kie, Latif, is the third-generation owner. He planned to pass down the shop to his children that would be the fourth-generation owner one day. A similar phenomenon also happened at some heritage shops in several historical areas of Bandung. Almost all Chinese-owned shops were passed down from their ancestors (Ekoadyo et al., 2018). Different from the family-owned coffee shops. Starbucks has a centralized ownership system. Each shop is supervised and managed by a superintendent that is hired by the main office.

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Kevin Mochamad Oktafarel, Mario, Dinda Nadhila Augusta, Ali Arifin, Agus Suharjono Ekomadyo, and Vanessa Susanto

The visitors of family-owned coffee shops usually eat their signature dishes and enjoy the respective milieu as 'third place.' During the observation, the visitors of Kopi Es Tak Kie and Warung Kopi Purnama were mainly eating or chattering with their relatives. This consumer behavior makes the shop feel bustling and packed but conducive enough to converse within the table. On the contrary, consumer behavior at the Starbucks shops was pretty much the opposite. Visitors were mainly concentrated on their work and rarely chatted. They ordered coffee or snacks to accompany them. The ambiance was quiet and allowed the customers to focus, so the shops were suitable for those who wanted to keep themselves occupied. Unlike the expectation of family-owned coffee shops' visitors, who were after the exquisite dishes, cheerful ambiance, and distinctive experiences, Starbucks customers pursue the tranquil atmosphere conducive to work or talk.

Interior elements at Kopi Es Tak Kie and Warung Kopi Purnama were maintained to look as identical as when the shops first opened. The owner of Kopi Es Tak Kie said that he had considered refurbishing the shop to a more contemporary look, but after asking for his colleagues' opinions, he decided to keep the original interior. He also said that this old interior enhanced the shop's attraction, so it is worth preserving. Nevertheless, Warung Kopi Purnama also maintained the pieces of furniture used a long time ago.

Another notable difference that was found on both parties is the ventilation system. Kopi Es Tak Kie and Warung Kopi Purnama optimizes its natural ventilation system inside the dining area. The only mechanical ventilation found are appliances that help accelerate air circulation, such as ceiling fans. On the other hand, both Starbucks shops effectively utilize AC ventilation even when the surrounding environment is already relaxing enough, like Starbucks Asia Afrika. This difference further inflicts the policy implemented within the dining area. Because of their optimum natural ventilation and high ceiling, family-owned coffee shops allow smoking within the dining area. On the contrary, Starbucks cannot tolerate such activities inside its main dining area, thus providing a separate smoking room to accommodate smoking users.

Location and visual access also contribute to setting these two parties apart. Kopi Es Tak Kie and Warung Kopi Purnama are both established at places that have low visual access. Kopi Es Tak Kie is located in a narrow alley compacted with hawkers' stalls at both sides that worsen the shop's perceptibility, while Warung Kopi Purnama is positioned between shops on the side of a small road that is not conspicuous. On the other hand, both Starbucks shops are situated in very strategic locations with high visual access. This considerable advantage is probably because an easily detectable spot is one of the foremost deliberations when opening shops (Claudia et al., 2018). Surprisingly, despite their lower visibility than Starbucks shops, these family-owned coffee shops are doing well due to their outstanding reputation.

Table 1. Comparison between Family-owned Coffee Shop and Chain Coffee Shop in upholding their heritage values

Categories	Family-owned Coffee Shop	Chain Coffee Shop
Owner	Family-owned, inherited	Company-owned
Consumers' Behavior	Aiming for shops' famous menus while enjoying the ambiance. Most of the customers are found interacting with each other.	Aiming for shops' calming ambiance to focus. Most of the customers are found focused on their works.
Interior Element	Maintained as when established.	Replaced with more modern and standardized taste.

Categories	Family-owned Coffee Shop	Chain Coffee Shop
Seating Layout	Sociopetal; allowing customers to interact within the same table. Seating layout is close to each other.	Sociofugal; limiting social interaction but providing higher privacy.
Ventilation System	Natural ventilation systems such as window openings, fans, and void (for Warung Kopi Purnama). The shops allow smoking within the dining area.	AC ventilation system. The shops provide separate semi-outdoor smoking areas.
Location	Located in specific locations for a long time that has already become a part of their identities.	Located in a strategic place with high accessibility and visibility.
Building Maintenance	Maintained and preserved to resemble the original characteristic.	Adaptive reuse. The shops' ambiance is adjusted to resemble other coffee shops' but still preserving the heritage architecture elements.

Interpreting Heritage Values of the Coffee shops

After reviewing both coffee shop types' characteristics and operational differences, there are bold variations in how each coffee shop upholds and implements its heritage values. Family-owned coffee shops manage to uphold their values through hereditary ownership, preserved building structure and interior, and the distinctiveness of their locations and the food served. The heritage values of those coffee shops are proven to have contributed to the shops' current notoriety, as seen from the number of visitors even though it is located somewhere with low visual accessibility.

In contrast, chain coffee shops support their heritage values mostly through tactical site selection for their shops, aside from preserving its colonialism-style facade. They take advantage of prospective locations with high recreational values, as explained by Martokusumo (2002). Starbucks Asia Afrika is located on an intersection with high vehicle and pedestrian traffic, while Starbucks Filateli benefits from the building located at the city center with high economic activity. A strategic location with substantial visual accessibility is highly profitable for large companies who own these chain coffee shops.

5. CONCLUSION

Heritage coffee shops or coffee shops that use heritage buildings have their charm and can become tourist destinations because of their historical value as the central component of their identity. The utilization of heritage buildings as coffee shops is a form of adaptive conservation and can transmit visitors' heritage values.

The definition and application of heritage values in each shop vary, depending on the coffee shop type. Heritage coffee shops such as Kopi Es Tak Kie and Warung Kopi Purnama, which have been around since the 1920s, possess more decadent heritage values from the building's physical elements, hereditary ownership system, and operational policies. These heritage values enhance the identity of family-owned coffee shops. Instead, chain coffee shops such as Starbucks uphold their heritage values through their locations in historical areas and exterior elements preservation. As a brand managed by a large corporation, Starbucks considers choosing a well-planned site to increase sales profit, hence utilizing the charm of heritage areas, which are usually located in the city center as its business location.

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Even though implemented in two different ways, the heritage value upheld by these two types of shops has succeeded in increasing each shop's attractiveness and value.

By learning from heritage buildings' role in coffee culture, we can identify how architecture can mediate cultural production and consumption (Ekomadyo et al., 2016). It seems acceptable that architecture frames the space for social and cultural activities (Ekomadyo, 2019a), and the heritage building becomes a mediator for the cultural construction of the societies (Ekomadyo & Riyadi 2020) as like as coffee culture is constructed. By integrating with some community culture, it is possible to keep and revitalize the present consumption heritage (Amalia & Ekomadyo, 2018; Aldi et al., 2018).

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