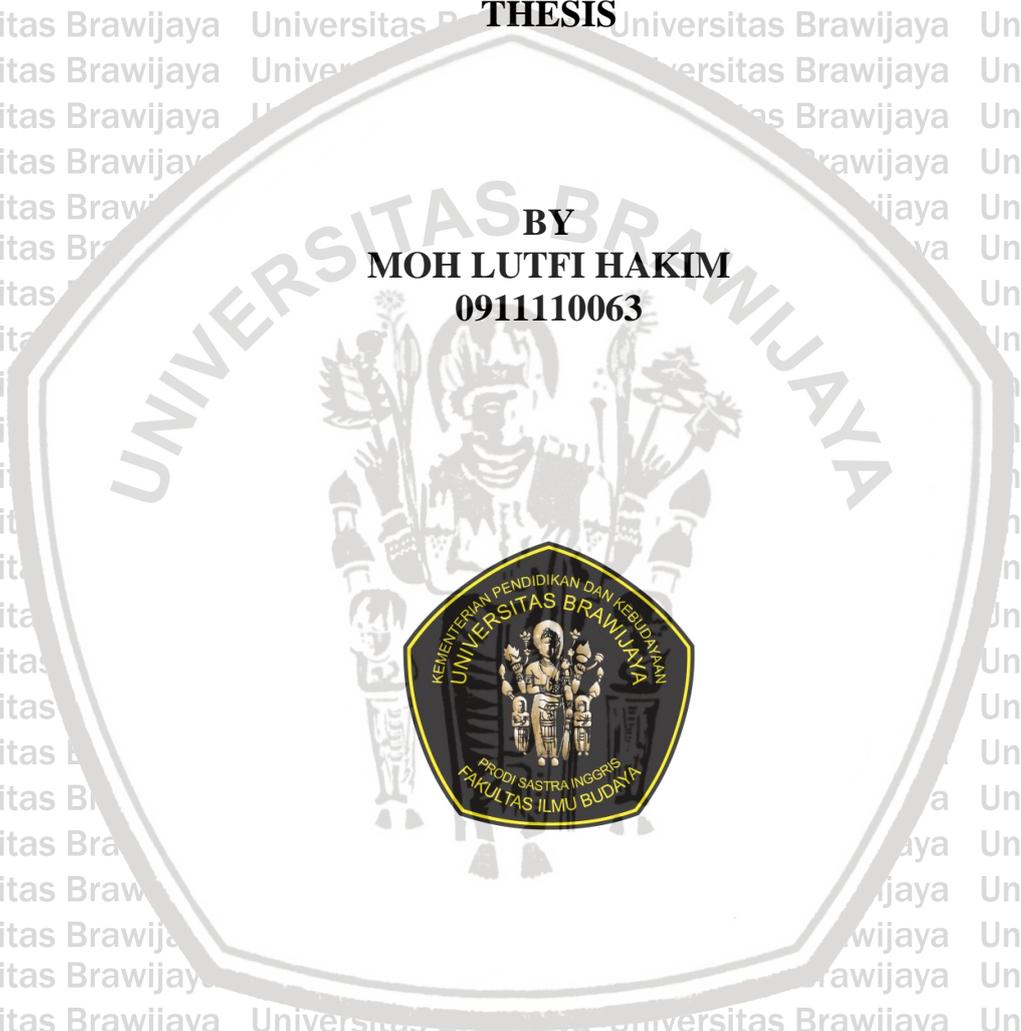


**REPRESENTATION OF THE ESPRESSO
AS POPULAR CULTURE IN MALANG**

THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
2014**

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AS POPULAR CULTURE IN MALANG**

THESIS

Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra*

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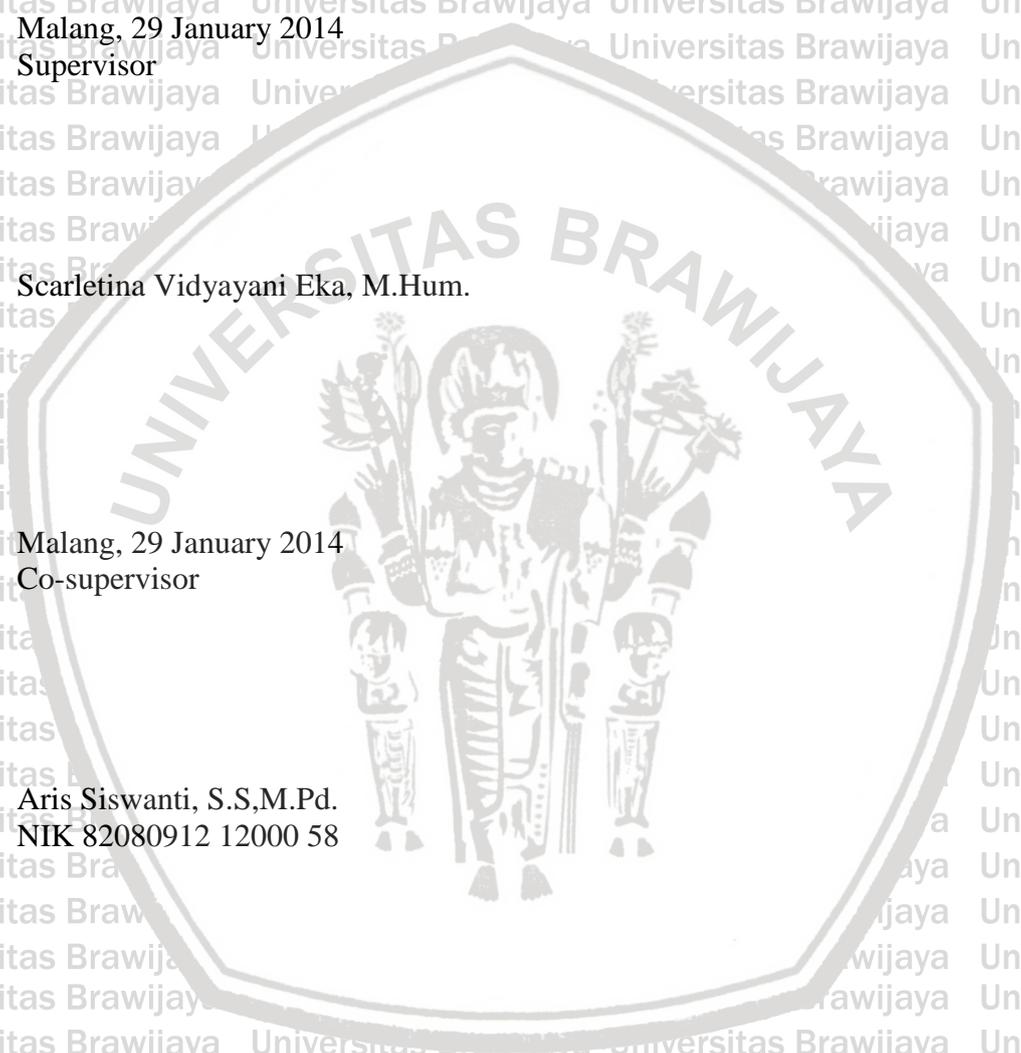
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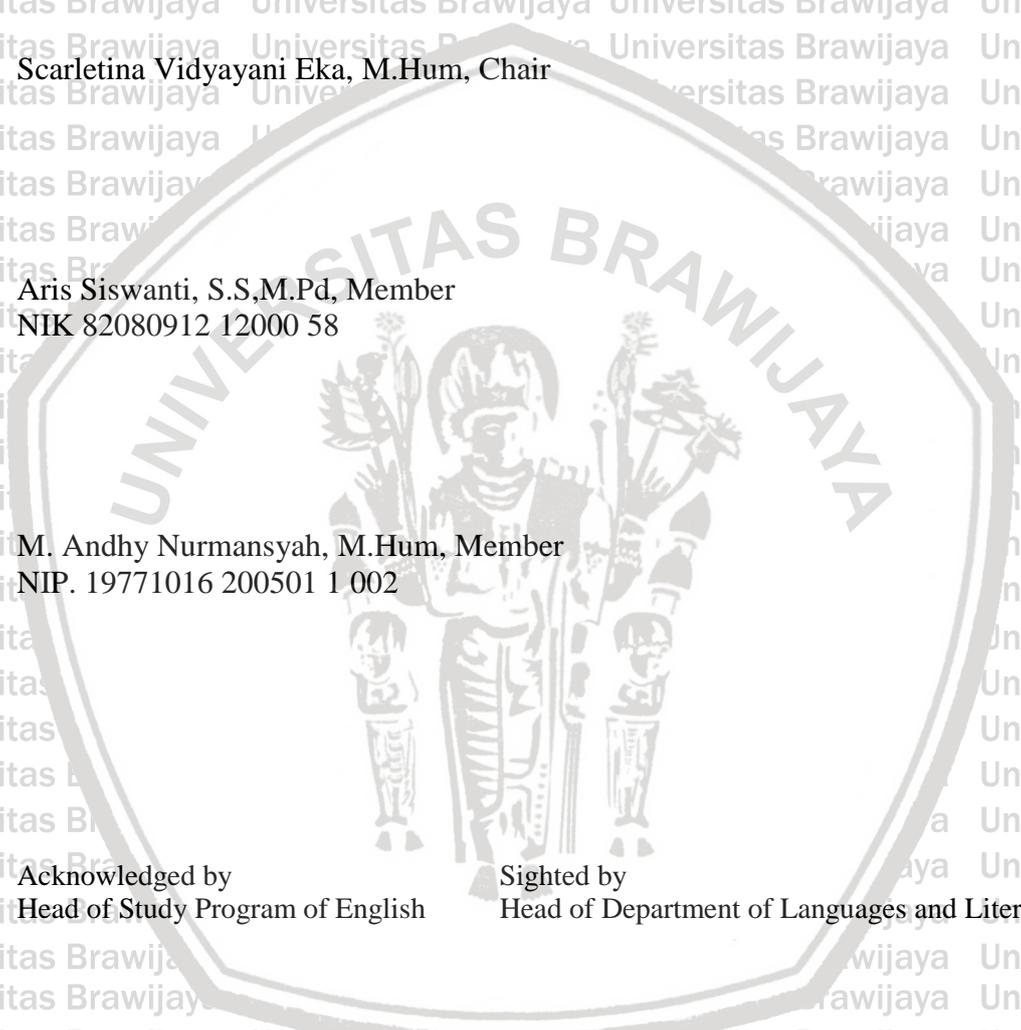
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Malang, 29 January 2014

The writer

ABSTRACT

Lutfi Hakim, Mohammad. **Representation of the Espresso as Popular Culture in Malang.** Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Scarletina Vidyayani Eka; Co-supervisor: Aris Siswanti.

Keywords: Espresso, Popular Culture, Representation, Constructionist

This study focused on Malang Coffee Houses using the Espresso machine. This study aimed at discovering the relation on (1) How the capital owners with their strategies, knowledge/power, technologies, and apparatuses (Barista) change the perspective of society to consume Espresso (2) How the implication of Espresso by the society becoming a form of new culture in Malang.

Popular culture is a product of culture itself which is appealing new culture. Espresso popularity is marked with the propagation of Coffee houses that use Espresso machines. The representation of Espresso includes things, concepts, and signs. Furthermore, this study uses Constructionist approach referred to the social practices constructing feedback toward espresso culture. This study used ethnomethodology including participant and non-participant observation through (1) documentation, (2) surveys, and (3) interview conducted in 8oz Coffee Studio, Golden Heritage Koffie, and Coffee Story Malang.

This study found out that the Informant (the apparatus) and the Respondent (customer or society) constructed the same implication of Espresso. Apparatus as the constructor of Espresso popularity constructed the society mindset that Espresso is part of modern society to replace conventional coffee. This mindset is not in a certain social class only, but also in all of social classes which finally like to consume Espresso. Representation of Espresso can be stated as popular culture.

ABSTRAK

Lutfi Hakim, Mohammad. **Representasi dari Espresso Sebagai Budaya Populer di Malang.** Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Scarletina Vidyayani Eka, (II) Aris Siswanti.

Kata Kunci: Espresso, Budaya Populer, Representasi, Konstruksionis

Penelitian ini dilakukan di beberapa restoran khusus menjual kopi di Malang. Penelitian ini bertujuan menemukan hubungan pada (1) Bagaimana para pemilik modal dengan strategi, pengetahuan/kekuatan, teknologi, dan aparat (Barista) nya mengubah pandangan masyarakat untuk mengkonsumsi Espresso (2) Bagaimana implikasi dari Espresso di masyarakat menjadi bentuk dari sebuah budaya baru di Malang.

Budaya populer adalah sebuah produk dari budaya itu sendiri yang memunculkan budaya baru. Popularitas Espresso ditandai dengan menjamurnya rumah-rumah kopi yang menggunakan mesin Espresso. representasi dari Espresso meliputi hal-hal, konsep-konsep, dan penanda. Selanjutnya, penelitian ini menggunakan pendekatan konstruksionis berkenaan dengan praktika-praktika sosial membentuk reaksi pada budaya Espresso. penelitian ini menggunakan etnometodologi meliputi observasi partisipan dan non-partisipan melalui (1) dokumentasi, (2) survei, dan (3) interview dilakukan di 8oz Coffee Studio, Golden Heritage Koffie, and Coffee Story Malang.

Penelitian ini menyimpulkan bahwa informan (aparat) dan responden telah membangun makna yang sama dari Espresso. Aparat sebagai pembangun popularitas Espresso telah membangun pola pikir masyarakat bahwa Espresso adalah bagian dari masyarakat modern sebagai pengganti kopi konvensional. Pandangan ini tidak hanya dikalangan masyarakat tertentu, tetapi juga diseluruh kalangan masyarakat yang pada akhirnya suka untuk mengkonsumsi Espresso. Representasi dari Espresso dapat juga dinyatakan sebagai budaya populer.

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
APPROVAL PAGE (SUPERVISORS)	iii
CERTIFICATION PAGE (BOARD OF EXAMINERS)	iv
ACKNOWLEDGMENTS	v
ABSTRACT	vi
ABSTRAK	vii
TABLE OF CONTENTS	viii
LIST OF FIGURE	ix
LIST OF APPENDICES	x
CHAPTER I INTRODUCTION	
1.1 Background of the Study	01
1.2 Problems of the Study	11
1.3 Objectives of the Study	11
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Popular Culture	12
2.1.1 Representation Theory	14
2.1.2 Constructionist Approach	15
2.2 Previous Studies	17
2.3 Research Method	17
2.3.1. Deciding the Material Object	18
2.3.2 Data Collection	18
2.3.2.1. Ethnomethodology	18
2.3.3. Data Analysis	19
CHAPTER III FINDINGS AND DISCUSSION	
3.1 The Capital Owner/Barista with their strategies, Knowledge/power, and Technologies at Changing the Perspective of Society to consume Espresso	20
3.2 The Implication of Espresso Done by the Society	30
CHAPTER IV CONCLUSION AND SUGGESTION	
4.1. Conclusion	46
4.2. Suggestion	47
REFERENCES	48
APENDICES	50

LIST OF FIGURES

Figure 1.1 Angelo Moriondo, inventor of an important precursor to the Espresso coffee machine	03
Figure 1.2 First prototype of Espresso Machine system	04
Figure 1.3 The first Espresso machine in the World	04
Figure 1.4 Barista with Espresso machine	05
Figure 3.5 Roasted coffee beans	22
Figure 3.6 Adjust the coffee grinder	23
Figure 3.7 Espresso grind size	23
Figure 3.8 Rancilio Espresso Machine	24
Figure 3.9 Display of the Bar with La Pavoni and Rancilio	25
Figure 3.10 La Marzocco: Linea 3 group head, the most high tech Espresso machine in Malang	25
Figure 3.11 The Barista is making Cappuccino	26
Figure 3.12 Espresso parts	27
Figure 3.13 Golden crema of Espresso.....	27
Figure 3.14 General Espresso scheme in menu at the three coffee houses.....	28
Figure 3.15 Latte art.....	29
Figure 3.16 Open bar concept.....	35
Figure 3.17 Another Espresso variant combine with snacks	37
Figure 3.18 Cappuccino of caffè latte are perfectly matched with cake, pastry, or Italian cuisines	37
Figure 3.19 Espresso drinking culture daily portrayals	39
Figure 3.20 Barista competition: Latte art 2013 in Malang	41
Figure 3.21 Coffee Story Malang at Hysteriachocoffeeest.....	42
Figure 3.22 Customers activities captured behind the bar	42

LIST OF APPENDICES

Appendix 1 Tables or Diagrams of Survey Result..... 50
Appendix 2 Questioner form 51
Appendix 3 Interview Transcripts..... 54
Appendix 4 Field Notes 59
Appendix 5 Berita Acara Bimbingan Skripsi..... 63



CHAPTER I INTRODUCTION

This chapter discusses the background, problem and objective of the study to deliver further detail of the introduction. This chapter also stresses on the reasons of the substances of the study.

1.1 Background of the Study

Coffee has a long story, begin from the farmer to the consumer there are many hands of chain feed into the coffee industry which is giving various impacts to the coffee that we drink. Today, coffee industry stuffed by high technologies equipment's which improve time after time. The Italian study about coffee state that coffee brings many beneficial things, especially the work of caffeine and another chemical essence contained in the coffee bean which give an impact to our body in stimulating brain and nervous system which makes coffee drinker increase their health and body performance, as Ukers conduct:

Action on the brain centers, it makes the consumer alert and wide awake, stimulates imagination, increase mental activity, and quickness the perceptions. Thus it assists in a clear and precise flow of thoughts, and makes possible sustained intellectual work without any obvious depressive after effects (1935, p.307).

In the late of 19th century, coffee became one of the biggest trading commodities in the world which placed on the second enormous goods after oil.

Biologically the coffee trees first grow in Ethiopia. As time goes by, its development spreads to highland around Yamane brought by the trader in that era.

The coffee was popular as *Mocha*, name of harbor which extent the coffee to other

country across the ocean to Arabian territory, France, Netherland, and Turkey.

Later on, the coffee tree is driven further by the colonizer into the colonized country such as Indonesia, India, and Latin America.

The early coffee drinking culture began in Turkey when the Ottoman Empire concern in cultivating coffee around their territory and keep it away from other country. The Ottoman dominated the world coffee trading in around 15th century and the first coffee house popular named Kiva Han in Constantinople (Sukendro, 2013).

Generally, people went to the coffee house for meeting some friends, arguing or discussing recent issues, writing, or even doing work of art while enjoying a cup of coffee. The coffee house brings a lot of impacts to the society including politics, economics, literature and art. Later on, the coffee propagation spread around the world.

The best things about coffee are in the way of brewing, drinking, and perfecting coffee. Italy has some of the most popular cafes in the world. In the very beginning, coffee drinking was forbidden by Pope Clémente VII of Vatican.

Eventually, in early of 16th century coffee was very popular in all over European countries, which attracted the Pope curiosity to try a cup of coffee and suddenly he realized that coffee could strengthen his body and clearing his mind. From those valuable aspects, coffee was officially granted to be consumed by all Christians in Italy.

Enormously, Italy develops to be a popular coffee perfectionist after commercially produced the first Espresso machine. Figure 1.1 is the founding

father of Espresso. This study found that Angelo Moriondo's water pressure system patented in Turin, Italy around 1884. 21 years later after the system applied in the first prototype of espresso machine which later on commercially assembled in industrial scale around 1905s.



Figure 1.1 Angelo Moriondo, inventor of an important precursor to the Espresso coffee machine
(Source: *Espresso History*, 2013)

Figure 1.2 shows the first prototype of Espresso machine with hot water pressure system designed in vertical boiler. But the system made the espresso taste burn and much bitter only because of the hot water temperature durably increase.

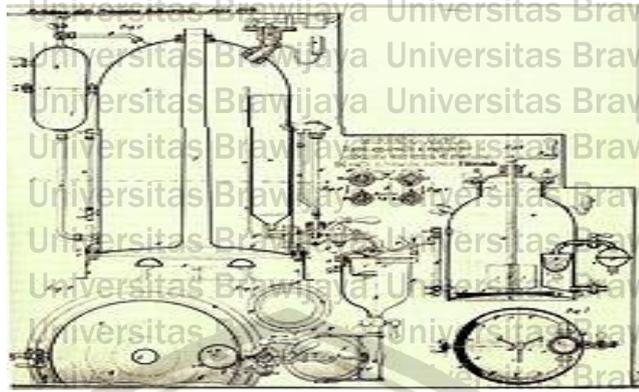


Figure 1.2 First prototype of Espresso Machine system

(Source: *Espresso History*, 2013)

Figure 1.3 shows the first commercial espresso machine which built up by Desedirio Pavoni and Luigi Bezzera from Milan named as La Pavoni Company. This machine first produced by La Pavoni Company in 1905. It is the foundation of the second wave coffee drinking culture development, after the first wave related with the discovery of coffee as beverage spreads around the world.

The phenomena were the standing points that coffee entering its golden era as one of vital Industrial commodity in the world.



Figure 1.3 The first Espresso machine in the World

(Source: *Espresso History*, 2013)

The second wave began its propagation with the espresso culture first promotion to all the people around Italy. In figure 1.4 is shown the portrait of the Barista working with espresso machine in charge serving the customer at that time. Espresso propagations began after occasionally the tourism in Italy rapidly develops and the Italian diaspora spread around Europe, Australia, and America around 1920s when the 2nd World War occurred.

In around 1930s La Marzocco company' founder Giuseppe Bembi, registered the patent of the first horizontal boiler system for the espresso machine like the latest espresso machine today, and then the successful inventions followed by another Espresso Machine companies around Italy and the world. Furthermore, La Marzocco as leading espresso machine which having high standard and technology.

Around 1940s was the golden era of espresso in the world. It could be defined as the second wave of coffee drinking culture propagation, signed by the Espresso machine and its culture.



Figure 1.4 Barista with Espresso machine

(Source: *Espresso History*, 2013)

In addition, Espresso machine like what we see today was invented and technologically advanced by Giovanni Achille Gaggia on August 8, 1947 when he patented an innovative lever-operated piston that removed the need for steam during the brewing process to enhance the burning taste of the espresso. Espresso creation came to settle the problem such as time consuming in brewing coffee process at that time, which took 20 till 30 minutes. Additionally, the Espresso machine is continuing industrialized all the time differentiated by design and technology.

Espresso (Italian) means express in English. Espresso first commercially promoted as coffee cream from natural coffee made the Italian suddenly fell in love with it. Espresso began to be popular in Milan by 1940s, and the popularity later on spread around the world. Espresso composes by some of various coffee blends to create a perfect taste. Basically espresso defines into two parts; the first part on top called *crema* (brown or golden creamy appearance of bubble) and the second part called body or liquid coffee (black appearance). The amount of espresso is around 25 or 30 milliliters (one OZ) of coffee extraction. It takes 20-30 seconds brewing time. Espresso can be the basic ingredients of another espresso based menu, such as *Cappuccino*, *Latte*, *Americano*, *Frappuccino*, *Lungo*, and *Corretto* (Khoury, 2011).

People who understand coffee and able to mix other drinkable materials into coffee are called *Barista* in Italian, which has the same meaning as bartender in English. Italian barista creation originated to be the standard of another coffee

connoisseur in the world. The creation develops and depends on the skill of the Barista (Panggabean, 2012).

The Italian obsession on coffee which leads them to put a high quality and scientific aspects especially concern with the coffee brewing technology. Italian machinery standardization and Espresso culture propagation are becoming the world standard (being a high culture) of modern coffee Houses in formulating coffee beverages.

Based on the video series *The Great Italian Caffe* by Khoury, the old traditions of enjoying Espresso in Italy includes drinking Cappuccino or original Espresso after 11AM, then coffee with alcohol (Corretto), or sprits (alcoholic beverages) in the evening. Every Italian does such kind of tradition in their life time. The Italian believes that coffee always makes them stronger, so they love coffee like they love life.

In the world of modern coffee menu mixture there are two standards, *Italian* and *American* style. The Italian style is clearly explained before. However the American style was exactly born in Seattle, California in 1971 when the first chain of American coffee house *Starbuck* became popular. The main differences are American coffee menu varieties are more updatable in term of taste such as Frappe/frappuccino or latte with flavor, American espresso has more water than the Italian espresso. Those two styles are now adapted and combined by all the cafes or coffee houses around the world. Otherwise, each coffee house has unique concepts and menu as their own signature.

Indonesia is categorized as one of the best coffee producers in the world.

In 2010, Indonesia placed on the fourth coffee producer after Brazil, Vietnam, and Colombia (Panggabean, 2012).

The first coffee tree in Indonesia was cultivated in Java. The story began when the Dutch was eager to earn bigger benefits by dominating world trading especially spices, after seeing the ottoman victory regulated the coffee propagation. The Dutch began to take coffee plants from Arab and doing research to set coffee plantation in their colonized country. In early 17th century the Dutch Successfully took over the world coffee dealing after succeed grown the coffee trees in Malabar and Java. In the beginning, the first coffee plant arrived in Batavia around 1690s. As Ukers states in his Journal *All about Coffee*:

In 1696, at the instigations of Nicholas Witsen, then burgomaster of Amsterdam, Adrian Van Ommen, commander at Malabar, India, caused to be shipped from Kannur, Malabar, to Java, the first coffee plant introduced into that island. They were grown from seed of coffea arabica brought to Malabar from Arabia. They were planted by Governor-General Willem Van Outshoorn on the Kedawoeng estate near Batavia, but were subsequently lost by earthquake and flood. In 1699 Henricus Zwaardcroon imported some slips, or cuttings, of coffee trees from Malabar into Java. These were more successful, and became the progenitors of all the coffees of Netherlands Indies. The Dutch were then taking the lead in the propagation of the coffee plant. (1935, p.2)

Coffee plantations in Java were located Jatinegara Batavia and Preanger (priangan), and then spread to other location. In East Java, the coffee plantations were located in Ijen Mountain (Banyuwangi), then around Raung Mountain (Jember and Bondowoso), and Dampit highland (Malang).

Malang became a precious location after the Dutch built houses on Ijen Boulevard and railroads. The coffee drinking culture started here in Malang that the best coffee should be served to the government (VOC/Dutch Trading company), so that the farmers and all the low class people used to drink the third grade coffee. They also mixed their coffee with corn and rice to create the sweetness and delicious sensation.

Associated with Espresso and its technologies which is applied in coffee house popular around the world, almost all coffee houses in every big cities in Indonesia have applied Espresso Machinery standardization, and this Espresso machinery conducts to the appearance of Italian espresso based menu in each coffee houses. In the early year of 2000s, coffee houses in Jakarta, Surabaya, Bandung, and big cities in Indonesia switched their coffee house concept from Indonesian traditional coffee house to modern ones. On the other hand, the coffee houses in Malang have just done that switching recently.

Nowadays, Malang is one of the best livable cities in Indonesia and stated as the city of education. There are many the best national schools in Malang that attract students from other cities. The increasing population has been influenced and changed Malang urban culture, especially their coffee drinking culture from *kopi tubruk* turned into *espresso*. The phenomenon also caused particular switching from traditional coffee house into modern coffee house which use Espresso Italian machinery.

The first modern coffee house in Malang is Java Dancer Coffee, which was established on December 2008. This was the very beginning to introduce

modern coffee house and Espresso to the people in Malang. Now, there are so many coffee houses which use Espresso machine adapted Italian Espresso in menu. The coffee house propagation improves year after year in Malang.

Moreover, literature can be presented through the text. So, the interview transcription with the informants or respondents will be treated as the finding of this study.

This study is going to give the portrayals and discover the individual implication of Espresso, behind representation of Espresso sited in Golden Heritage Koffie, 8oz Coffee Studio, and Coffee Story Malang. The researcher chose the three coffee houses because it is always full with the customers and categorized as the best representation of the improvement of coffee culture in Malang.

Golden Heritage Koffie related with their open bar and education about coffee and coffee roasting process in front of customers, 8oz Coffee Studio with their open bar and best representation of coffee technologies, and the last is Coffee Story Malang with their workshop, festival and designs inside the coffee house includes charts and wall painting of history all about coffee.

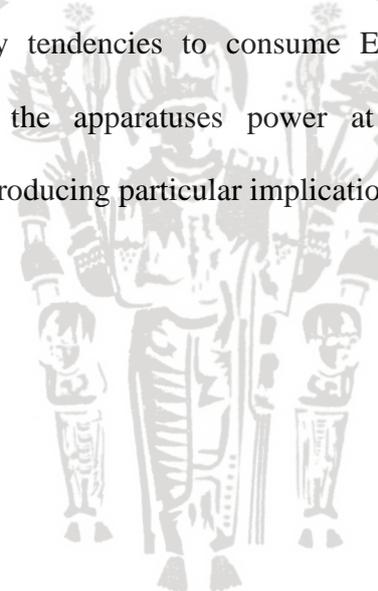
This study is positioning the researcher views as the insider and outsider of Espresso culture to combine the observations with self-understanding about Espresso and elaborate the data analysis empirically beyond the *implication* of Espresso through its *representation* that approve later on chapter III. Espresso has induced curiosity to reveal the issue *Representation of The Espresso as Popular Culture in Malang*.

1.2 Problems of the Study

The problems of this study are (1) how the capital owners with their strategies, knowledge/power, technologies, and apparatuses (Barista) change the perspective of society to consume Espresso, and (2) how the implication of Espresso by the society becoming a form of new culture in Malang.

1.3 Objective of the Study

This study aimed at discovering the Representation of Espresso toward Espresso daily production in the three coffee houses which is constructed the perspective of society tendencies to consume Espresso, and uncovering the relationship between the apparatuses power at influencing the society or individual process at producing particular implication of Espresso.



CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

This chapter intended to review some theories related to the study. They were Popular Culture, Representation Theory, and Constructionist Approach.

2.1 Popular Culture

Mass culture is manufactured on large scales by resembling the factory process which is created by higher social class or capital owner, and shall be done by the working class society, but the working class has their own authority in implicating their culture. The culture eventually develops widely, which is obviously depicted as *popular culture*. Popular culture provides social practice which is verified by everyone's confession. Storey states, "An obvious starting point in any attempt to define popular culture is to say that popular culture is simply culture that is widely favoured or well liked by many people. And, undoubtedly, such a quantitative index would meet the approval of many people" (2009, p.5).

Popular culture is the product of culture has it, and appealing a new culture which eventually changes many people perception that is manifested by social practices, and the product also made the society like or not has to accustom the new culture.

Related to this study, Espresso popularity in Malang was signed by the propagation of modern Coffee house recently, which is using Espresso Machinery

standard. The phenomena show the society changing toward coffee drinking culture behavior from conventional one to the modern one.

Circuit of culture by Du Gay is suitable to build a relation through this phenomenon. The circuit of culture defines into five standing point, there are including production, regulation or distribution, consumption, representation, and identity. It provides *production* created by the capital owner or higher social class, the *regulation* or *distribution* of its product would be controlled by the capital owner, and then the process of production and *consumption* should be earned by the consumer or lower class or working class society through the *representation* or knowledge of the product has it, which is finally created an *identity* in the society.

Espresso identified as Italian tradition and the culture of Espresso finally globalized which stand as mass culture. The packaging of Espresso and its technologies are simple and sophisticated. It makes the Espresso special and adored by the society. Based on Hall that popular culture is the culture that liked by many people, so espresso can be seen as a form new culture in Malang.

In other way, the representation of Espresso at each coffee house constructs the perspective of the society to adapt the Espresso culture, so, *Representation theory* by Stuart Hall will stand as the theoretical frameworks of this study.

2.1.1 Representation Theory

Representation is the concept of presentation which is creating an image or expression into certain implication at verifying one definite object. In this study, each individual uniquely builds an implication of Espresso which is represented by the Coffee house. Through the representation, coffee house has been influenced the society to consume Espresso.

Furthermore, the implication of Espresso by the society through daily consumption constructed a form of popular culture. Hall defines, "Representation is an essential part of the process by which meaning is produced and exchanged between members of culture. It does involve the use of language, of signs and images which stand for or represent things" (1997, p.15).

Representation influences the work of language especially in meaning. In terms of culture, representation is dealing with the implication, because it is including things, concepts, and signs. These three elements will play in the same rules if each member of culture constructed the same perspective. According to Hall:

At the heart of the meaning process in culture, then, are two related 'system of representation'. The first enables us to give meaning to the world by constructing a set of correspondences or a chain of equivalences between things – people, objects, events, abstract ideas, etc. – and our system of concepts, our conceptual maps. The second depends on constructing a set of correspondences between our conceptual map and a set of signs, arranged or organized into various languages which stand for or represent those concepts. The relation between 'things', concepts and signs lies at the heart of the production of meaning in language. The process which links these three elements together is what we call 'representation'. (1997, p.19)

In this study, representation of Espresso through its knowledge and packaging has been being a new thing in Malang, and Espresso has been becoming a new concept of modern coffee house which is manifested through the menu. This new culture or knowledge eventually changes the society perception, which makes them have to adapt and implicate the espresso through their practices.

In advances, the coffee house owner tried to import the Italian or western coffee drinking culture to Indonesia, and the owner also want to deliver message that Espresso is not only for certain social class but also for all classes, it is also influenced the society tendencies to consume Espresso and replaced coffee drinking behavior from conventional to Espresso.

This study emphasizes the social practices associated with the implication of Espresso in Malang coffee houses through daily consumption of Espresso. Representation theory stood to uncover the relation between the implication of Espresso by the society and the institutional place with the apparatus influence to publicize the Espresso.

Besides, Representation theory, this study is using Constructionist approach to discover the implication of Espresso which is constructed by the society in Malang.

2.1.2 Constructionist Approach

According to the big success of Espresso in Europe, America, Australia, and another developed countries in Asia, makes the capital owner try to introduce Espresso to Indonesia and now in Malang especially, the concept of coffee house

which is using Espresso machine positions to be the main foundation of the construction of Espresso culture.

Constructionist Approach functions to refer the social practices as representative of Espresso construction at building a form of popular culture in Malang. Here the focus on the society implication at constructing certain individual applicability toward Espresso culture in the three coffee houses which the researcher sited. Hall noted from Foucault's points, "He [Foucault] thought that, in each period, discourse produced forms of knowledge, objects, subjects, and practices, with no necessary continuity between them" (1997, p.46).

Espresso stand as part of modern society, so, the discourse implicitly influences the society's (society as the subject) knowledge about Espresso (Espresso as the object) and empower coffee house as the most influential institution which is concluded the tendency to the society to consume (the consumption as the practices) Espresso daily.

Espresso and its cultural aspect are under power of the apparatuses (Coffee house owner and Barista) which owning the technologies to regulate and shape the implication of Espresso to the society. As Hall cited from Foucault's work states, "The apparatus is thus always inscribed in a play of power, but it is also always linked to certain co-ordinates of knowledge. ... This is what the apparatus consists in; strategies of relations of forces supporting and supported by types of knowledge (Foucault, 1980) have demonstrated. The phenomena are certainly transported particular reaction or feedback by the society toward Espresso. The researcher stressed on social practices because the practices by the society are

considerably significant as the main construction toward pop or mass culture, also in relation with the position of constructionist approach in this study.

According to the social practices considered as the foundation of Espresso culture. Hall concludes from Foucault's work that, "he [Foucault] focused on the relationship between *knowledge* and *power*, and how power operated within what he called an institutional *apparatus* and its *technologies* (techniques)" (1997, p.47).

Furthermore, each individual are building self-acknowledgement and unique implication of Espresso which has been embodied them to accustom and like to consume Espresso as the replacement of conventional coffee.

In this context, the apparatus contributes significant impacts at playing their knowledge or power to encourage or give the informations about Espresso to the society through their institutional place. Constructionist approach in this study also tends to draw both relation between the apparatus and society at building the same or even contradictory perspective about Espresso.

2.2 Previous Study

The researcher of this undergraduate thesis does not find any previous study related to *Representation of The Espresso as Popular Culture in Malang Coffee Houses*.

2.3 Research Method

2.3.1 Deciding the Material Object

The material object of this study is Espresso daily production and consumption in Golden Heritage Koffie, 8oz Coffee Studio, and Coffee Story Malang.

2.3.2 Data Collection

The researcher uncovered the issue using ethnomethodology at assembling the data collection.

2.3.2.1 Ethnomethodology

Ethnomethodology is a branch of sociology developed by Harold Garfinkle, stressed on social realism and social agents which directed to their actions in application of their acknowledgements. Ethnomethodology is an empirical studies related to how people perceived daily social phenomena, so that ethnomethodology is a reality of social interactions daily.

Ethnomethodology contains participant and non-participant observation including (1) documentation (field notes and Photograph), (2) surveys using a questioner form, and (3) interview (included group discussion) by doing certain points note taking transcription sited in 8oz Coffee Studio, Golden Heritage Koffie, and Coffee Story Malang.

Furthermore, the data gathering for the Informant (Barista and Coffee House owner) as the apparatus are using (1) documentation and (3)

Interview but for the Respondent (customers) are applying all the three method to give an encouragement regarded to this study.

2.3.3 Data Analysis

All the data collections were constructed in qualitative research formulation and triangulation process by cross checking the data one into another to validate the phenomena.

The data were analyzed by transcribing all the data, arranging all the data, and interpreting them using the relevant theories.



CHAPTER III FINDINGS AND DISCUSSION

In this chapter, the researcher empirically described combination of the data analysis of this study through self-acknowledgment, Informants and Respondent comments about Espresso. The finding and discussion are divided into two sub-chapters. The first sub-chapter is showing The Capital Owner/Barista with their Strategies, Knowledge/Power, and Technologies at changing the Perspective of Society to Consume Espresso, and the second sub-chapter is dealing with The Implication of Espresso Done by the society.

3.1 The Capital Owner/Barista with their Strategies, Knowledge/Power, and Technologies at Changing the Perspective of Society to Consume Espresso

This sub-chapter is dealing with Espresso terminology, technology and technical aspects of making Espresso which is implemented by the apparatus to influence and change the society perceptions at building an implication of Espresso.

The following paragraphs below are describing how the Italian obsession takes significant place at constructing the world standard in making the perfect cup of Espresso. The standard with no exception applied in Indonesia, especially also in Malang coffee houses which is providing Espresso. This standard also one of supporting point at building the society knowledge about Espresso with its technologies.

Making an excellent cup of coffee requires four M, The first M is *La Mano* (hands) which means that the skill of the Barista is really significant; the second M is *La Miscela* (Coffee beans or Espresso blend) which means to making the various Espresso flavors; the third M is *La Macinadosatora* (Coffee Grinder), to turn the beans into ground coffee and ready to brew with certain grind size; and the fourth M is *La Macchina del Espresso* (the Espresso Machine), considerably the most indispensable instrument of producing an appropriate coffee expressively.

The ritual of making coffee for the Italian is considerably important. Making coffee includes broad aspects such as the perfection of raw materials (coffee bean), tools, and skill. All of the perfection is only for an unspoiled, beautiful and rich aromatic cup of coffee which called as Espresso. Eventually, the standard which stated by Galligani above is also applied in Malang.

The packaging of Espresso and its technologies which is imported by the capital owner to Malang are quite elegant which is also constructed the society assumption that espresso is the new era of coffee drinking culture. Espresso considered as new culture, this is because of the knowledge of Espresso are also including new things and concept in Malang.

Besides, Espresso is also required as the new concept of beverage. As the principal agent of new coffee based beverage, Espresso must have a perfect taste.

For it tastes, basically based on what coffee variant or coffee blends are being used as the main composition in the espresso. There were certain coffee beans which used for the espresso.

The coffee beans for Espresso can consist of one variant or some variants also called as blend (mixed with another coffee bean variant). The amount of the blend could be divided into 100% Arabica, 90% Arabica and 10% Robusta, or 50-50 between Arabica and Robusta, and each coffee house has their own blend.

Figure 3.5 shows the example of roasted coffee beans. Espresso has certain roasting profile to make the taste balance between acidity, bitterness, and the after taste. This is one of the main secret of the taste complexity in a cup of espresso. Properly, roasted coffee beans for the espresso in the levels named Dark roast, or could be called as Italian or French roast.



Figure 3.5 Roasted coffee beans

(Source: *Roasted coffee beans*, 2013)

Figure 3.6 and 3.7 Espresso also require the coffee ground size, there are certain micro particle size standard to block the water flow and make sure its flowing like a mouse tail to make 30ml liquid coffee in around 30 second. It also depends on the barista or the costumers demand for their espresso taste. The taste could be weak (*Lungo*), strong (mostly burn) and excellent or proper (*Ristretto* or Concentrated).



Figure 3.6 Adjust the coffee grinder

(Source: *Adjust the coffee grinder*, 2013)



Figure 3.7 Espresso grind size

(Source: *Espresso grind size*, 2013)

Espresso machine is being a must in every coffee house and it would be interesting enough to catch the customer attention by the representation such as unique bar design, cozy place with lovely furniture, beautiful beverage glasses and beautiful latte art patterns also affordable prices involved.

Figure 3.8 Rancilio Espresso machine also used by Golden Heritage Koffie. Rancilio is espresso machine with the most efficient electricity because this machine is also provided the use of gas energy to keep the water temperature in the boiler.



Figure 3.8 Rancilio Espresso Machine
(Source: *Rancilio Espresso Machine*, 2013)

Another important aspect is the espresso machine, and it should work properly with the water temperature around 95 degrees, and having 9 bar/atm water pressures in each brewing process. Each coffee houses has their certain need dealing with the espresso machine with its technology and design.

Certain espresso machine having specification and design, every coffee house requires different specification regarded with the economical side of its usage of espresso machine, its design, and technologies. This machine can be the symbol, pride, and icon in each coffee house. Figure 3.9 and 3.10 show the Espresso machine which is used by the three coffee houses.



Figure 3.9 Display of the Bar with La Pavoni and Rancilio

(Source: *Display of the Bar with La Pavoni and Rancilio*, 2013)



Figure 3.10 La Marzocco: Linea 3 group head, the most high tech

Espresso machine in Malang

(Source: *La Marzocco: Linea 3 group head, the most high tech Espresso machine in Malang*, 2013)

Espresso machines are distinguished into particular types and designs, technology with their functionary system, and production capacity depending on the group head number. Espresso machine is also as the icon and symbol of each

coffee houses as the tool to produce Espresso beverages menu. Espresso called as modern drink.

Figure 3.11 illustrates the Barista in touch with Espresso machine, so, all of the Barista should have the knowledge about how the standard at making a proper Espresso shot, and another technical aspect such as cleaning, maintaining, working with the espresso machine, coffee grinder, and all the tools that they use every day, because each technics by the Barista will be manifested at the taste of the Espresso.

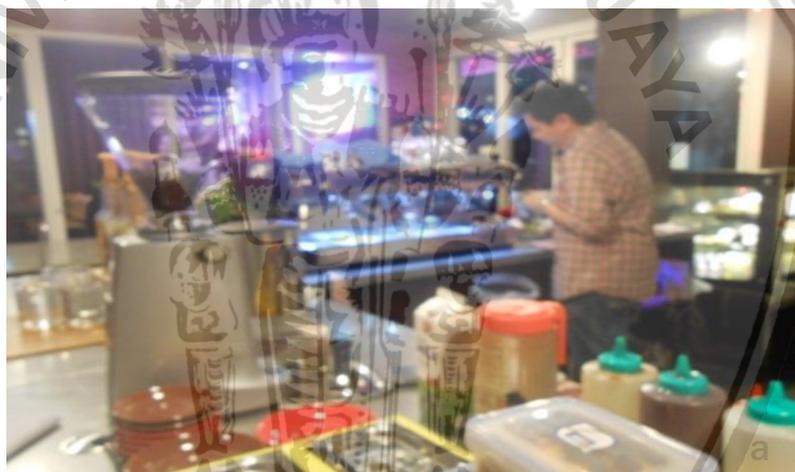


Figure 3.11 The Barista is making Cappuccino

(Source: *The Barista is making Cappuccino*, 2013)

Proper Espresso shot consists of three parts like revealed in Figure 3.12.

There is crema natural coffee cream, liquid coffee called as body with the color brown to dark, and the last is heart with the darkest color in the bottom.

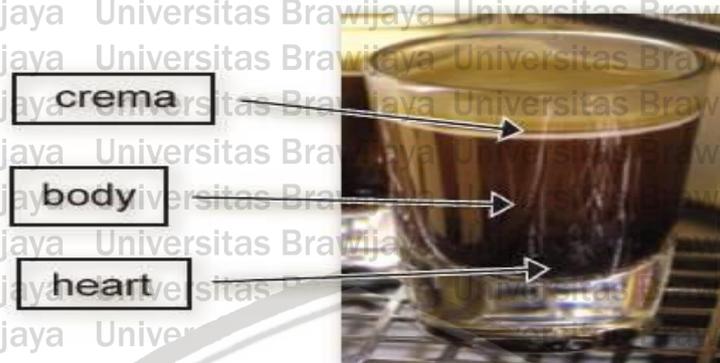


Figure 3.12 Espresso parts

(Source: *Espresso History*, 2013)

Fresh roasted coffee beans can be noted in a good espresso which signed by the thick and golden color of crema with excellent and delicious aroma. The crema should be like the picture shows in Figure 3.13, and the taste must be naturally sweet and balance.



Figure 3.13 Golden Crema of Espresso

(Source: *Golden Crema of Espresso*, 2013)

Espresso is the basic ingredient of making another coffee variants and it defines as the strongest coffee than another coffee brewing method. The taste of

Espresso is deliciously unique and complex. Espresso can be mixed with the other materials such as milk (can be called as Cappuccino, Caffé latte, and Macchiato), chocolate (can be called as Mochaccino), ice cream (can be called as Affogatto), and many more. The espresso could be served in iced or hot.

Figure 3.14 Espresso beverages variant presented in the menu of Golden Heritage Koffie, 8oz Coffee Studio, and Coffee Story. Basically Espresso could be divided into 12 variants, but its development of Espresso is depending on the Barista creativity. Here below is the list example of espresso based menu.

**Original
Espresso
variants**

- Ristretto
- Doppio / singolo
- Lungo
- Long black / Americano

**Espresso
variants**

- Macchiato
- Con Pana
- Cappuccino
- Caffé Latte
- Flat White
- Mochaccino
- Frappuccino
- Affogatto

Figure 3.14 General Espresso scheme in menu at the three coffee houses

(Source: *General Espresso scheme in menu at the three coffee houses*, 2013)

Figure 3.15 latte art consider as one of the third wave sign of coffee drinking culture development. The latte art makes the espresso look magnificently interesting consider as the work of art and handcrafted by the Barista. It is one of stimulating points which attract the society attention to love Espresso and make it as a new culture or lifestyle.

The Latte art is eventually being a new interesting thing beyond the Espresso has it, and here is also one of starting points of espresso popularity in Malang recently.



Figure 3.15 Latte art
(Source: *Latte art*, 2013)

Furthermore, each coffee house usually gives any substantial information about each beverages process or composition, from such the information implicitly could contribute and shape the customers knowledge about espresso.

The Barista as the apparatus of Espresso culture have a very serious part in giving properly knowledge about Espresso, to the society (customer). The customers usually sit at the bar and have a chat with the Barista about everythings, for a curious customer who wants to know how Espresso really is, loves to talk with their favorite Barista in each Coffee House.

The whole processes and steps of making Espresso which delivered at the paragraphs above are considering as significant power of capital owners to initiate their apparatuses (Baristas) take an action at offering or trying to change the

society behavior of coffee drinking culture and perception, from the conventional one into Espresso.

3.2 The Implication of Espresso Done by the Society

The following paragraphs describe how the *apparatus* (Barista and Coffee House Owner) knowledge or power influence the society (customer) at building acknowledgement about Espresso based on Foucault's constructionist conception.

Then, the researcher would like to discuss further about the society or customers implication of Espresso.

The evidences are taken from documentations which are based on field notes and surveys or questioners, which the respondents have filled, and two interviews sections with the Owners or Baristas of 8oz Coffee Studio and Coffee Story Malang.

There were ten customers: seven were student, and the last three customers or respondents were workers. The college students drink coffee as part of their daily activities to actualize themselves or socialize with others. The workers change their coffee drinking habit from traditional coffee to Espresso.

The data were taken from one of the artisan coffee house in Malang, Golden Heritage Koffie. This study found from the owner of Golden Heritage Koffie that, "Espresso adalah salah satu minuman kopi hasil seduhan mesin, dan merupakan minuman masyarakat modern di Italia" (Kurniawan, 2013).

From statement, the researcher concludes that the owner wants to import the cultural and technological aspects of Espresso into the society by showing them how to make, and what the technologies behind Espresso. Golden Heritage

Koffie focuses on Indonesian local coffee beans and the freshness of the blend for the Espresso. So, they put their attention at maintaining the freshness of the beans.

Golden Heritage Koffie actually roasts their coffee beans itself at their own roaster company in Dampit, Malang.

Golden Heritage Koffie also takes the open bar concept, the entire experience at roasting coffee bean, they wanted to educate the customers about the roasting process of coffee and how coffee process from seed to the cup through the interior photographs at their coffee house wall ornament, and additional information about Espresso composition in menu.

The open bar concept at Golden Heritage Koffie by placing the espresso machine near the entrance, made all the customers surely can see the making process of Espresso, through this concept clearly can be one of supporting point at building customers acknowledgement about Espresso.

The following paragraph describes Golden Heritage Koffie's customer's view about the implication of Espresso. The researcher interviewed with one of Golden Heritage Koffie customer states:

Espresso dapat merefresh otak di saat stress atau lelah setelah seharian kuliah, selain itu rasa kopi dari Espresso yang kuat juga dapat membuat mata terbelalak dan meningkatkan konsentrasi sembari mengerjakan tugas kuliah disini, Golden Heritage Koffie dengan desain café yang cozy dan musiknya yang oldies membangun suasana nyaman tersendiri buat saya. Espresso sendiri merupakan proses pembuatan yang rumit melalui mesin. Rasanya yang kuat dan khas membuat saya menyukai Espresso, dan Espresso telah menjadi kebutuhan, saya meminumnya 3 atau 4 kali dalam seminggu. Salah satu Espresso favorit saya adalah Long Black atau bisa juga disebut Americano, Saya sering datang kesini biasanya dua kali dalam satu minggu. Kopi disini cocok dengan lidah saya apalagi dengan pilihan single origin yang beraneka ragam mulai dari Aceh hingga papua membuat saya tak

pernah bosan untuk menikmatinya (anonym, 2013). Have been demonstrated on field notes.

The customer defines the Espresso based on their own perspective and their self-acknowledgement by seeing the production of Espresso which is represented through the open bar concept at Golden Heritage Koffie, from this kind of strategies the Baristas can implicitly deliver their knowledge to the society.

This study finds that the society (customers) can construct their personal point of view about Espresso, through their own vision by seeing the making process which is delivered by the Barista to define what Espresso is. This is implied in interview showing the implication of Espresso has been seen as a need or lifestyle.

Next, the researcher cited the data from one of the latest Coffee Houses in Malang, 8oz Coffee Studio, which has impressed the society with their marvelous technologies and fresh looking concept of artisan coffee house.

The interview with the Barista or owner of 8oz Coffee Studio, Mr. Audi, describes his entire experience of Café lifestyle in Melbourne. It always makes him curious about how such a good coffee to be served (aka Espresso). Then he decides to learn how to make espresso and the whole process of it. Later on, his working experience with coffee turned into a hobby. He states:

Semua berasal dari hobi, pertama senang dulu, kedua jadi hobi lalu timbul passion. Dari hal yang biasa, menjadi hal yang membuat saya ingin tahu dan penasaran. Banyaknya factor yang mempengaruhi Espresso, dari situlah timbul rasa keingintahuan. Lama-lama menjadi sebuah passion. Awalnya saya tidak minum kopi, tetapi karena tuntutan pekerjaan di bidang perkopian jadi

setiap hari mau tidak mau harus minum kopi. Karena juga setiap hari berinteraksi dengan mesin kopi (mesin Espresso), dari tuntutan itulah berawal. Karena setiap kali kita melayani customer kita harus tahu kualitas kopi yang kita jual. Karir ini saya mulai sejak 5 atau 4 tahun yang lalu. (Djatkiko, 2013)

Firstly, Mr. Audi began his carrier at Starbuck Coffee for 4 years and the rest of a year working at local coffee house in Melbourne, Australia, which made him finally focus on coffee as his specialty. In time, during his working period at Starbuck, his amorousness about coffee develops to be a passion, from the passion and good willing of making excellent cup of coffee, he was dreaming of making his own coffee house.

His dream about making his own coffee house were coming true, in the middle of 2013 is manifested as 8oz Coffee Studio which brought the coffee drinking culture concept from Melbourne and try to educate any customer about coffee specialty and how to really appreciate the local Indonesian coffee especially.

In addition, the researcher cited from the interview with Mr. Audi in the following paragraphs below defines about Espresso. He states:

Espresso ada 3 bagian yaitu heart hatinya dibagian paling bawah warna hitam, kemudian body dengan warna agak kecoklatan dibagian tengah, dan yang terakhir Crema dibagian paling atas. Espresso yang bagus diindikasikan dengan tebal atau tipisnya crema. Semakin tebal cremanya semakin fresh biji kopinya, dengan begitu semakin smooth dan fluffy rasa dari espresso itu sendiri. Dari aroma kita bisa cium aromanya tidak nusuk di hidung tapi kaya aroma seperti rempah-rempah, ada bau bunga dan segala macam dan benar-benar kompleks. Espresso adalah dasar dari semua menu kopi seperti cappuccino, flat white, dll. (Djatkiko, 2013)

For the Espresso machine, Mr. Audi believes in La Marzocco's product with its entire technologies. Because he has experienced the machine during his working period at local coffee house in Melbourne, the machine impressed him with the perfection of its technologies which working great at making each cup of excellent Espresso.

Espresso machine is a pride and the icon of the coffee house. It is representing appreciation and perfection of the coffee house owner about coffee, and Espresso especially. 8oz Coffee Studio wanted to instruct the customers how the coffee drinking culture in Melbourne going on, and emphasize that coffee is not only life style but also as a primer need in relation with the whole advantages which is brought by the coffee has it.

Excellent cup of espresso comes from good coffee, great machine and intelligent Barista. The discourse that the researcher noted from Mr. Audi are definitely constructed that the whole power and technologies which owned by the coffee house are particularly significant at building the society implementation of Espresso.

8oz Coffee Studio is not designed as "Tempat Nongkrong" like Mr. Audi wanted to instruct, but It is the place to enjoy a perfect cup of coffee as it is, noted from the interview (Djatkiko, 2013). This discourse is functioned to empower that coffee or Espresso is no more lifestyle but turned into a need.

The making process of Espresso can be seen openly at the bar of 8oz Coffee Studio with all fascinated stuffs on the bar counter, which is partly shaping the customer idea about Espresso has it through such this representation. The most

important point is that Mr. Audi will happily like to say hi, or explain to the customers which want to know the detail process of making such an Espresso. In this context, the power/knowledge of the apparatus delivered to shape the society definition and implication of Espresso.

Figure 3.16 show how the work of open bar interest the customers to see the production of Espresso.



Figure 3.16 Open bar concept

(Source: *Open bar concept*, 2013)

The researcher has been interviewed some of 8oz Coffee Studio's customers to define the Espresso based on their own perception.

“Espresso is a mood booster” from the discourse that performed by one of the respondents (customer) at 8oz Coffee Studio, Nia Wardani (22 years old), the researcher find that she implemented Espresso as a need or even companion while doing a couple of work with her laptop. She states:

Espresso adalah penyemangat saya saat mengerjakan beberapa tugas kuliah, saya suka mengerjakan tugas kuliah di kafe dan bahkan berpindah pindah kafe setiap minggunya, terutama di 8oz Coffee Studio karena suasana dan mood terbangun ketika disini dengan atmosfer dan desain kafe juga kopinya yang lumayan enak. (Wardani, 2013)

Based on the statement, the implementation of Espresso defines as the society new habitual changing, since there are so many cafes in Malang which also provides Espresso makes the society, one of the examples, Nia Wardani, finally has to adapt the Espresso as lifestyle to replace conventional coffee, weekly or even daily.

In relation with the power of the apparatus is really significant at influencing the implication of Espresso, Wardani also stated that, “Saya suka minum Espresso satu atau dua kali satu minggu dan saya mengenal Espresso dari teman saya yang juga seorang barista di kafe lain. Menurut saya Espresso adalah minuman kopi dengan rasa yang kuat dan diseduh melalui mesin”. (Wardani, 2013).

Figure 3.17 and 3.18 appeal the portrayals or examples of the implication of Espresso as lifestyle, which also depicted some of the customer's favorite Espresso variant with side snacks or food requirements at combining the occasion while drinking Espresso.



Figure 3.17 Another Espresso variant combined with snacks
 (Source: *Another Espresso variant combined with snacks*, 2013)



Figure 3.18 Cappuccino or caffè latte are perfectly matched with cake,
 pastry or Italian cuisines
 (Source: *Cappuccino or caffè latte are perfectly matched with cake, pastry
 or Italian cuisines*, 2013)

Another implication of Espresso also performed by the three customers of 8oz Coffee Studio through focused group discussion with Mr. Aditya Aulia (27 years old), Felix Kristianto (28 years old), and Wahyu Tejo (30 years old). This

discussion find that Espresso tastes are unique, notable, and compatible with his tongue. Espresso makes them addicted with its particular tastes. Espresso is part of their lifestyle and need. They usually drink Espresso for three times a week or even more. This is one of approval that Espresso is standing as form of new culture or habitual which liked by the society.

This study also find that Espresso constructed significant changing an ideal thinking that, if there are providing any machine, so must be Espresso serving in.

The representation of Espresso at 8oz Coffee Studio has been shifting the society behavior to drink Espresso in each visited time, which is finally made the society accustomed the new behavior.

The researcher notes that the apparatus power/knowledge at delivering the implication of Espresso to the society has been transported well, the society implicated the Espresso independently through their seeing, doing, or receiving information about Espresso.

Figure 3.19 describes how the activities and portraits of daily implication of Espresso by the customers at 8oz Coffee Studio.



Figure 3.19 Espresso drinking culture daily portrayals

(Source: *Espresso drinking culture daily portrayals*, 2013)

The last representative coffee house in this study is Coffee Story Malang which is delivering their passion of coffee though the art of interior designs which is full of story and explanation about coffee, they deliver all of it in such as wall painting, open bar, tagline, and so many hanging picture or even chart, to implicitly deliver the information about coffee especially, and Espresso.

The interview results with one of the owner or operational manager of Coffee Story Malang, Mr. Denden. He states:

Kita mengapresiasi penikmat kopi yang ada di Malang yang peningkatannya semakin signifikan, disini lain karena peluang bisnis. Karena kita juga melihat peminum kopi yang dipinggir jalan dengan lingkungan yang tidak sehat maka kita dirikanlah coffee story sebagai wadah penikmat kopi. Mesinnya pada awalnya kita pakai La Pavoni dan kemudian Rancilio. Blend Espresso yang kita pakai 100% arabika kopi lokal Indonesia.

Espresso sangat diterima dimasyarakat di Malang, tetapi sebenarnya orang yang benar-benar mengerti kopi di Malang sangat sedikit tetapi juga karena lifestyle akhirnya budaya minum kopi berkembang di Malang.

Karena Indonesia termasuk penghasil kopi terbaik dunia yang masuk urutan ketiga di dunia, Kemungkinan kedai-kedai kopi akhir-akhir ini sebetulnya karena kita ingin mengapresiasi kopi

Indonesia itu sendiri. Selain itu karena animo masyarakat yang tinggi.

Coffee story juga mengadakan Cupping class, Festival kopi, mendatangkan Barista-barista tingkat nasional dan workshop Latte art untuk mengedukasi masyarakat di Malang.

Rata-rata per hari kisaran 30 hingga 50 gelas Espresso dan variannya di nikmati oleh pelanggan Coffee Story. (Denden, 2013)

The prominent accessories inside the Coffee Story, try to tell the customer about the history of coffee time after time. Coffee Story Malang also provides an acknowledgement of Espresso to the customers by giving considerable information in the menu, open bar and composition chart or step to make Espresso, which is hanged or beautifully painted on the wall.

The most importantly is the open bar showing the espresso machine as their icon and pride. Coffee Story proudly stated as the one and only in Malang which use La Pavani espresso machine with its unique manual lever system and technology. Once again Coffee Story empowered that Espresso machine consider as the icon and symbol of modern coffee drinking culture society in Malang.

In advance, Coffee Story has been doing certain further strategies initiated broader society in Malang at switching their perception regarded with coffee drinking culture behavior through such as fill into a competition, workshop and festival. It is can be considered as the full power/knowledge of the apparatus to regulate the Espresso as part of the whole society in Malang. Hall cited from Foucault:

According to Foucault, what we think we 'know' in a particular period about, say, crime has a bearing on how we regulate, control and punish criminals. Knowledge does not operate in a void. It is put to work, through certain technologies and strategies of application, in specific situations, historical context and

institutional regimes. To study punishment, you must study how combination of discourse and power - power/knowledge – has produced a certain conception of crime and the criminal, has had certain real effects both for criminal and for the punisher, and how these have been set into practice in certain historically specific prison regimes. (1997, p.49) have been demonstrated.

The early history of coffee drinking culture has in Malang begin with the conventional coffee which only provides instant coffee and black coffee or familiar with kopi tubruk. The other variant consider just STMJ kopi or coffee with skim milk (kopi susu dengan susu kental manis), Then, 2008 was the year of the beginning of Espresso culture propagation in Malang which later on developed year after year and manifested in such a Coffee Festival in 2011, and the latest even is Latte Art competition held by Hotel Sahid Montana which followed by the Barista around Malang. The strategies of deliver Espresso as the new culture of coffee drinking in Malang has been pulling certain society attentions at building the perception of Espresso. Figure 3.20 demonstrates the latte art event done by Malang Barista Community.



Figure 3.20 Barista Competition: Latte Art 2013 in Malang

(Source: *Barista Competition: Latte Art 2013 in Malang*, 2013)

Figure 3.21 shows the latest festival done by Coffee Story, and Figure 3.22 displays some of Coffee Story Malang customer activities seen behind the bar.



Figure 3.21 Coffee Story Malang at Hysteriachocoffeeest
(Source: *Coffee Story Malang at Hysteriachocoffeeest*, 2013)



Figure 3.22 Customers activities captured behind the bar
(Source: *Customers activities captured behind the bar*, 2013)

The researcher noted from one of Coffee Story comment about Espresso stated that, “Rasa dari Espresso yang kental membantu tubuh tetap terjaga, dan proses pembuatannya yang unik menjadikan Espresso sangat berbeda dibandingkan kopi tradisional, Espresso merupakan kebutuhan dan juga pengganti kopi tradisional yang biasa saya minum dulu”. (Anonym, 2013) have been demonstrated from direct interview on field notes.

From Coffee Story case study, the researcher finds that the customers consider the implication of Espresso as its advantages which turned into need and the replacement of conventional coffee.

All in all, from the whole respondents which the researcher has been observed and interviewed conclude that their tendency of consuming Espresso is to changeover the conventional coffee drinking behavior, new lifestyle, and finally become a certain need.

Espresso almost massively adored by the society in Malang, and it can be quantitatively look into the survey result in a questioner form, and the fact that unstoppable coffee house propagation recently supported the new culture.

Furthermore, drinking Espresso could be stated as popular culture in Malang based on Storey that, “popular culture is simply culture that is widely favoured or well liked by many people. And, undoubtedly, such a quantitative index would meet the approval of many people” (2009, p.5).

The implications of Espresso which authorized by the apparatus, and implemented by the society, are widespread and constructed the same perspective in between both of them. Like Hall cited from Foucault’s works that, “Meaning

often depends on larger units of analysis – narratives, statements, group of images, whole discourses which operate across a variety of texts, areas of knowledge about a subject which have acquired widespread authority” (1997, p.42). So, the imlicaton of Espresso can be built by the society through the event.

Workshop or festival as the apparatus most effective strategies to propagated Espresso knowledge into the society, but for certain further information will be received by the apparatus as their own power regulated the society in relation with the Espresso authority.

Began with the process production of Espresso as the apparatuses knowledge or power, then they intended and regulated Espresso as a new culture or trend in the society, to change the society perception of coffee drinking culture behavior from traditional coffee into Espresso wheatear they like or not the coffee house propagation with the Espresso technologies insisted them to change, so the form of popular culture in Malang has been constructed.

Espresso is part of the society in Malang. The whole regulations are belonging to the institutional place such as Coffee House. The Coffee House and the society have been done such big coffee cultural events.

As the symbol of modern society, Espresso has achieved wonderful period in Malang. It is supported by the usage of latest high technologies of Espresso machine in 8oz Coffee Studio to empower Espresso popularity. Another case in Malang which uncompromising this Espresso popularity in some of department store such as *Indomaret* has also equipped by full-automatic espresso machine to quickly provides coffee to the customers.

To summarize this chapter that the perspective of the society in Malang at first only believe in their instant coffee or kopi tubruk for the examples, but the empowerment by the coffee house has been constructed trend in the society which is eventually made them like to consume the new one, Espresso, to converse their coffee drinking behavior. Institutional regime have made the society personally accepted the entire regulations. The institutional changing perception of the society was the coffee house, which is insisted the knowledge of Espresso around the society daily life, to replace conventional coffee. So, the phenomenon clearly explained that the implication of Espresso as need, lifestyle, and replacement are connected each other to build this kind of new culture or as long as this study found that it is popular culture in Malang, because it is considering new trend or culture in Malang recently. Later on, the conclusion of this study will be explained in the next chapter.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter is envisioned to present the conclusion based on the finding and discussion of Espresso as Popular Culture in Malang analytically and comprehensively by using Michael Foucault's Constructionist theory approach, also presents suggestion for the next researchers in conducting further studies.

4.1 Conclusion

Capital owner has the strategies and apparatuses at the institutional place as coffee house. The apparatus and capital owner strategies are trying to deliver new coffee drinking culture through the representation or knowledge of Espresso by combining with local aspects (local coffee beans).

The knowledge finally has to be accustomed by the society because in each individual weekly or daily visit at the coffee house, they are always offered by the Espresso in menu. So the society perceptions of Espresso finally changes through the phenomenon. The perceptions constructed the changing of the society daily habit of drinking coffee, from traditional to Espresso.

Implication of Espresso is performed by the society, as lifestyle, need, and conventional coffee replacement, and it is approved by many respondents in this study. The approval has been made the new culture liked by all the society and it can be suggest as popular culture.

4.2 Suggestion

For further research, it is suggested the theory of Diaspora, post-modern or Identity be used to study the Espresso culture.



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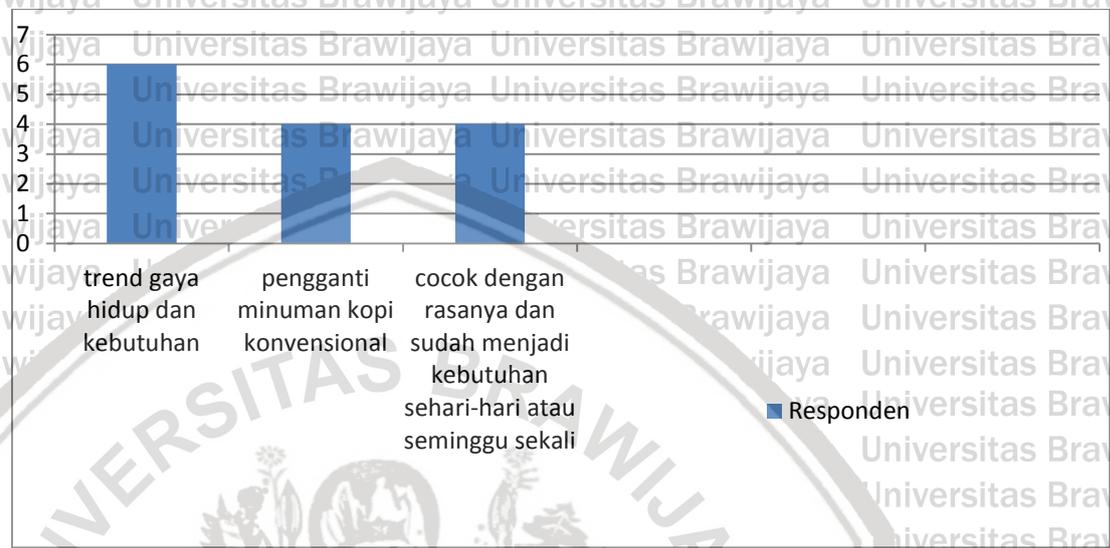
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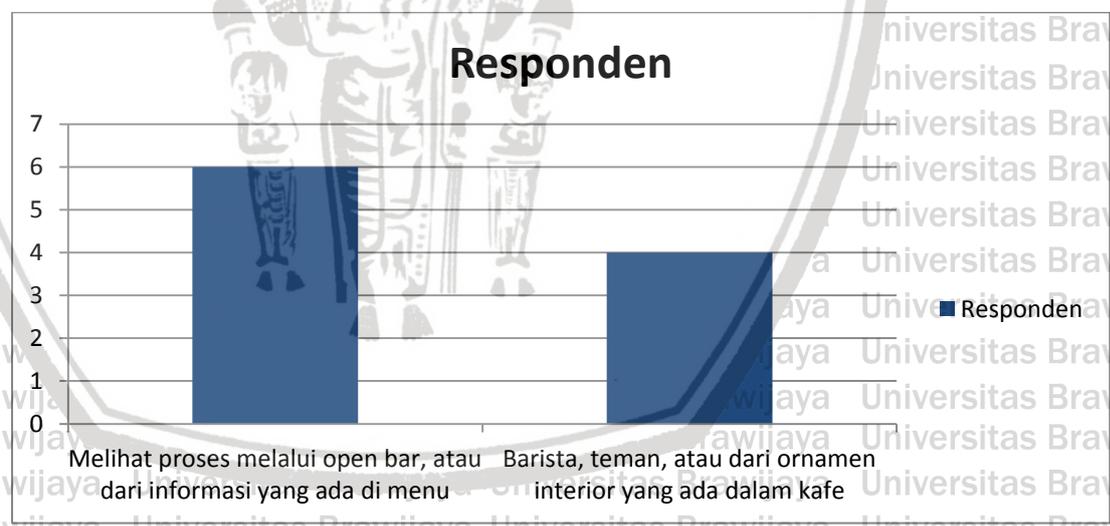
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Appendix 1. Tables or Diagrams of Survey Result:

How the implementation of Espresso by the society?



How the society knows about Espresso?



Appendix 2. Form of Questioner

Kuesioner berkaitan dengan penelitian tentang “Konsumsi Espresso” di Malang

Karakteristik Responden

Data ini dijamin keahliannya dan hanya diperuntukkan sebagai data dukung penelitian tentang konsumsi Espresso di Malang.

Usia : Tahun
Jenis kelamin : laki-laki / Perempuan
Pendidikan / Pekerjaan :

Daftar Pertanyaan

Jawablah pertanyaan dibawah ini dengan cara **melingkari** dan **mengisi** pilihan jawaban yang tepat sesuai pendapat anda. Berikan alasan anda pada setiap pilihan pada bagian yang tersedia

1) Apakah anda menyukai espresso

- (a) Ya
- (b) Tidak

Berikan alasan anda :

2) Bagaimana anda tahu tentang espresso?

- (a) Dari teman
- (b) Rasa ingin tahu pribadi
- (c) Pengaruh orang lain
- (d) Sebutkan ...

3) Seberapa sering anda mengonsumsi Espresso?

- (a) Satu gelas perhari
- (b) Dua gelas atau lebih perhari
- (c) Satu minggu sekali
- (d) Sebutkan

4) Deskripsikan espresso yang paling tepat menurut anda?

- (a) Espresso adalah saripati kopi
- (b) Jenis minuman kopi ala Italia
- (c) Minuman kopi yang sangat kental hasil dari seduhan mesin
- (d) Minuman yang disajikan secara cepat atau kopi tanpa ampas
- (e) Sebutkan

5) Apakah arti Espresso dalam kebiasaan anda mengkonsumsinya?

- (a) Gaya hidup karena mengikuti trend yang ada
- (b) Kebutuhan
- (c) Kebiasaan ngopi sebagai pengganti warung kopi dengan kopi konvensional
- (d) Rasanya lebih enak
- (e) Sebutkan ...

6) Variasi espresso manakah yang anda sukai?

- (a) Espresso/Double Espresso (Doppio)
- (b) Espresso Con Pana
- (c) Macchiato/Cappuccino/Caffe Latte/Flat White
- (d) Mocaccino/Mocha
- (e) Frappuccino (ice blended coffee)
- (f) Affogatto (ice cream + espresso)
- (g) Long black/Americano (black coffee)
- (h) Sebutkan ...

Apakah arti dari menu tersebut? Sebutkan!

7) Apakah manfaat yang anda dapatkan setelah mengonsumsi espresso?

- (a) Tubuh tetap terjaga dan konsentrasi meningkat
- (b) Kesehatan dan efek lainnya terhadap tubuh

(c) Meningkatkan daya tahan dan vitalitas tubuh

(d) Sebutkan ...

8) Kafe mana yang sering anda kunjungi?

(a) Golden Heritage Koffie

(d) Sebutkan ...

(b) Eight Oz Coffee Studio

(c) Coffee Story Malang

Berikan alasan anda :



Appendix 3. Interview Transcribes

Interview transcript with Mr. Audi owner or Barista of 8oz Coffee Studio,
taken on December 16th 2013:

- Latar belakang apakah yang membuat anda mendirikan Coffee House dengan konsep menu Espresso dan variant nya?

Semua berasal dari hobi, pertama senang kedua jadi hobi lalu timbul passio. Dari hal yang biasa menjadi hal yang membuat penasaran. Banyak factor yang mempengaruhi Espresso, dari situlah timbul rasa keingin tahaun. Lama-lama menjadi sebuah passion. Awalnya saya tidak minum kopi, tetapi karena tuntutan pekerjaan di bidang perkopian jadi setiap hari mau tidak mau harus minum kopi. Karena juga setiap hari berinteraksi dengan mesin kopi (mesin Espresso). tuntutan itu karena setiap kali kita melayani customer kita harus tahu kualitas kopi yang kita jual. Sejak 5 atau 4 tahun yang lalu.

- Apa itu Espresso menurut anda?

Espresso ada 3 bagian yaitu heart hatinya dibagian paling bawah warna hitam, kemudian body dengan warna agak kecoklatan dibagian tengah, dan yang terakhir Crema dibagian paling atas. Espresso yang bagus diindikasikan dengan tebal atau tipisnya crema. Semakin tebal cremanya semakin fresh biji kopinya, dengan begitu semakin smooth dan fluffy rasa dari espresso itu sendiri. Dari aroma kita bisa cium aromanya tidak nusuk di hidung tapi kaya aroma seperti rempah-rempah, ada bau bunga dan segala macam dan benar-benar kompleks.

Espresso adalah dasar dari semua menu kopi seperti cappuccino, flat white, dll.

- Bagaimana perjalanan dan proses anda dalam meniti karir hingga membuka coffee house sendiri?

Perjuangannya sangat tidak mudah, sampai sekarangpun saya masih berusaha bertahan dan terus belajar tentang kopi dan manajemen hingga menjaga kualitas. “It is not an easy process”. Dari sebuah “passion” menjadi sebuah “business”. Karena saya “doing something what I like” jadi sangat membantu untuk kesemuanya.

Dulu saya bekerja di Starbuck Coffee Australia di Melbourne. Semua hal tentang manajemen kafe saya belajar di sana dan bekerja disana selama 4 tahun. Kemudian pindah ke Coffee house lokal dan belajar tentang coffee specialty. Waktu di starbuck kecintaan terhadap kopi tumbuh dan membayangkan kalau punya coffee house sendiri. Semua berasal dari hal kecil untuk membangun sebuah hal besar.

Arti dari 8oz itu sendiri adalah dari ukuran cangkir kopi yang dipakai.

Yang membuat budaya ngopi di Melbourne sangat maju adalah salah satunya karena pluralism di sana, hampir semua adat atau orang dari berbagai belahan dunia manapun ada yang tinggal disana. Disisi lain karena third wave dari budaya kopi, sangat maju dan berkembang pesat. Dimana semua mengarah ke specialty coffee yang meliputi Latte art, dan manual brewing. Tidak hanya Espresso tapi customer disana lebih spesifik seperti memilih cara seduhan kopi mereka sesuai selera.

- Bagaimana cara 8oz Coffee Studio mempertahankan eksistensinya di dunia perkopian di Malang?

Saya optimis karena kita pasang standard yang sangat tinggi dengan investasi mesin, pertama kalinya yang menggunakan La Marzocco di Malang. Kita sejajar dengan pentolan-pentolan coffee house lain di Malang seperti Java Dancer Coffee, atau GH-Koffie.

Kita tidak main-main dengan standard seperti warung kopi pinggir.

Keunggula 8oz dan cara mengedukasi customer adalah dengan konsep dan adanya peralatan seperti mesin Espresso.

Konsep coffee studio customer dapat secara langsung melihat semua proses brewing yang kita lakukan.

Cara saya mengedukasi customer

- a. Dengan kualitas kopi yang benar-benar terjaga kesegaran dan kualitasnya
- b. Kita memperlihatkan bahwa membuat kopi itu fun dan asyik
- c. Kita perlihatkan bahwa kita benar-benar menghargai kopi lokal yaitu kopi Indonesia, karena Indonesia termasuk salah satu penghasil kopi terbaik di dunia.

Untuk espresso, saya menggunakan kopi 100% Indonesia

Manfaat kopi sendiri sangat kaya, bisa sebagai anti oksidan, kanker kulit dan kompleksitas dalam kopi sangat banyak.

Good machine, and fresh coffee are very important.

- Komentor anda dengan adanya kompetisi latte art di Malang:

Latte art juga perlu tetapi juga rasa kopinya yang paling penting, mungkin orang melihat dari tampilannya dulu kemudian rasanya. Jadi presentasi untuk kopi itu sendiri juga harus menarik agar minat customer sendiri meningkat terhadap kopi.

- Kenapa anda memilih La Marzocco?

Karena dulu pernah menggunakan dan mungkin kalau sedikit ada trouble saya bisa sedikit memperbaikinya

Teknologinya juga yang sudah hampir sempurna dari pemakaian boiler yang double antar boiler buat brewing dan steaming dipisah

agar brewing dan steaming efektif. Dan teknologi preinfusion yang bisa dimanipulasi agar proses brewing espressonya benar-benar full efektif. Dan total kontrolnya ada ditangan barista.

Interview Transcript with Mr. Denden owner and operational manager,
taken on 17th December 2013:

• Apa latar belakang berdirinya Coffee Story?

Kita mengapresiasi penikmat kopi yang ada di Malang yang peningkatannya semakin signifikan, disisi lain karena peluang bisnis. Karena kita juga melihat peminum kopi yang dipinggir jalan dengan lingkungan yang tidak sehat maka kita dirikanlah coffee story sebagai wadah penikmat kopi.

• Mesin Espresso apa yang dipakai oleh Coffee Story?

Mesinnya pada awalnya kita pakai La Pavoni karena penggunaanya daya listriknya terlalu besar, kemudian kita konversi ke Rancilio. Mesin Espresso merupakan ikon dan kebanggaan dari setiap Coffee house.

• Apa blend Espresso yang digunakan?

Blend Espresso yang kita pakai 100% arabika kopi lokal Indonesia.

• Bagaimana tanggapan masyarakat terhadap Espresso menurut anda?

Espresso sangat diterima dimasyarakat di Malang, tetapi sebenarnya orang yang benar-benar mengerti kopi di Malang sangat sedikit tetapi juga karena lifestyle akhirnya budaya minum kopi berkembang di Malang.

• Menurut anda mengapa akhir-akhir ini banyak bermunculan café di Malang?

Karena Indonesia termasuk penghasil kopi terbaik dunia yang masuk urutan ketiga di dunia, Kemunculan kedai-kedai kopi akhir-akhir ini

sebetulnya karena kita ingin mengapresiasi kopi Indonesia itu sendiri.

Selain itu karena animo masyarakat yang tinggi.

- Bagaimana cara anda mengedukasi masyarakat?

Coffee story juga mengadakan Cupping class, Festival kopi, mendatangkan Barista-barista tingkat nasional dan workshop Latte art untuk mengedukasi masyarakat di Malang.

Rata-rata per hari kisaran 30 hingga 50 gelas Espresso dan variant di nikmati oleh customer Coffee story.



Appendix 4. Field Notes

Tempat / Hari dan Tanggal : Golden Heritage Koffie,
Rabu, 27 November 2013

DESKRIPSI :

Setiap dua atau bahkan satu kali seminggu, dua orang pasangan pelanggan Golden Heritage Koffie menikmati varian Espresso yaitu Long Black dengan kopi single origin seperti aceh gayo ataupun toraja. Mereka berganti menu atau single origin setiap minggunya.

Espresso merupakan bagian dari kebutuhan dan gaya hidup mereka. Mereka menyukai Espresso Karena manfaat dan sensasi rasanya yang kuat di bandingkan dengan seduh manual atau tradisional yang tidak sekuat seduhan Espresso.

REFLEKSI :

Sensasi rasa yang kuat dari Espresso adalah alasan mereka berdua menyukai Espresso. Espresso menonjolkan kompleksitas rasa terutama, acidity, dan body yang full.

Tempat / Hari dan Tanggal : Golden Heritage Koffie,
Rabu, 27 November 2013

Noted from personal interview with Mr. Andry Kurniawan

Espresso adalah salah satu minuman kopi hasil seduhan mesin, dan merupakan minuman masyarakat modern di Italia

Tempat / Hari dan Tanggal : Rabu, 27 November 2013

Brewing Methods

- Espresso Machine
- Moka Pot
- Syphon
- Filter coffee (Frenchpress, pour over, kalita wave, chemex, etc.)

Original Espresso variants

- Ristretto
- Doppio / singolo
- Lungo
- Long black / Americano

Espresso variants

- Macchiato
- Con Pana
- Cappuccino
- Caffe Latte
- Flat White
- Mochaccino
- Frappuccino
- Affogatto

Tempat / Hari dan Tanggal : Golden Heritage Koffie

Kamis, 28 November 2013

Personal interview with anonym customer:

Espresso dapat merefresh otak di saat stress atau lelah setelah seharian kuliah, selain itu rasa kopi dari Espresso yang kuat juga dapat membuat mata terbelalak dan meningkatkan konsentrasi sembari mengerjakan tugas kuliah disini, Golden Heritage Koffie dengan desain café yang cozy dan musiknya yang oldies membangun suasana nyaman tersendiri buat saya. Espresso sendiri merupakan proses pembuatan yang rumit melalui mesin. Rasanya yang kuat dan khas membuat saya menyukai Espresso, dan Espresso telah menjadi kebutuhan, saya meminumnya 3 atau 4 kali dalam

seminggu. Salah satu Espresso favorit saya adalah Long Black atau bisa juga disebut Americano, Saya sering datang kesini biasanya dua kali dalam satu minggu. Kopi disini cocok dengan lidah saya apalagi dengan pilihan single origin yang beraneka ragam mulai dari Aceh hingga papua membuat saya tak pernah bosan untuk menikmatinya.

Tempat / Hari dan Tanggal : Coffee Story Malang

Sabtu, 30 November 2013

Personal interview with anonym customer:

Rasa dari Espresso yang kental membantu tubuh tetap terjaga, dan proses pembuatannya yang unik menjadikan Espresso sangat berbeda dibandingkan kopi tradisional, Espresso merupakan kebutuhan dan juga pengganti kopi tradisional yang biasa saya minum dulu.

Tempat / Hari dan Tanggal : 8oz Coffee Studio

Rabu, 18 Desember 2013

Personal interview with Nia Wardani (22 years old):

Espresso adalah penyemangat saya saat mengerjakan beberapa tugas kuliah, saya suka mengerjakan tugas kuliah di kafe dan bahkan berpindah pindah kafe setiap minggunya, terutama di 8oz Coffee Studio karena suasana dan mood terbangun ketika disini dengan atmosfer dan desain kafe juga kopinya yang lumayan enak.

Saya suka minum Espresso satu atau dua kali satu minggu dan saya mengenal Espresso dari teman saya yang juga seorang barista di kafe lain. Menurut saya Espresso adalah minuman kopi dengan rasa yang kuat dan diseduh melalui mesin

Tempat / Hari dan Tanggal : 8oz Coffee Studio

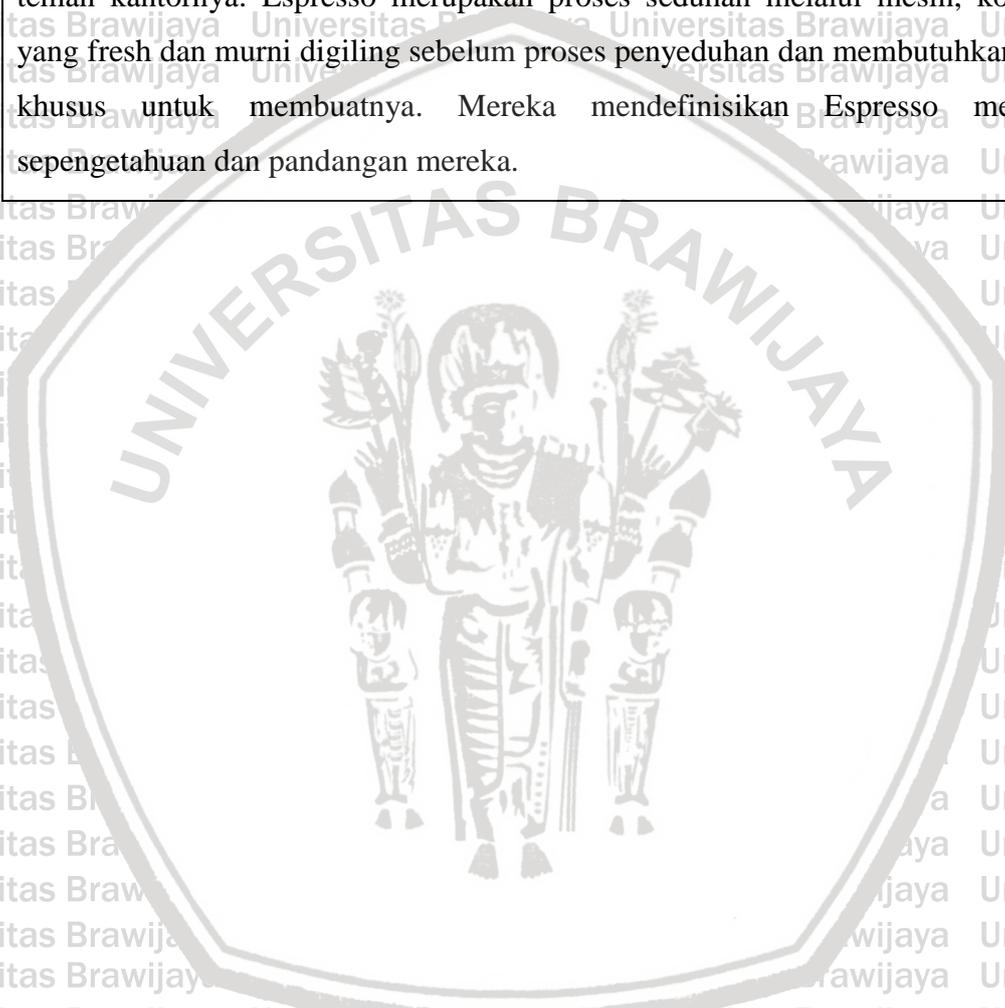
Rabu, 18 Desember 2013

Focused Group Discussion with Mr. Aditya Aulia (27 years old), Felix Kristianto (28 years old), and Wahyu Tejo (30 years old).

Menurut mereka rasa dari Espresso unik, khas, dan cocok dilidah. Rasanya yang unik dan kuat membuat mereka ketagihan.

Espresso merupakan kebutuhan, mereka memilih Espresso sebagai pengganti akan minuman kopi tradisional ataupun kopi instan.

Mereka bahkan meminum Espresso hampir setiap hari sepulang kerja bersama teman kantornya. Espresso merupakan proses seduhan melalui mesin, kopinya yang fresh dan murni digiling sebelum proses penyeduhan dan membutuhkan skill khusus untuk membuatnya. Mereka mendefinisikan Espresso menurut sepengetahuan dan pandangan mereka.



Appendix 5. Beirta Acara Bimbingan Skripsi

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Moh. Lutfi Hakim
2. NIM : 0911110063
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6. Tanggal Mengajukan : 03 Oktober 2013
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8. Nama Pembimbing : I. Scarletina Vidyayani Eka, M.Hum.
II. Aris Siswanti, S.S,M.Pd.
9. Keterangan Konsultasi :

NO	TANGGAL	MATERI	PEMBIMBING	PARAF
1	03 Oktober 2013	Pengajuan judul skripsi dan BAB I, II	Pembimbing I	
2	10 Oktober 2013	Revisi draft BAB I and II	Pembimbing I	
3	15 Oktober 2013	Pengajuan BAB I dan BAB II	Pembimbing I	
4	23 Oktober 2014	Revisi draft BAB I dan II	Pembimbing II	
5	07 November 2013	Pengajuan BAB I dan II	Pembimbing II	
6	03 Desember 2013	ACC seminar proposal	Pembimbing II	
7	05 Desember 2013	ACC seminar proposal	Pembimbing I	
8	09 Desember 2013	Seminar proposal	Pembimbing I dan II	
9	12 Desember 2013	Pengajuan draft BAB III dan IV	Pembimbing I	
10	17 Desember 2013	Pengajuan BAB III dan IV	Pembimbing I	
11	18 Desember 2013	Pengajuan BAB III dan IV	Pembimbing II	
12	24 Desember 2013	Revisi BAB III dan BAB IV	Pembimbing II	
13	15 Januari 2014	ACC seminar hasil	Pembimbing I	

14	16 Januari 2014	ACC seminar hasil	Pembimbing II
15	23 Januari 2014	Seminar hasil	Pembimbing I dan II
16	24 Januari 2014	Revisi setelah seminar hasil	Pembimbing I
17	27 Januari 2014	Revisi setelah seminar hasil	Pembimbing II
18	24 Januari 2014	ACC ujian skripsi	Pembimbing I
19	27 Januari 2014	ACC ujian skripsi	Pembimbing II
20	29 Januari 2013	Ujian skripsi	Pembimbing I dan II
21	02 Februari 2014	ACC penjurian skripsi	Pembimbing I
22	03 Februari 2014	ACC penjurian skripsi	Pembimbing II

Telah dievaluasi dan diuji dengan nilai:

Malang, 03 Februari 2014

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