

Coffee Consumption Transformation in Pontianak through Baudrillard's Consumer Society Perspective

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ABSTRACT

This study examines the transformation of coffee consumption practices in Pontianak City through Jean Baudrillard's consumer society perspective. Using a qualitative approach, data were collected through interviews, observations, and documentation involving coffee shop owners and consumers. Data analysis followed Miles and Huberman's interactive model consisting of data reduction, data display, and conclusion drawing. The findings indicate that coffee consumption has shifted beyond fulfilling practical needs and increasingly functions as a symbolic consumption practice. Social media plays a significant role not only as a source of information but also as a medium that constructs representations and meanings associated with coffee shops. Through promotional content, labels, and visual narratives, social media shapes perceptions regarding lifestyle, productivity, and social identity. These meanings are reinforced through coffee shop concepts such as Working from Cafés (WFC), menu innovation, pricing strategies, and spatial arrangements that create symbolic values beyond the practical function of coffee consumption. As a result, coffee shops are no longer consumed merely as places for purchasing beverages but also as social spaces where individuals consume experiences, identities, and symbolic meanings. This study argues that coffee consumption in Pontianak reflects characteristics of consumer society, where consumption increasingly revolves around signs and symbolic values.

INTRODUCTION

Coffee shops in Pontianak City have grown rapidly in recent years. Field observations indicate that at least one or two new establishments open in the city each month, each introducing different concepts and formats. This growth is reflected in data from the Regional Revenue Agency (Bapenda) and the Pontianak City Government on the Certain Goods and Services Tax (PBJT) for the food and beverage sector. As of August 2025, Pontianak City recorded 1,035 coffee shop businesses spread across six sub-districts (Ibrahim, 2025).

These coffee shops offer a range of concepts, from traditional setups characterized by simple tools and manual brewing methods to modern establishments featuring air-conditioned spaces, diverse menus, and machine-brewed coffee. Beyond serving beverages, coffee shops contribute indirectly to regional economic performance. Their emergence in urban areas has made coffee consumption a daily habit and a driver of the creative economy (Sumara, 2024). Coffee shops are no longer simply places to drink coffee; they have become social spaces for a wide range of activities. Coffee culture has developed into a lifestyle and social practice, particularly among the millennial generation, who engage with it daily (Ridaryanthi et al., 2022). Observations reveal that residents use coffee shops for studying, gaming, work meetings, birthday celebrations, remote work, and socializing, all framed as expressions of lifestyle.

This shift shows that coffee shops are no longer just beverage outlets; they also produce social identities and have become part of the dynamics of urban socio-culture (Eldyansyah & Syah, 2025). This has repositioned coffee from an everyday drink to a lifestyle symbol (Burhanuddin & Puspitaningsih, 2026). Whereas drinking coffee was once associated with relieving fatigue, and gatherings in coffee shops were simply informal occasions for sitting together, coffee shops now carry broader meanings: a medium for social interaction, a venue for building relationships, a marker of social status, and a space for social media content. Coffee shops thus function as sites of consumption that reflect both cultural practices and broader social conditions (Mario, 2024).

This development connects to the long-standing culture of hanging out that has become embedded in Pontianak society. That culture offers insight into how identities are formed, how they are sustained, and under what conditions they take shape. Individuals construct their identities through activities outside the home, which are then interpreted by their social environment (DeLand & Trouille, 2018). In a consumer society context, hanging out often involves specific consumption acts, such as drinking coffee, associating the practice with particular signs that help shape individual identity.

Social media plays a significant role in shaping these consumption trends. Instagram and TikTok are actively used to promote coffee shops through visual content, location recommendations, and promotional materials. Consumer preference is thus shaped not only by product quality but also by digital culture and social media trends.

Research on the local social and cultural factors driving coffee consumption in Pontianak City remains limited. Existing studies have examined variables such as appearance, price, brand, experience, trust, and attitude (Karpriana et al., 2025), but primarily as drivers of business profitability. Other work points to atmosphere, cleanliness, and service as factors supporting the growth of coffee culture (Yen,

2023), yet these studies analyze isolated variables without situating them within a broader social and cultural context. This study addresses that gap by examining individual motivations alongside the consumer society conditions shaping the growth of coffee consumption in Pontianak City.

The analysis draws on Jean Baudrillard's consumer society theory to understand the shift in how coffee consumption is practiced and experienced. Baudrillard argues that in consumer society, consumption is no longer primarily about fulfilling practical needs but functions as a process of consuming signs and meanings attached to objects (Rosa et al., 2026). Objects are consumed not only for their use value or exchange value, but also for their *sign value* through which individuals communicate identities, lifestyles, and social positions (Bakti et al., 2019). Within this system, the meaning of objects emerges from their relationships with other signs and symbolic representations circulating in society. Visiting coffee shops no longer merely involves consuming beverages; it also involves engaging with symbolic meanings associated with productivity, social interaction, lifestyle, and contemporary identities. Baudrillard's framework thus offers a way to understand how coffee consumption has shifted from a functional activity into a practice shaped by social and symbolic meanings.

METHOD

This study adopts a qualitative approach to examine the meanings, experiences, and perspectives that emerge from the relationship between communities and social media in the context of coffee consumption culture. This approach allows for a detailed understanding of informants' views through interviews and direct field observation. The study was conducted in Pontianak City, where both modern and traditional coffee shops have grown steadily in recent years, making it a relevant site for examining coffee consumption from a social and cultural standpoint.

Participants were Pontianak City residents who actively visited coffee shops, used social media, and were aged 19 or older. This age group was selected because individuals at this stage are typically capable of actively receiving, interpreting, and developing preferences based on the content they encounter — characteristics well suited to the research objective of examining the social and cultural factors underlying the growth of coffee shops in Pontianak City.

Data were collected through interviews, observation, and documentation. Interviews served as the primary means of gathering in-depth information about informants' experiences and perspectives on coffee consumption and social media use. Participants were selected through purposive sampling based on predetermined criteria: active involvement in coffee consumption and use of social media as a source of information about coffee shops. The study involved 18 informants (6 coffee shop workers or owners, 6 male customers, and 6 female

customers) drawn from six coffee shops across six sub-districts in Pontianak City, with three informants per location, one male customer, one female customer, and one worker or owner.

Observations were conducted in two forms: direct (*offline*) and digital (*online*). Direct observations took place over one week, with visits to each coffee shop lasting between 40 minutes and 2 hours. Recorded indicators included the atmosphere, customer activities, estimated age range of visitors, visitor density, and interaction patterns among customers. Online observations focused on content posted by the participating coffee shops, comments from visitors and prospective visitors, and content produced by influencers and content creators based in Pontianak City.

Documentation served a complementary role in gathering and verifying field data. Materials collected included photos and videos depicting the atmosphere, activities, and interiors of coffee shops, as well as screenshots of online content related to coffee culture. Supporting materials from the coffee shops, such as menus, were also collected.

Data analysis followed Miles and Huberman's interactive model (as cited in Zulfirman, 2022), which comprises three components: data reduction, data presentation, and conclusion drawing. In the reduction stage, interview transcripts and observation notes were organized according to recurring themes related to coffee consumption practices, including social media influence, coffee shop location, hanging out, Working from Cafés (WFC), menu preferences, and pricing. These were grouped into broader thematic categories to identify patterns across the findings. In the interpretation stage, the themes were analyzed through Baudrillard's consumer society framework, connecting empirical findings with concepts such as sign value, symbolic consumption, simulation, and *simulacra*. Social media content and WFC labels, for instance, were interpreted as forms of sign construction, while menu trends and pricing practices were examined as mechanisms through which symbolic meanings become attached to consumption objects.

RESULT AND DISCUSSION

Coffee consumption in Pontianak City cannot be separated from the socio-cultural conditions and flow of information within society. The combination of gathering habits and access to information through social media makes this phenomenon well suited to analysis using consumer society theory. This section examines the dynamics of a society in which consumption has become central to everyday life, including the transformation of consumption activities into sources of entertainment and pleasure, a condition commonly characterized as consumer society. In Pontianak City, drinking coffee and visiting coffee shops are no longer solely associated with consuming beverages; they have also become tied to entertainment, communal spaces, and work-related activities. Understanding how

society perceives and engages with these consumption practices is therefore a central aspect of the analysis.

The meaning of consumption is examined through consumer society theory, which argues that consumption activities are carried out with consideration for symbols, brands, and signs (Pratama et al., 2026). According to Baudrillard (as cited in Davis, 2018) consumption is not limited to the two traditionally recognized forms of value, use value and exchange value but involves four forms, with symbolic value and sign value as additional dimensions. Use value refers to the practical function of an object, whereas exchange value concerns economic considerations. Symbolic value is associated with the meaning of an object based on its position within relationships among subjects, such as the significance attached to a gift. In contrast, sign value relates to the semiotic meaning of an object based on its relationship with other objects. Individuals in modern society frequently consume objects not only for their practical functions or economic benefits, but also for the symbols and social images attached to them.

In the context of coffee shop consumption, consumer preferences are shaped not only by product quality but also by psychographic characteristics and lifestyle factors. Symbolic value and sign value may coexist alongside an object's use value and exchange value, influencing consumption behavior accordingly. Facilities such as Wi-Fi, atmosphere, and pricing are often combined with the signs consumers seek to communicate through their consumption practices. Consumption decisions are thus not based solely on product utility but also on the social meanings embedded within the consumption experience itself.

The formation of these symbols and images is not natural but constructed through various mechanisms of representation in modern society. To explain how such meanings and signs are produced, Baudrillard (as cited in Rahman, 2025) developed the concept of simulation, which refers to a condition in which representations of objects may replace reality itself. This develops further into *simulacra*, in which imitations of reality are presented as an alternative reality (as cited in Rahman, 2025) developed the concept of simulation, which refers to a condition in which representations of objects may replace reality itself. This condition further develops into *simulacra*, in which imitations of reality are presented to society in the form of an alternative reality (Hidayatulloh et al., 2023). Social media has become a central space for generating images of lifestyles, experiences, and identities. Through photographs, videos, and visual promotional content, social media shapes users' perceptions before they directly encounter an object.

Influence of Social Media

Social media plays a significant role in shaping the coffee-drinking habits of Pontianak City residents. Information about coffee shops is actively promoted through platforms such as Instagram and TikTok, attracting people to visit and spend time there.

"Media sosial sangat berpengaruh untuk saya memilih hingga mencoba coffee shop baru, karena orang-orang membuat konten dengan sebegitu menarik sehingga membuat banyak orang ingin mencoba minuman atau tempat baru tersebut." ("Social media really influences my decisions in choosing and trying coffee. "New shops. This is due to user-generated content that is packaged in an engaging way, thus generating interest in trying the drinks or visiting new places introduced through the content.", Generation Z informant, interview July 16th, 2024).

Through user-uploaded photos, videos, and reviews, people have become more familiar with and interested in visiting popular coffee shops. Coffee shops have thus evolved beyond places to buy drinks into spaces for gathering, socializing, and spending leisure time, and social media has reshaped the consumption patterns and lifestyles of Pontianak residents accordingly.

Social media also serves as the primary source of information through which informants discover coffee shops. *"Awal tau dari sosial media khusus nya karena promosinya dan dari ajakan atau rekomendasi teman yang udah pernah coba coffee shop tersebut."* ("I first learned about it through social media, particularly through promotional content, as well as through recommendations from friends who had previously visited the coffee shop", Millenial informant, interview July 17th, 2024).

These findings indicate that social media has shifted how information about coffee consumption is obtained. Knowledge about coffee shops is no longer primarily acquired through direct experience or face-to-face interaction but increasingly through digital representations circulating on social media platforms.

This shift is reinforced by promotional strategies employed by coffee shop owners. In the promotional process, business owners work to build symbols and images that become the identity of their establishments. Labels such as "suitable for WFC" (Working from Cafés) are often associated with workers, students, and individuals with flexible work mobility. These labels attract particular groups because they are perceived as aligning with those groups' identities and needs, and they communicate meanings linked to specific social groups and lifestyles. The label "suitable for WFC" does not simply indicate the availability of Wi-Fi, power outlets, or a comfortable working environment; it also represents ideas of productivity, flexibility, and modern work culture. Through these representations, coffee shops construct images that consumers may associate with their desired identities and lifestyles.



Figure 1. promotional strategy by Heim Coffe Source: instagram account @heim.coffee

In addition to using specific narratives, coffee shop owners also adapt their promotional strategies to the characteristics of each platform. Instagram and TikTok have different user patterns, content formats, and information distribution mechanisms. This dissemination process is supported by algorithms that allow content to reach a wider audience. Some coffee shops therefore implement specific strategies for managing social media, including scheduling uploads to achieve more effective reach.

Traditional coffee shops, by contrast, tend to lack a structured digital promotional strategy; some don't use social media at all. Nevertheless, the influence of social media is still felt through customer-generated content. Posts about visiting experiences, product quality, and atmosphere can attract potential customers and contribute to increased visitor numbers. Warung Kopi Affan, for example, saw a rise in visits after going viral on social media.

"Tak ada, karna kami ramai lagikan karna viral tadi tuh, orang yang memviralkan, kami sih tak punya" ("Not really, because our business became popular mainly due to its viral exposure and the people who promoted it; we did not implement any particular strategy ourselves.", Affan Coffee Shop Owner, interview, July 13th, 2024).

The content created generally consists of reviews of visiting experiences, product quality, and atmosphere. Through these reviews, potential visitors gain insight into locations they have never been to, allowing influencers and content creators to convey the various symbols and signs associated with a coffee shop. Labels such as "cozy," "work-friendly," "hidden gem," "vibes," "aesthetic," and "affordable" shape perceptions of a coffee shop before visitors have any direct experience of it.

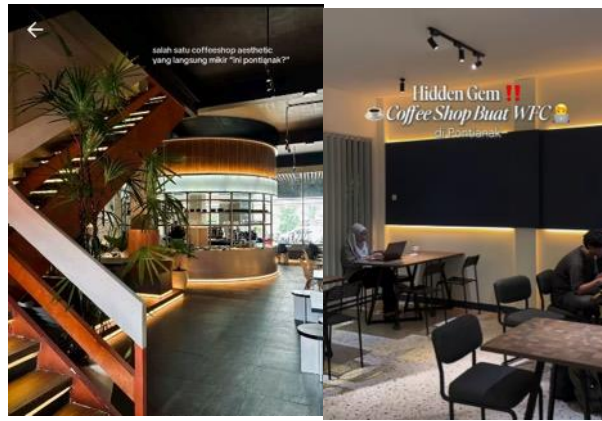


Figure 2. Certain terms used by content creator to describe coffee shops Source: Tiktok

Beyond influencers, virality also shapes customers' choices. Kaplan & Haenlein (on Igben & Acchugbue, 2024) describe virality as a condition in which content or entities experience widespread attention and popularity within a short period of time. In the context of coffee shops, this refers to establishments that are widely discussed and visited in rapid succession. Virality is not limited to modern coffee shops; traditional establishments can also experience it. It accelerates fear of missing out (FOMO) by directing collective attention toward a particular place or object, a condition typically amplified by content from influencers and other social media users with large audiences.

Based on these findings, one of social media's primary roles in shaping coffee consumption culture is as a platform for information dissemination. Informants identified it as an important consideration in selecting which coffee shops to visit, suggesting that individuals increasingly rely not only on direct experience or personal knowledge but on mediated information systematically produced and circulated through digital platforms. From Baudrillard's perspective (1998), social media content does not merely convey information; it also constructs representations of reality through images, narratives, and symbolic elements. Perceptions of coffee shops are often formed before individuals directly experience them, reflecting a condition of *simulation* in which representations shape how reality is understood.

This condition is reinforced by specific terms such as "cozy," "affordable," "vibes," and "hidden gem," frequently used in social media and promotional materials. These findings indicate that coffee shops in Pontianak are no longer presented merely as places to consume coffee; they are categorized and represented through symbolic labels designed to convey particular meanings and identities. Consumers may therefore choose a coffee shop not solely for its products or their preference for coffee, but for the symbolic meanings those labels carry. From Baudrillard's perspective, such representations constitute a form of simulation in which consumption behavior is increasingly driven by signs and constructed meanings rather than by the practical utility of the object itself.

The Emergence of Coffee Shops

One factor contributing to the growing trend of coffee consumption is the proliferation of coffee shops in Pontianak City. New establishments with varied concepts continue to open, drawing people to spend time there, a trend supported by the rapid growth of social media as a channel for discovering these spaces. One concept that has become prevalent is the working space, designed to attract workers and students who require a productive environment.

To maintain this working space designation, coffee shops often add facilities to support work-related activities, particularly those with a digital dimension. Printers, power outlets, and Wi-Fi are typically provided together as a coordinated "package." Objects in consumer society often come in packages, bundled together so that when one item is used, others are available to support the desired result. In a coffee shop context, establishing the working space label requires the owner to provide a range of complementary facilities together.

Based on these findings, facilities such as Wi-Fi, power outlets, and printers do not merely function as practical tools; they also carry broader meanings within coffee consumption practices. At the level of use value, they enable customers to study, work, or access digital resources more efficiently. In Baudrillard's framework, however, these facilities simultaneously operate as sign value: their provision as a complete "package" constructs the working space image and communicates meanings associated with productivity, flexibility, and contemporary lifestyles. Customers may therefore choose a coffee shop not solely because they need internet access or a workspace, but because these facilities represent identities and social images they wish to associate with. The consumption of coffee shops thus extends beyond the practical use of facilities to encompass the symbolic meanings attached to WFC culture.

Hanging Out Culture

Based on observations across several coffee shops, visitor activities varied by location. Some were predominantly occupied by individuals working or studying on laptops and other devices; others were mainly filled with customers in conversation with friends. These patterns indicate that hanging out has become a common social habit in Pontianak and frequently takes place in coffee shops. Rather than functioning solely as places for purchasing beverages, both modern and traditional coffee shops increasingly serve as spaces for social interaction and leisure. This pattern is also reflected in interview findings: one informant described visiting after work to relieve boredom, while another noted that typical activities involved working or talking casually with friends.

"Palingan setiap balek kerje jak, buat ngilangkan jenuh abes kerje" ("Usually only after work, to relieve boredom after work") (Millennial Informant, interview, July 14th, 2024).

These findings suggest that hanging out cannot be understood solely as a social habit but also as a recreational activity and a consumption practice. As a recreational activity, it functions as a means of spending leisure time and reducing boredom. From Baudrillard's consumer society perspective, however, hanging out can also be interpreted as a form of consumption in which individuals consume not only beverages but also spaces, experiences, and the meanings attached to coffee shops. Coffee shops are thus consumed not merely for their practical functions but also for the social experiences and symbolic values associated with them.

Hanging out can also be analyzed through the relationship between leisure and consumer society. Leisure is no longer understood as time separate from economic activity; it is part of a broader consumption system. Recreational and entertainment activities frequently take place through the consumption of goods, services, and specific spaces. In this context, visiting a coffee shop isn't just about buying drinks, it also involves consuming the atmosphere, comfort, and opportunities for social interaction. Hanging out and socializing can thus be understood as practices integrated into an everyday consumption system.

Lifestyle Influence

Alongside the growing hangout culture in Pontianak, an evolving urban lifestyle is also driving the growth of coffee drinking. The demand for spaces to study and work has contributed to the rapid expansion of coffee shops, which are popular not only for leisure and hanging out but also for work and learning. Beyond providing productive space, certain coffee brands have acquired symbolic meanings in society, including associations with aesthetic value and social status. Some brands carry connotations of productivity and a youthful spirit, prompting people to post photos on social media as a form of social identity expression. These associations shape both consumption choices and broader coffee trends in Pontianak.

The practice of working in coffee shops has given rise to the term "working from a café" (WFC), which has also become a benchmark for selecting a coffee shop, requiring establishments to display certain signs to qualify. Notably, this standard is associated almost exclusively with modern coffee shops rather than traditional ones, which tend to maintain formats familiar to regular customers. This positions the working space as a form of symbolic consumption rather than a practical necessity.

Coffee Price

Coffee prices have also diversified alongside the range of coffee shop concepts, creating options across different economic levels. Some coffee shops set affordable

prices to attract specific groups; those located near campuses and schools, for example, typically target students. Price also functions as a signal of the symbolic identity consumers wish to project. The Starbucks brand, for instance, conveys a particular social status through its pricing. Affordable prices, meanwhile, lower the barrier to entry, making coffee shops accessible to more people and sustaining the growth of coffee consumption in Pontianak City.

These symbols and signs do not reflect social reality directly; they are constructed representations. Drinking coffee is not merely the consumption of a beverage or a gathering activity, it is also a form of nonverbal communication about one's economic capabilities. This points to a form of consumption in which individuals are guided by the signs and symbols attached to the objects they use, even when those signs don't correspond to the underlying reality. From Baudrillard's perspective, consumption is shaped by sign value, in which objects acquire meaning through their relationships with other signs within a symbolic system. Coffee brands, prices, and shop concepts thus become associated with meanings such as modern lifestyles, productivity, and prestige. Individuals may therefore consume coffee not only for its practical function but also for the symbolic meanings embedded in these interconnected signs.

In consumer society, consumption is sustained by a socially constructed myth of happiness tied to the ownership of particular objects. Objects offer not only function but also the promise of prestige, success, and well-being, driving individuals to continue consuming in pursuit of socially defined standards of happiness. In this framework, happiness becomes measurable: it requires specific markers to register as such. The capacity to access or purchase expensive goods is one of those markers. Observers gauge the happiness and status of others partly through the price paid for the objects they consume, in the context of coffee, a higher price signals a higher degree of social well-being. Similarly, the ability to consume at a coffee shop signals individual prosperity. This extends to the WFC phenomenon: frequenting coffee shops to work signals a degree of economic participation and capacity, even where food and drink prices are modest. The trend of uploading WFC photos and videos reinforces this signal further.

Coffee Shop Locations

Over 800 coffee shops are recorded across Pontianak City (Pontianak Kota Khatulistiwa, 2022), spread across all sub-districts and readily accessible to the public. Their widespread presence is supported by various factors, collectively making them social spaces for a broad range of activities. Some coffee shops are strategically located near universities to attract students, or near tourist attractions to draw visitors those along the Kapuas River, for example, offer the scenic surroundings as an additional appeal.

The increased presence of both traditional and modern coffee shops has expanded public access to these spaces. Their proliferation reflects what Baudrillard would characterize as a condition of abundance, a state in which consumption becomes easier and consumer goods increasingly surround everyday life. In consumer society, individuals live amid a growing and readily accessible range of consumption options, and consumption becomes an increasingly integrated part of social activity. The spread of coffee shops across Pontianak City's sub-districts means that coffee can be accessed as part of daily routine, embedding it further into residents' social lives.

Coffee Menu Creation

In addition to social media promotion, menu creativity is also a significant factor in attracting customers and driving the growth of coffee consumption. Many coffee shops offer signature menu items as a primary draw. In traditional coffee shops, menu variations generally remain stable, favoring familiar flavors; additions are typically limited, primarily to accommodate customer preferences. Some have begun offering non-coffee beverages to reach a more diverse customer base, particularly younger consumers who don't always consider coffee their first choice.

Unlike traditional coffee shops, modern establishments treat menu variation as a differentiation strategy. Signature or distinctive menu items build a recognizable identity for each shop. In addition to various types of coffee, these shops also provide a wider selection of beverages — such as tea, chocolate, red velvet-based drinks, and other non-coffee options. This variety extends not only to the type of beverage served but also to serving method, coffee strength, and flavor combinations.

Menu variation is further developed by modifying ingredients and flavors to reflect local trends and characteristics. Some shops incorporate regional ingredients such as palm sugar and beetroot to create distinctive products. This diversity transforms coffee consumption from a simple beverage choice into an experiential one, and menu creativity becomes a draw sustaining visitor interest across Pontianak City's expanding coffee shop scene.

Even so, every coffee shop's effort to display distinctiveness through varied menus and flavors generally operates at a surface level. Despite differences in menu names, added ingredients, and serving methods, most shops follow broadly similar product delivery patterns. The differentiation displayed does not produce fundamental differences but remains within the same overall consumption framework.

The diversity of menus across coffee shops essentially creates a form of homogeneity. While each establishment strives for distinctiveness through a signature menu or specific concept, the underlying categories remain consistent:

coffee, non-coffee beverages, and food. Some shops expand these categories by adding milk-based drinks, tea, or mocktails, resulting in a wide range of options available in a single location.

This homogeneity is visible in the similar product structures across coffee shops. From a consumer society perspective, objects of consumption are not stand-alone goods but part of an interconnected system. Although each coffee shop displays certain distinctive characteristics, the products follow similar patterns, keeping actual differences limited. This drives establishments to offer as many options as possible in one place to satisfy diverse consumer preferences, and the distinctions between coffee shops consequently diminish.

Homogeneity in this context reflects the interconnectedness of objects within a consumption system. This is evident in interview findings:

"Menu ada yang pernah ganti, kalau yang dihilangkan ada beberapa kopi biasanya gak sesuai target penjualan, kalau penambahan mengikuti trend coffee shop jadi menu apa saja yang sedang trend misalnya waktu itu butterscotch salah satu." ("Some menus have been changed; certain coffee items were removed because they did not meet sales targets, while new additions generally followed coffee shop trends, such as butterscotch, which was popular at that time.", Coffee shop owner, interview, 18th July 2024).

These findings suggest that coffee shops regularly adjust their offerings according to trends circulating among similar establishments. Although each shop attempts to establish uniqueness through signature menus or distinctive flavor variations, the options provided continue to follow patterns found elsewhere. From Baudrillard's perspective, this indicates that objects of consumption acquire meaning through their relationships with other objects and signs within a broader symbolic system. Consumers may therefore choose menu items not only based on taste or practical preference but according to the symbols and meanings circulating within contemporary coffee culture.

CONCLUSION

The findings suggest that coffee consumption in Pontianak City can no longer be understood solely as the consumption of beverages but as a socially constructed practice shaped by interconnected factors. Social media constructs representations of coffee shops through promotional content, labels, and digital narratives that shape how consumers perceive and select places to visit. These representations are reinforced through coffee shop spaces designed to support particular activities: hanging out, social interaction, and working from cafés (WFC), each communicating symbolic meanings associated with productivity, lifestyle, and contemporary identities.

The interaction among these elements forms an integrated consumption system in which space, social habits, and lifestyle operate simultaneously rather than independently. Hanging out is no longer limited to leisure practice but has become embedded in broader consumption practices through which individuals consume spaces, experiences, and symbolic meanings attached to coffee shops. Consumers therefore choose coffee shops not only on practical grounds such as products or prices but also according to the signs and meanings that align with their desired identities.

From Baudrillard's consumer society perspective, coffee consumption in Pontianak reflects a shift from functional consumption toward symbolic consumption. The findings indicate that consumption increasingly revolves around sign value, in which objects acquire meaning through their relationships with broader symbolic systems. Consequently, coffee shops function not only as places of consumption but also as spaces where social meanings, identities, and symbolic representations are continuously reproduced.

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