

## **Social Construction of Servicescape Liberika Coffee Cipasung, Kuningan Regency, West Java Province**

**Arief Faizal Rachman\*, Michael Khrisna Aditya, Devita Gantina**

*Institut Pariwisata Trisakti*

*\*arief@iptrisakti.ac.id*

### **Abstract**

This study aims to analyse social construction of servicescape Liberika Coffee as a tourist attraction in Cipasung Village, Kuningan Regency, West Java Province. The research uses a qualitative method with a constructionism paradigm, and an epistemological philosophical approach. Analysis of the study research uses an Interpretative Phenomenology Analysis (IPA) analysis tool which is able to provide a double hermeneutic understanding to the phenomenon. The findings show that the servicescape of Liberika Coffee shop on the exterior evidence is constructed in the geographical area of Cipasung Village which is equipped with physical artifacts pointing the way to the Cipasung tourist village and Cipasung Coffee Agrotourism, the Cipasung Liberika coffee mini plantation and the post-harvest process. Meanwhile, the interior evidence is constructed in the form of coffee shop ambiance, in the sort of roasting process and coffeeshop ambiance. It concludes that physical evidence of Liberika Coffee are socially constructed by social actors (farmers, roaster, processor, barista, and visitors) and technical actors (mini coffee plantation, processing into green bean, and coffee shop).

**Keywords:** coffee shop, servicescape, social construction, tourist attraction

## **A. Introduction**

Coffee is a product that shapes a person's lifestyle, is linked to tourist destinations, as a form of lifestyle, and becomes reading material (literacy) in newspapers, magazines, novels, and is also the theme of feature films, such as the *Filosofi Kopi* movie (Kusmarwanti & Nurhadi, 2020), and forming a coffee culture process in the downstream coffee production process (Tucker, 2017). Kuningan is one of the regions that has coffee producing areas with quite high production levels, spread across all sub-districts of Kuningan Regency, there are six sub-districts in Kuningan Regency which are capable of producing coffee production of more than 100 tons in 2018, namely; 1) Subang District (466.95 tons), 2) Darma District (231.35 tons), 3) Selajambe District (229.83 tons), 4) Ciniru District (123.84 tons), 5) Cilebak District (109.55 tonnes), and 6) Hantara District (104.24 tonnes) (BPS Kuningan, 2018).

The coffee cultural landscape area of the Kuningan Regency destination is strengthened by its mountainous tourist attraction. Coffee forms an economy among coffee plantation owners (Dooley et al., 2020) and offers visitors a coffee plantation experience managed by the tourism industry and the role of government so as to achieve sustainable coffee tourism (Chen et al., 2020), and also forms the cultural heritage of coffee drinking habits in Turkey (Yildirim & Karaca, 2022). Cipasung, as a village that has status as a community-based tourism, has natural and rural tourist attractions that have the potential to be visited by tourists. This village, which is at an altitude of 740 meters above sea level and is located on the side of the Darma Reservoir, has natural views of the reservoir waters, rice fields, creative industries of typical food, crafts, and including coffee plantations (Kurniawan et al., 2021).

Research topics on servicescape have been overviewed by scholars, however it has not been conducted in social construction, and affected an anxiety in relationship between social actors and technical actors of Liberika coffee shop phenomenon, that it has not yet been reviewed by previous research in servicescape research. The novelty of the study is the social construction in the geographical area of Cipasung Village which is equipped with physical artifacts, mini coffee plantation and the post-harvest process, whilst the interior evidence is constructed in the form of coffee shop ambiance, in the sort of roasting process and coffeeshop ambiance. The aim of study to analyze the social construction of services formed in the exterior evidence and interior evidence of Liberika Coffee shop, and as a part of tourist attraction at Cipasung community-based tourism, Kuningan Regency, West Java Province.

## **B. Literature Review**

### **Social Construction**

Technology can be interpreted as the formulation of structures to create a new desired phenomenon and the formulation of ways to form new structures from existing structures (Yuliar et al., 2018). This results in a process which requires a system composed of events that allow changes to occur. Another form is a product (artifact), which is the result of objectification of technological information in the form of material, functional devices, organization or work procedures, and so on (Yuliar, 2009).

Tourism perceives the artifacts are the part of designated social construction (Burningham & Cooper, 1999) related to tourism activities. Tourism artifacts include various physical components such as museums, hotels and accommodations, restaurants, tourist attractions, and so on (Westrum, 1989). Social construction in a servicescape is the evidence interior that is constructed by process of green beans which have been roasted using only the concept of roasting using a frying pan, which of course results are not as good as using special roasting equipment. Likewise, the process of making a coffee drink using only the manual brew method will be different from the results using the espresso machine process (Rachman et al., 2022).

### **Coffee Culture**

Coffee commodity involves a long process, starting from the planting, harvesting, initial processing, and post-harvesting processes, to the end-users' enjoyment of coffee. This process is commonly referred to as the upstream-downstream of coffee commodity (Herrera & Lambot, 2017; Tucker, 2017). At the top upstream (plantation stage), the integration between science and technology and the social actors (farmers, coffee landowners, agricultural authorities and coffee plant experts) play a critical role in producing coffee trees that produce the healthy red coffee cherries (Lambot et al., 2017). At the harvest and post-harvest phase, the processes utilize non-human or technical science actors such as fermentation, chemical and biological processing of coffee beans, pulper, and grader machines to produce good quality green coffee beans (Sanz-Urbe et al., 2017). The downstream stage is the final process where there are roles of roasters, cupping testers, baristas, service at coffee shops, and coffee shop guests. Thus, coffee shops are the downstream of coffee commodity trajectory (Schenker & Rothgeb, 2017).

### **Coffee Culture-Based Tourism Destination**

Coffee culture-based tourism destinations place the primary sector (agricultural sector) into the tertiary sector (tourism sector), to become coffee-producing destinations, coffee culture destinations, and coffee history destinations (Jolliffe, 2010). The attractiveness of coffee-producing destinations is influenced by the post-harvesting process which includes peeling fermentation

process, grading, and roasting (Shaw, 2010). Coffee culture destination refers to the food & beverage service facilities in the form of coffee houses that promote servicescape concept and consider the behavior of coffee connoisseurs and their lifestyle (de Almeida & Zylbersztajn, 2019), thus creating groups of customers who are interested in certain types of coffee (Aguirre, 2018). The evolution of coffee tourist destinations is conceptualized as a tourism phenomenon called coffee history destinations (Weaver, 2010). Coffee history destination does not only discuss the origin of coffee, but also the development of coffee houses such as coffee shops in Turkey (Yildirim & Karaca, 2022).

### **Coffee shop Servicescape**

This coffee plantation tourist destination is building artifacts or physical evidence of servicescape as a result of the construction of coffee agritourism in this village. In this way, the physical evidence or servicescape that has implications for the arrival of visitors who come to see the coffee plantations, post-harvest processes and coffee shops (Rachman et al., 2022). The servicescape related to physical evidence and other experiential elements found by visitors to Kopi Liberika Cipasung can be conveyed. Artifacts or physical evidence or servicescape are the style and form of the exterior facility and interior facility (van der Duim et al., 2017), and other experiential artifacts found by customers at the service location which have value for providing services to customers

The physical design servicescape of the Cipasung Liberika Coffee Shop includes interior and exterior, layout, arrangement of outdoor and indoor spaces, artifacts, air circulation, lighting and aroma of the space/area, staff, plant name boards, food and drink name boards, menu, lighting and constructed social interactions (Choo & Petrick, 2014). The concept of upstream-downstream social construction involving artifacts or physical evidence or servicescape has been well established in Liberika Cipasung coffee agrotourism, so there is a strong desire to make it in a more serious form, especially in the post-harvest process which has so far only relied on simple technology, for example, the processing of peeling coffee cherry skin is done using a simple manual method, drying it until it becomes green beans (Mestdagh et al., 2017).

### **C. Research Methods**

This research uses a qualitative approach based on the constructivism paradigm. In this paradigm, because researchers understand and interpret the experiences and views of individual participants, it is also known as interpretive research. Interaction with participants through observation and interviews is a characteristic of the constructivism paradigm. Thus, the constructivism paradigm is a general view (worldview) of research that focuses on data obtained from

experiences and interactions between participants and researchers (Padilla-Diaz, 2015).

This qualitative research uses a phenomenological method with a constructivist paradigm approach. The theoretical description shows the reason for using the constructivism paradigm that this research is a phenomenological writing that uses the Interpretative Phenomenology Analysis (IPA) analytical tool (Alase, 2017; Hutagalung et al., 2022; Smith, 2017) to explore social construction by recognizing the value of contestation between actors and interrelated functions at Liberika Coffee, Cipasung Village, Kuningan Regency, West Java Province. Table 1 shows that purposive and snowball samplings will be employed to select the participants. The participants are the social or human actors and the technical or non-human actors (Beard et al., 2016).

Table 1. List of participants

No.	Participants	Specification	Location	Character
1.	P1/47 year old	Farmer	Cipasung village,	Kuningan Regency
2.	P2/50 year old	Processor/Roaster	Cipasung village,	Kuningan Regency
3.	P3/25 year old	Barista	Cipasung village,	Kuningan Regency
4.	P4/ 50 year old	Pokdarwis Cipasung	Cipasung village,	Kuningan Regency
5.	P5//40 year old	Visitors	Kuningan town	

Sources: Observation and interview (2021)

Figure 1 below shows data will be collected though in-depth interview, observation, supported with the field notes, audio & visual, photos, and secondary data. Interview and observation deemed valuable for the method that is built upon constructivism paradigm (Creswell, 2014). IPA underpins data analysis to create the model of coffee culture-based tourism destination. Trustworthiness in this study considers credibility, dependability, transferability, and confirmability (Elo et al., 2014).

Social Construction of Servicescape Liberika Coffee Cipasung, Kuningan Regency, West Java Province

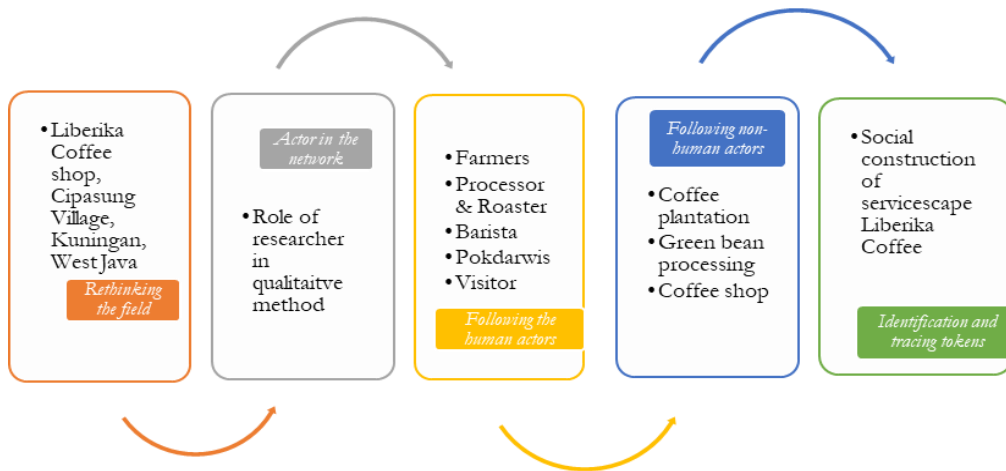


Figure 1. Qualitative data collection procedure

Figure 1 is intended to analyze social construction of servicescape Liberika Coffee, Cipasung Village, Kuningan Regency, West Java using 'notes from the field'. The five characteristics of fieldwork are; (1) observing the 'field' theme (Rethinking the field), (2) actors in the network (Actor in the network), (3) following the human actor (following the human actor), (4) following non-human participants (following non-human actors), and (5) identifying and tracing 'tokens' (identification and tracing tokens) (Beard et al., 2016).

**D. Result and Discussion**

**Physical Evidence in Social Construction**

The concepts of coffee-producing destination, coffee-culture destination, and coffee-history destination by (Rachman et al., 2022) put forward to show the existence of a servicescape in coffee-based tourist destinations from growing to table (Costa, 2019).

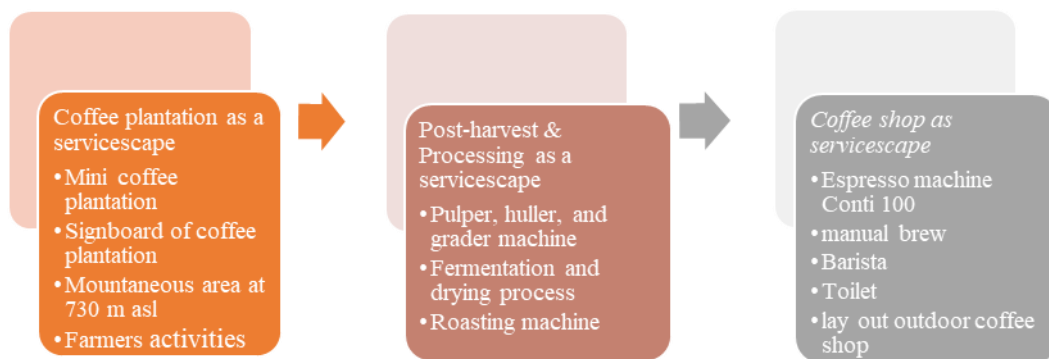


Figure 2. Physical evidence of Liberika Coffee Shop, Cipasung Village

Figure 2 shows that the Cipasung Liberika Coffee servicescape starts from the plantation stage then continues with the post-harvest and roasting stages, then the next process is the presentation process in powder form, so that the results of research conducted by (Berampu et al., 2019) which is then served in coffee shops (from seed to cup). From the tourism side, social construction can be traced through artifacts (Law & Singleton, 2013), intended for and related to tourism activities. The manifestation of tourism artifacts can be physical components that function for tourism, such as museums, hotels and accommodation, restaurants, tourist attractions, and in which this research is referred to as servicescape.

Kopi Liberika established in 2019 at Cipasung Community Based Tourism, will collaborate social construction theories with the tourism sector which forms the concept of agrotourism tourism as a form of social construction (Lyon, 2013). The exterior servicescape of the Liberika Coffee Agrotourism facility is constructed from artifacts in the Cipasung tourist village area, the Liberika coffee plantation, and in the village. Participant 1 stated that built environment at Liberika Coffee Shop Cipasung shaped into physical evidence:

*This coffee shop concept takes part from agriculture, post-harvest, roasting, and serving coffee drinks, which is a complexity that involves skills and knowledge about coffee as well as the use of process tools which can range from simple technology to high technology (P1).*

Meanwhile, the interior servicescape of the Liberika Coffee Agrotourism facility is constructed from artifacts in the Liberika Cipasung coffee shop. In social construction theory, the development of artifacts or servicescapes is seen as an unpredictable process, according to the situation and conditions at that time (contingent process). According to this view, these changes cannot be analyzed by following a fixed and unidirectional trajectory, but refer to a number of heterogeneous determining factors (Yuliar et al., 2018).

### **Mini Coffee Plantation as a Servicescape**

This type of Liberika coffee is known because it is a pest-resistant variety and has the aroma of jackfruit, so it is often referred to as jackfruit coffee which has been exported to Malaysia from the Liberika Coffee plantations in Riau (Martono, 2017), and the development of this coffee can be carried out in forest land (Tuningrat et al., 2019), and is part of the servicescape (Tran et al., 2020). Participant 2 describes local typical services at the coffee shop, started by *lesehan* (sitting on the floor) coffee shop style and traditional technology of processing

*This coffee startup includes social actors with farmers, pokdarwis, and sangrai (roasting) science and technology who have a trajectory from just being a place to discuss coffee sauce to seriousness in developing coffee into an agricultural, educational and tourism services (P2).*

The social construction of the servicescape on Liberika coffee plantations has as its superordinate the activities of Liberian coffee farmers with the emergent themes 1) planting coffee, 2) maintaining coffee plantations, and 3) harvesting coffee.



Figure 3. Mini coffee plantation as a servicescape of the Liberika Cipasung

Figure 3 shows the exterior of the coffee plantation facility of the Cipasung Liberika Coffee Agrotourism dominates the social construction of the servicescape because this physical evidence artifact is found in an open space that involves elements of the geographical area of the Cipasung Tourism Village with a height of 730 meters above sea level, the location of the village is adjacent to the Darma Reservoir, with a backdrop of Mount Ciremai, and has sufficient road infrastructure and tourist facilities (Rachman & Frederiko, 2022). The coffee plantation domain of the Cipasung Liberika Coffee Agrotourism determines social actors, namely farmers, coffee land owners, agricultural services, coffee plant experts. Meanwhile, the technical actors consist of coffee plantation land, coffee plants with cherries, and science regarding the planting and care of Arabica, Robusta and Liberika coffee plants (Lambot et al., 2017). The praxis of social and technical actors upstream will ultimately produce quality and healthy red coffee cherries (Herrera & Lambot, 2017).

Table 2. Social construction of mini coffee plantation as a servicescape

<b>Superordinat</b>	<b>Emergence Theme</b>
Mini coffee plantation Liberika Cipasung	1. Coffee plantation growing 2. Coffee plantation maintenance 3. Coffee harvesting

Source: Observation & interview (2021)



Table 2 shows that sustainability of social and technical practices at the upstream stage is a coordination between human social actors who are able to manage technical actors in the rural tourism geographic area and its infrastructure and facilities (Rachman et al., 2022), thereby creating a balance between the economic interests of farmers and the availability of the physical environment or land servicescape of coffee plantations.

### **Post-Harvest Servicescape and Processing of Cipasung Liberika Coffee Agrotourism**

The findings of the social construction of servicescape in post-harvest and processing of Liberian coffee have as their superordinate the activities of Liberian coffee processors with emergent themes 1) harvest, 2) green beans, 3) roasting, and 4) cupping. At the beginning of the Liberika Cipasung coffee plantation activities, the pulper and huller process was carried out to manually peel the coffee cherries from the beans using a pestle and a rice husk peeler rented from the farmer (Vegro & de Almeida, 2019). Participant 3 describes a servicescape at the process of coffee post-harvest in the village:

*'Liberika coffee shop in our village not only produce for Liberika coffee bean that only 30%,, we also make processing for arabica (natural process), and robusta. Most coffee plantation in Kuningan are arabica, and then continued by robusta (P3).*

The social construction of the servicescape in the realm of harvest and post-harvest processes is presented using scientific technical actors (fermentation, drying, peeling, wet and dry processes as well as chemical processes, and biology of coffee beans) and post-harvest technology (pulper, huller and grader machines) which ultimately, this will result in the theme of sustainable production of green coffee beans that are of good quality and are not damaged by pests and disease (Sanz-Uribe et al., 2017).



Figure 4. Post-harvest machines and roasting machines as a servicescape

Figure 4 shows the science of roasting, changing the color and volume of coffee beans processed with sophisticated roasting machine technology, allows a roaster to create a different taste of coffee (Schenker & Rothgeb, 2017), which is followed by the next social actor, namely a cupping tester, by producing a taste of acidity, aroma, crema, body, sweetness, after taste and even fruity taste (Lingle & Menon, 2017). The grading process (sorting green beans according to sizes A, B or C) was initially carried out manually by sorting the beans that had been harvested by groups of farmers using a sifted winnowing pan. However, after the existence of grader machine technology, farmers can easily sort green beans into grades A, B or C. This machine, which has a power of 500 watts, is able to provide strong vibrations to each container of different grades (Poisson et al., 2017).

Tabel 3. Social construction of Post-harvest as servicescape of Liberika Coffee, Cipasung

Superordinat	Emergence Themes
Post-harvest and roasting	<ol style="list-style-type: none"> <li>1. One unit pulper, huller, and grader machine</li> <li>2. Green bean processing</li> <li>3. <i>Roasting machine with 3 Kg/batch</i></li> </ol>

Source: Observation and interview (2021)

Table 3 shows that the social actors who play a role at this stage are farmers who also carry out post-harvest processing, and green bean producing businesses. This intermediate stage process will determine the taste of coffee drinks that come from different types of coffee, and even the same type of coffee but comes from different plantations will also give a different coffee taste (de Almeida & Zylbersztajn, 2019). Participant 4 expresses transformation from traditional way of processing and roasting into modern technology:

*“there is a significant better result in processing from coffee cherry to green bean, from frying pan roasting into modern roasting machine. But anyway, some people still like to drink a tubruk coffee way”.*

Thus it can be concluded that the servicescape at the post-harvest and processing stages involves scientific activities and physical evidence of coffee technology, for processing which results in the physical transformation of red cherry coffee into green beans using a wet or dry process which produces the jackfruit aroma that is typical of Liberika coffee (Setiadi, 2018).

### Coffee shop as a Servicescape of the Cipasung Liberika Coffee

The social construction of the servicescape in Liberika coffee shops has the superordinate being the barista with the emergent themes 1) service quality,

2) interior physical evidence, and 3) exterior physical evidence. Things to pay attention to in this coffee shop in terms of servicescape indicators are the signed board, room layout, room lighting, furniture, room aroma, staff, menu and room circulation. From these indicators, Liberian coffee shops have become part of the social construction of the servicescape (Gavin, 2013).

The downstream process of serving coffee drinks is better known as a coffee shop and the profession of the person who drinks this coffee is called a Barista. Before the existence of the Conti espresso machine, coffee makers at the Cipasung Liberika Coffee Shop only served coffee by manual brewing, and also used the Vietnam Dip technique, and also served brewed coffee (Indarto, 2013). Participant 5 expresses the services of Liberika Coffee shop at Cipasung Village:

*"Coffee shop will prioritize quality service to guests who come which includes the quality of the coffee shop atmosphere, empathy for guests, quick action to guest needs, in accordance with the atmosphere of the coffee drinking environment, and there is a guarantee of the coffee taste (P5)".*

Serving like this you must always prepare hot water from a thermos that is always filled with hot water. The results of the coffee served are certainly not as good as if the coffee was processed with an espresso machine. Coffee servers (baristas) as social actors interact and network with simple technological actors in serving coffee drinks (Sidewalk, 2019).

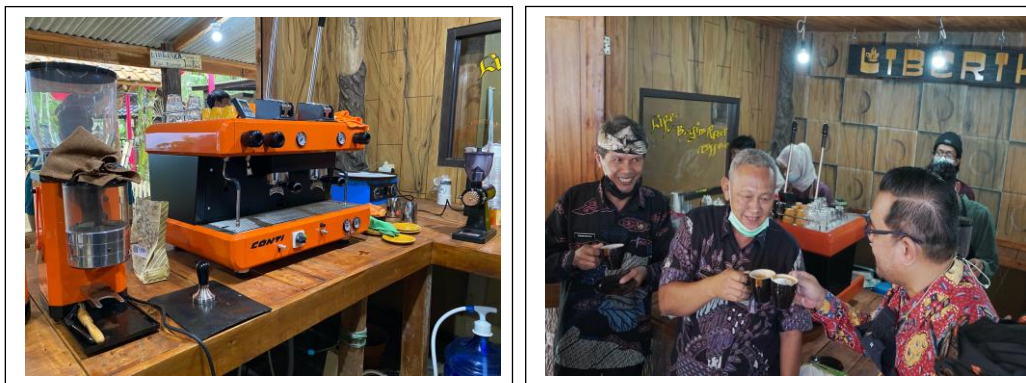


Figure 5. Espresso machine and coffee shop counter as a servicescape of Liberika Coffee

Figure 5 shows that Cipasung Liberika Coffee is able to bring visitors and tourists who love coffee, the agriculture department, STP Trisakti and other parties related to coffee management to the *Saung* (bamboo house) location. When guests come to Saung Kadu, they are served coffee prepared using very simple technology and manual brewing and an espresso machine. When the coffee powder is being tested, the next process is grinding the coffee beans into ready-to-drink coffee powder by using a manual brew technique, or using an

espresso machine first. In this stage, a different social actor will emerge, namely a barista, who also provides excellent service in a coffee shop, and is equipped with an attractive coffee shop atmosphere (Morris, 2017) and has a unique servicescape (Tran et al., 2020).

Table 4. Social construction of Coffee shop as servicescape

Superordinat	Emergence Themes
Liberika Cipasung coffee shop	1. Manual serving, brewing, and using an espresso machine 2. Lay out the open air decoration 3. Baristas

Source: Observation & interview (2021)

A good roasting process is also mastered so that in the roasting process using modern equipment there must be a unified technique and the same feeling between the roaster and the roasting machine. Serving coffee previously only relied on manual brewing, by using an espresso machine, the controller produces a quality espresso drink according to the specifications of the roasted coffee beans.

#### D. Conclusion

The social construction of science and technology of coffee plantations and tourism becomes an artifact or physical evidence or servicescape in the management of Liberika Cipasung coffee agrotourism. This social construction is divided into three stages, namely the coffee plantation stage, post-harvest and processing, and service delivery at the Liberika Cipasung coffee shop. The exterior servicescape of the Liberika Coffee Agrotourism facility is constructed from artifacts in the Cipasung tourist village area, Liberika coffee plantations, and post-harvest processes, and tourist facilities owned by the Cipasung Tourism Village.

Meanwhile, the interior servicescape of the Liberika Coffee Agrotourism facility is constructed from artifacts at the Liberika Cipasung coffee shop, which consists of a coffee shop building, outdoor layout, natural wood chairs and benches, a rural atmosphere, a roasting machine, a coffee grinder, espresso machine, manual serving equipment, garden lighting, and professional barista service. The constructivist paradigm formed in this research involves a network of technical actors who become physical evidence or servicescapes which have implications for the behavior of coffee farmers, post-harvest processors, and services at coffee shops, and the behavior of tourists visiting cultural coffee agrotourism destinations in the Cipasung Tourism Village , Kuningan Regency, West Java Province.

## REFERENCES

- Aguirre, J. (2018). A new coffee culture amongst Costa Rican university students? *British Food Journal*, 34(1), 1–5.
- Alase, A. (2017). The Interpretative Phenomenological Analysis (IPA): A Guide to a Good Qualitative Research Approach. *International Journal of Education and Literacy Studies*, 5(2), 9. <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Beard, L., Scarles, C., & Tribe, J. (2016). Mess and method: Using ANT in tourism research. *Annals of Tourism Research*, 60, 97–110. <https://doi.org/10.1016/j.annals.2016.06.005>
- Berampu, L. T., Sirojuzilam, Sutarman, & Sembiring, B. K. F. (2019). The relationship of consumer preference, value creation, and global supply chain in the third wave coffee business in Sumatera Utara, Indonesia. *International Journal of Supply Chain Management*, 8(6), 731–736.
- BPS Kuningan. (2018). *Kabupaten Kuningan dalam Angka*. BPS Kabupaten Kuningan.
- Burningham, K., & Cooper, G. (1999). Being constructive: Social constructionism and the environment. *Sociology*, 33(2), 297–316. <https://doi.org/10.1177/S0038038599000280>
- Chen, S. H., Huang, J., & Tham, A. (2020). A systematic literature review of coffee and tea tourism. *International Journal of Culture, Tourism, and Hospitality Research*, 15(3), 290–311. <https://doi.org/10.1108/IJCTHR-08-2020-0173>
- Choo, H., & Petrick, J. F. (2014). Social interactions and intentions to revisit for agritourism service encounters. *Tourism Management*, 40, 372–381. <https://doi.org/10.1016/j.tourman.2013.07.011>
- Costa, B. D. R. (2019). Brazilian specialty coffee scenario. In *Coffee Consumption and Industry Strategies in Brazil: A Volume in the Consumer Science and Strategic Marketing Series*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-814721-4.00003-2>
- Creswell, J. W. (2014). *Research Design: Qualitative, quantitative, mixed method approaches* (V. Knight, J. Young, B. Koscielak, & M. Markanich (eds.)). SAGE.
- de Almeida, L. F., & Zylbersztajn, D. (2019). Illycaffè and flexible strategies: A case of a resilient company. In *Coffee Consumption and Industry Strategies in Brazil: A Volume in the Consumer Science and Strategic Marketing Series*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-814721-4.00012-3>
- Dooley, K., Dobbins, C., Edgar, L., Borges, B., Jones, S., Hernandez, J., & Birnbaum, A. (2020). A cross case synthesis of the social and economic development of three Guatemalan coffee cooperatives. *Advancements in Agricultural Development*, 1(1), 1–13. <https://doi.org/10.37433/aad.v1i1.15>
- Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, H.

- (2014). Qualitative Content Analysis: A focus on trustworthiness. *SAGE Open*, 4(1), 1–10. <https://doi.org/10.1177/2158244014522633>
- Gavin, D. (2013). Starbucks Exceptionalism: An Institutional Ethnographic Exploration of Coffee Culture in America. *Journal of Psychological Issues in Organizational Culture*, 4(3), 44–58. <https://doi.org/10.1002/jpoc.21118>
- Herrera, J. C., & Lambot, C. (2017). The Coffee Tree-Genetic Diversity and Origin. In *The Craft and Science of Coffee* (Issue 2008). Elsevier Inc. <https://doi.org/10.1016/B978-0-12-803520-7.00001-3>
- Hutagalung, H., Purwana, D., Suhud, U., Mukminin, A., Hamidah, H., & Rahayu, N. (2022). Community Self-Reliance of Rural Tourism in Indonesia: An Interpretative Phenomenological Analysis. *Qualitative Report*, 27(7), 1151–1168. <https://doi.org/10.46743/2160-3715/2022.5215>
- Indarto, P. (2013). *The Road to Java Coffee*. Specialty Coffee Association of Indonesia (SCAI).
- Jolliffe, L. (2010). Common grounds of coffee and tourism. In L. Jolliffe (Ed.), *Coffee Culture, Destination and Tourism*.
- Kurniawan, J., Rachman, A. F., Widyastuti, N., & Djati, S. P. (2021). Capacity Building Strategy for Coffee Sirung Tanjung Agrotourism in Cipasung Tourism Village, Through Corporate Social Responsibility. 6(10), 893–902.
- Kusmarwanti, K., & Nurhadi, N. (2020). Kopi Dalam Sejumlah Resensi Sastra Di Koran Nasional Indonesia. *Diksi*, 28(2), 145–154. <https://doi.org/10.21831/diksi.v28i2.33206>
- Lambot, C., Herrera, J. C., Bertrand, B., Sadeghian, S., Benavides, P., & Gaitán, A. (2017). Cultivating Coffee Quality-Terroir and Agro-Ecosystem. In *The Craft and Science of Coffee*. <https://doi.org/10.1016/B978-0-12-803520-7.00002-5>
- Law, J., & Singleton, V. (2013). ANT and Politics: Working in and on the World. *Qualitative Sociology*, 36(4), 485–502. <https://doi.org/10.1007/s11133-013-9263-7>
- Lingle, T. R., & Menon, S. N. (2017). Cupping and Grading-Discovering Character and Quality. *The Craft and Science of Coffee*, 181–203. <https://doi.org/10.1016/B978-0-12-803520-7.00008-6>
- Lyon, S. (2013). Coffee Tourism in Chiapas: Recasting Colonial Narratives for Contemporary Markets. *Culture, Agriculture, Food and Environment*, 35(2), 125–139. <https://doi.org/10.1111/cuag.12016>
- Martono, B. (2017). Performance of the Selected Main Tree of Liberoid Coffee in the Peatland of Meranti Island, Riau. *Journal of Wetlands Environmental Management*, 5(1), 32. <https://doi.org/10.20527/jwem.v5i1.126>
- Mestdagh, F., Glabasnia, A., & Giuliano, P. (2017). The Brew-Extracting for Excellence. *The Craft and Science of Coffee*, 355–380. <https://doi.org/10.1016/B978-0-12-803520-7.00015-3>

- Morris, J. (2017). We Consumers-Tastes, Rituals, and Waves. In *The Craft and Science of Coffee*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-803520-7.00019-0>
- Padilla-Diaz, M. (2015). Phenomenology in Educational Qualitative Research: Philosophy as Science or Philosophical Science? *International Journal of Educational Excellence*, 1(2), 65–80. [https://doi.org/10.1007/978-1-84628-317-8\\_5](https://doi.org/10.1007/978-1-84628-317-8_5)
- Poisson, L., Blank, I., Dunkel, A., & Hofmann, T. (2017). The Chemistry of Roasting-Decoding Flavor Formation. In *The Craft and Science of Coffee*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-803520-7.00012-8>
- Rachman, Arief F., Prakoso, L. Y., Boediman, S. F., & Rainto, R. (2022). Invention Tradition on Subak Cultural Landscape World Heritage Site, Jatiluwih, Bali Island, Indonesia. *Cite: Baltic Journal of Law & Politics*, 15, 2022. <https://doi.org/10.2478/bjlp-2022-00117>
- Rachman, Arief Faizal, Arafah, W., Oktadiana, H., & Mariati, S. (2022). Trajectory on Java Preanger Coffee Culture Tourist Destination (Actor-Network Theory Perspective). *European Modern Studies Journal*, 6(5).
- Rachman, Arief Faizal, & Frederiko, J. (2022). Strategi Pengembangan Kedai Kopi Liberika Cipasung, Desa Wisata Cipasung, Kabupaten Kuningan. In L. Nugroho (Ed.), *Perkembangan Destinasi Wisata Kabupaten Kuningan* (pp. 77–102). Widina.
- Sanz-Urbe, J. R., Yusianto, Menon, S. N., Peñuela, A., Oliveros, C., Husson, J., Brando, C., & Rodriguez, A. (2017). Postharvest Processing-Revealing the Green Bean. *The Craft and Science of Coffee*, 51–79. <https://doi.org/10.1016/B978-0-12-803520-7.00003-7>
- Schenker, S., & Rothgeb, T. (2017). The Roast-Creating the Beans' Signature. *The Craft and Science of Coffee*, 245–271. <https://doi.org/10.1016/B978-0-12-803520-7.00011-6>
- Setiadi, A. D. M. dan D. (2018). Strategi Pemanfaatan Lahan Gambut melalui Pengembangan Agroforestri Kopi Liberika ( *Coffea liberica* ) Strategy on Peatland Utilisaton through Development of *Coffea Liberica* Agroforestry. *Prosiding Seminar Nasional Lahan Suboptimal 2018*, 978–979.
- Shaw, W. S. (2010). Serendipitous coffee experience in Papua New Guinea. In L. Jolliffe (Ed.), *Coffee Culture, Destination and Tourism* (pp. 134–156). Channel View Publication.
- Sidewalk, W. (2019). *Barista #NoCingCong* (U. Prasetyo (ed.)). Agromedia.
- Smith, J. A. (2017). Interpretative phenomenological analysis: Getting at lived experience. *Journal of Positive Psychology*, 12(3), 303–304. <https://doi.org/10.1080/17439760.2016.1262622>
- Tran, Q. X., Dang, M. Van, & Tournois, N. (2020). The role of servicescape and social interaction toward customer service experience in coffee stores. The

- case of Vietnam. *International Journal of Culture, Tourism, and Hospitality Research*, 14(4), 619–637. <https://doi.org/10.1108/IJCTHR-11-2019-0194>
- Tucker, C. (2017). *Coffee culture: Local experience, global connection*. Routledge.
- Tuningrat, I. A. M., Satriawan, K., Darmawan, D. P., & Wiranatha, A. A. P. A. (2019). The development of robusta coffee agroindustry system in Bali based on structural analysis and institutional interaction. *AIP Conference Proceedings*, 2155. <https://doi.org/10.1063/1.5125551>
- van der Duim, R., Ren, C., & Jóhannesson, G. T. (2017). ANT: A decade of interfering with tourism. *Annals of Tourism Research*, 64, 139–149. <https://doi.org/10.1016/j.annals.2017.03.006>
- Vegro, C. L. R., & de Almeida, L. F. (2019). Global coffee market: Socio-economic and cultural dynamics. In *Coffee Consumption and Industry Strategies in Brazil: A Volume in the Consumer Science and Strategic Marketing Series*. Elsevier Inc. <https://doi.org/10.1016/B978-0-12-814721-4.00001-9>
- Weaver, A. (2010). Cafe culture and conversation: Tourism and urban(e) experiences in Wellington, New Zealand. In L. Jolliffe (Ed.), *Coffee Culture, Destination and Tourism*.
- Westrum, R. (1989). The Social Construction of Technological Systems. In *Social Studies of Science* (Vol. 19, Issue 1). <https://doi.org/10.1177/030631289019001010>
- Yildirim, O., & Karaca, O. B. (2022). The consumption of tea and coffee in Turkey and emerging new trends. *Journal of Ethnic Foods*, 9(1). <https://doi.org/10.1186/s42779-022-00124-9>
- Yuliar, S. (2009). *Tata kelola teknologi (perspektif teori jaringan-aktor)* (Cetakan 1). Penerbit ITB.
- Yuliar, S., Riyadi, A., & Sari, W. (2018). Technological innovation and democracy in the design of earthquake-proof dome buildings in Yogyakarta. *Human Ecology Review*, 24(2), 105–127. <https://doi.org/10.22459/HER.24.02.2018.06>