



Ngupi Pai Culture in Coffee Shops: Media and Social Space in the Urban Society in Bandar Lampung

Bartoven Vivit Nurdin^{1*} , Ifaty Fadliliana Sari² , Mathis Corbin³ , Rafly Ghanyy⁴ ,
Wulan Suci Ramandha⁵ , Syifaa Sabianova Addina Turki⁶ 

^{1,2,4,5,6} University of Lampung, Lampung, Indonesia

³ École Nationale des Travaux Publics de l'État, Vaulx-en-Velin, France

Abstract

This article examines the activity and cultural product of Ngupi Pai, a tradition of drinking coffee together within Lampung cultural heritage, which has experienced an expansion of meaning from a domestic activity commonly carried out at home (lamban) to one also conducted in public spaces such as coffee shops. This transformation occurs alongside the development of media, information technology, urbanization, and multicultural social environments in cities. This study employs a qualitative approach with data collected through in-depth interviews, participant observation, and documentation in Bandar Lampung. Data analysis was conducted using triangulation, peer review, and member checking to ensure the validity and credibility of the findings. The results show that Ngupi Pai has shifted from private to broader public spaces, where drinking coffee is no longer limited to consumption but has become a social trend of gathering in coffee-serving venues. Drawing on Douglas's beverage construction theory, drinking practices possess sociocultural dimensions that contribute to social bonding, identity construction, and symbolic meaning production. Coffee functions as a medium that creates egalitarian and communicative interaction spaces, positioning coffee shops as arenas for tolerance, inter-ethnic harmony, and informal social diplomacy. This transformation strengthens the adaptive nature of Ngupi Pai within contemporary urban sociocultural dynamics.

Keywords: *Ngupi Pai, Media and Social Space, Urban Society, Coffee Shops*

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***Corresponding author:** bartoven.vivit@fisip.unila.ac.id

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INTRODUCTION

Many people still don't realize that food and drink are also part of socio-cultural research. This is due to the influence of previous research that always considered food and drink from a health and medical perspective. However, food and drink are more than that, they are an inseparable part of a particular society's culture. Previous research on Lampung food, namely *seruit*, has also explained that food is a socio-cultural issue that is difficult to change. (Nurdin et al. 2024) According to Menot in the book with the title *Budaya Minum di Indonesia* (Drinking Culture in Indonesia), the act of drinking represents an essential biological necessity requiring perpetual fulfillment. Through a systemic lens, both nutritional intake and fluid consumption function as cultural factors that impact other aspects of social organization (Menot 2022).

Food and drink also encompass culture, encompassing elements such as beliefs, preferences, customs, values, superstitions, and myths that influence the consumption or non-consumption of certain foods and drinks. Food and drink are also matters of taste and habit, and changing one's eating habits is not easy. Food habits are at the heart of a culture, and the heart of a culture can be difficult to change (Linton 1954). Many living creatures are no longer able to survive in their environment because the food and drink they normally consume are no longer available due to environmental changes (Nurdin and Bustami 2015).

Despite the growing body of studies on food and beverage culture, most research has predominantly focused on food rather than beverages as a primary medium of social interaction. In the Indonesian context, studies on coffee culture have largely emphasized economic aspects, lifestyle trends, or globalization, with limited attention to how local cultural practices such as *ngupi pai* are transformed within urban and mediated spaces (Mario 2024). Therefore, this study addresses this gap by examining how *ngupi pai* is reconstructed as a social and media space in the urban context of Bandar Lampung.

Coffee, specifically robusta coffee, constitutes a beverage of paramount importance within Lampung society. The cultivation of this plant species has been maintained in residential gardens for extended periods. Caffeine, as a component of coffee, demonstrates its capacity to deliver distinctive enjoyment that characterizes traditional drinking behaviors in social contexts. Such matters are investigated through the theoretical and conceptual foundations of beverage anthropology. To date, scholarly focus on the anthropological examination of beverages has been predominantly provided by Mary Douglas in 2003 (Douglas 2003), who

underscores the cultural importance of consumption practices in influencing social bonds, cultural identity formation, and economic structures. I. de Garine and V. de Garine provided a theoretical framework regarding the consumption of beverages, positing that comprehension of drinking behaviors necessitates a multidisciplinary methodology that integrates perspectives from anthropology, sociology, psychology, and biology, recognizing drinking as a multifaceted phenomenon that transcends singular analytical frameworks.

Their work emphasizes the biocultural dimensions of hydration needs, wherein consumption serves both physiological and culturally mediated functions, while demonstrating how societal conventions, contextual factors, and personal histories shape consumption patterns, ultimately conceptualizing drinking as a medium of implicit communication that transmits social meanings and perpetuates cultural standards. Additionally, I. de Garine and V. de Garine posit that beverage consumption practices constitute a symbolic communicative system through which drinks, their contextual settings, and accompanying behaviors express varied meanings (de Garine 2001). This theoretical framework is further supported by Michael Menot anthropological investigation into Indonesia's traditional alcoholic beverage traditions (Menot, Nugraha, and Satwiko 2022).

Since the Robusta coffee plant was planted by Lampung farmers, this beverage has become important for the Lampung ethnic group. Red-picked coffee, known as the finest coffee, has even become a specialty drink for Lampung kings and nobles. In areas where it thrives, particularly in Tanggamus and West Lampung, the Lampung nobility owns numerous coffee plantations. This is where the tradition of drinking coffee with Robusta coffee became a habit, even in coffee shops. Robusta coffee represents a beverage of considerable cultural significance to Lampung inhabitants, with the consumption practice known as *ngupi pai*, interpreted as 'let us begin with coffee'.

This long-standing tradition of consuming robusta coffee has been maintained by the people of Lampung for generations. The custom of drinking coffee has a broader meaning than simply drinking, namely, social togetherness, discussion, recreation, and fostering solidarity and friendship within the community. Coffee is usually enjoyed alongside cakes or snacks, known in Lampung as *buak* and *juadah*, both of which are often referred to as coffee accompaniments. Therefore, this custom is common in homes, both for family members and when welcoming guests. This encourages closer social interactions through the enjoyment of coffee and accompanying food.

Coffee demonstrates comprehensive global recognition and pervasive consumption throughout international societies, functioning not only as a beverage but also as a cultural and social medium embedded in everyday life (Hutama 2025). Particular communities exhibit familiarity with Arabica coffee cultivars, while separate populations acknowledge Robusta types and additional coffee subspecies. Nevertheless, Lampung inhabitants develop a distinctive affinity for Robusta coffee through their self-directed involvement in agricultural processes and cultivation techniques, as well as in immediate consumption behaviors.

The *ngupi pai* ceremony contains a profound meaning that goes beyond just a refreshing drink, representing the principles of human relationships, community balance, collaborative reciprocity, peaceful coexistence, and social integration, while also serving as a medium for conflict arbitration and the basis of communal resilience in social interactions. *Ngupi pai* embodies the cultural traditions of the Lampung ethnic population, maintaining minority representation within their national territory. Lampung is a heterogeneous social framework where a systematic transmigration initiative launched in 1905 resulted in a large influx of Javanese and Balinese populations, thus placing the indigenous Lampung ethnic group in a minority status within their traditional homeland. (Levang 2003).

The demographic transition within this transmigration program has given rise to a comprehensive cultural process of acculturation, assimilation, and amalgamation, facilitating cross-cultural interactions that have resulted in innovative cultural manifestations alongside existing traditional practices. Lampung has even gone through struggles over resource access and identity issues (Elmhirst 2001); (Elmhirst 1999). The consequences of these developments have been profound for authentic Lampung cultural expressions, particularly impacting established drinking culture traditions. Although many cultural practices have undergone gradual erosion or complete elimination, certain traditions have persevered through adaptation and change, as demonstrated by the *ngupi pai* custom.

This ancestral coffee-drinking practice, traditionally practiced in residential settings or authentic Lampung housing structures, has expanded to include commercial coffee venues and market stalls. Conventional practice involved the domestic cultivation of coffee plants within household compounds, with families independently processing harvested beans using traditional methods for personal use and daily consumption. Contemporary expressions of *ngupi pai* have extended into metropolitan areas and urban demographic groups, though utilizing different instruments and spatial contexts. The practice has migrated to varied social

settings, specifically the coffee shop culture that has gained considerable traction throughout Lampung.

In *ngupi pai*, rural populations customarily consume coffee during morning and evening hours, despite cultivating their own coffee within their agricultural plots. The drinking coffee tradition serves as a fundamental component of communal interaction, functioning not merely as a routine practice but as an occasion for familial, social, and neighborly congregation. The beverage is typically prepared using indigenous robusta varieties cultivated in the adjacent mountainous regions, with consumption occurring during morning or afternoon periods as opportunities for leisure and discourse regarding quotidian matters. This practice strengthens communal solidarity and collaborative principles within the society.

Furthermore, coffee functions not solely as a refreshing beverage but encompasses social purposes, including motivation, communal unity, and family relationship enhancement. The social practice of drinking coffee demonstrates the formation of solidarity and cultural identity within Lampung communities (Anggraeni and Palupi 2023). Coffee is generally consumed in collective settings rather than individually, whether at commercial coffee venues or in residential spaces with family members and close companions. These coffee-sharing moments create opportunities for harmonious communication and dispute resolution through joint family problem-solving approaches. Such practices significantly strengthen family bonds and promote household unity.

The tropical climate conditions in Lampung, particularly in mountainous regions, are highly conducive to successful coffee cultivation. Throughout the Dutch colonial period and beyond, this area has maintained its status as a significant coffee production zone, with robusta coffee serving as the principal variety under cultivation. Lampung's robusta coffee has earned recognition for its robust and bitter taste characteristics that exemplify regional agricultural output. Functioning as a cornerstone commodity, coffee plays a pivotal role in shaping the economic landscape of Lampung's inhabitants through both local market transactions and export activities. The practice of coffee agriculture has persisted through successive generations, fostering enduring emotional and economic bonds between families residing in coffee-growing regions and their agricultural heritage.

Lampung has witnessed enhanced acceptance of diversified food and beverage categories, stemming from the establishment of international culinary influences. The

multicultural metropolitan society demonstrates openness to modification, thereby enabling rapid assimilation of emerging gastronomic trends. Community members have become well-versed in numerous food and beverage classifications, particularly fast-service dining and related refreshments. The growth of retail centers and supermarket chains offering convenient dining alternatives has systematically influenced societal lifestyle preferences. The advent of modern culinary offerings has substantially affected conventional food and beverage traditions. This cultural synthesis presents a noteworthy occurrence illustrating sociocultural development within the sphere of food and beverage cultural adaptation. Culinary elements represent integrated cultural components rather than separate entities within the community's cultural structure.

Antecedent research accentuates the vital role of drinking practices within social frameworks, as illustrated by the ecological theory of food and drink consumption developed by Jerome, Kandel, and Pelto, which demonstrates that sustenance serves purposes beyond fundamental survival and relates to cultural aspects that transcend nutritional and biomedical health parameters to include cultural attitudes and belief structures concerning eating and drinking behaviors (Jerome, Kandel, and Pelto 1980). Across various cultural traditions, the practice of drinking coffee holds significant importance and reflects distinct social and cultural perspectives. Ecological frameworks pertaining to consumable goods are equally influenced by technological developments, environmental variables, economic conditions, and social structures. These frameworks aid in understanding collective responses to environmental changes. Technological advancements modify coffee-making equipment, subsequently changing the social patterns and environments associated with coffee intake.

Anthropological theoretical constructs define dietary conduct as culturally delimited behavioral manifestations concerning food and drink, as exemplified by individuals who have been enculturated within time-honored cultural traditions (Cassel 1977). Food consumption patterns represent a sophisticated constellation of activities incorporating culinary arts, taste predilections and antipathies, indigenous knowledge systems, philosophical orientations, social prohibitions, and mystical beliefs connected to the generation, transformation, and utilization of nourishment, constituting an essential cultural sphere. (Foster, G. M., and Anderson 1986) (Hirschhoff, P. M., and Kotler 1989) (LeMay 1988) (Sumartono 1986).

Sustenance and beverages constitute substances cultivated in agricultural environments, harvested from marine sources, distributed through commercial venues, and presented for

consumption. As a sociocultural construct, nourishment transcends its fundamental biological composition and biochemical properties that enable organisms, humans included, to maintain vital functions. Rather, within societal frameworks, food is a culturally mediated entity in which consumable items require cultural legitimization and verification for acceptance. It is essential to differentiate between the concepts of nutrients and food, whereby nutrients constitute biochemical entities—including proteins, lipids, carbohydrates, minerals, and vitamins—that sustain and promote organismal health, while food represents a cultural construct signifying societal acceptance of a substance as appropriate for human consumption, embodying intricate cultural frameworks, alongside the distinct concept of meals, which encompasses temporal consumption patterns, compositional elements, and associated social protocols (Foster, G. M., and Anderson 1986); (Meigs 1988); (Soedarmo, P., and Setiaetama 1969); (Goode 1992). Adaptation, as defined within this research, represents the totality of behavioral approaches utilized by communities to ensure the continuity of their food security. (Weiss 1980a) In the context of alimentary conduct, adaptation serves as a societal mechanism for navigating hostile conditions and environments that oppose deeply held principles.

In relation to the focus of this research, culture is understood as the core regulatory framework that shapes human strategies for monitoring, evaluating, and interpreting food elements in maintaining eating and drinking behavior. Culture is an integrated system of knowledge and beliefs that provides an organizational structure for human experience and perception, which in turn regulates the decision-making process among available alternatives (Goodenough 1961).

Academic research examining collective community adaptation to environmental modifications, involving transformations in cultural behaviors and dietary habits through environmental adjustment processes. The ecological approach devised by Jerome, Peltó, and Kandel (1980) represents a recognized theoretical construct that was later comprehensively utilized by experts investigating the relationships between food and beverage nutrition sources and environmental circumstances. This model was further developed, for example, by Weiss (1980), Shack, Grivetti, and Dewey (1990), and (Gittelsohn 1991); (Weiss 1980b); (Shack, Grivetti, and Dewey 1990). This framework demonstrates that cultural elements encompassing food-related concepts, convictions, perspectives, and principles constitute merely one component within a comprehensive system. The model positions individual biological and psychological food requirements at its core, which are subsequently shaped by five

determinants: physical environment, social environment, social organization, technological factors, and cultural ideology.

Within the West Lampung and Tanggamus Regencies, regions of Lampung characterized by substantial coffee cultivation, the practice of drinking coffee constitutes a fundamental component of quotidian existence. The indigenous population regards coffee not merely as a consumable liquid but as an instrument for reinforcing communal bonds and collective solidarity. Nevertheless, the emergence of modernization has generated apprehensions regarding the potential displacement of this custom by contemporary commercial coffee drinking practices.

The coffee-drinking customs of Lampung represent a crucial avenue for nurturing social interaction, wherein residents assemble at coffee shops or private homes to participate in conversations, share personal narratives, or engage in mutual relaxation. This established tradition has become profoundly rooted in the social consciousness of the Lampung people, embodying their characteristics as a receptive and sociable community. Nevertheless, the impact of modernization and globalization has begun to modify coffee drinking practices among the population. Traditional coffee shops now face rivalry from modern coffee shops that offer alternative coffee experiences, typically oriented toward urban lifestyle preferences and consumer culture (Mario 2024).

This occurrence prompts inquiries regarding the impact of modernization on the preservation of Lampung's drinking coffee customs. The question arises whether conventional coffee shops retain relevance amid contemporary transformations, or whether they are gradually superseded by contemporary café-oriented coffee drinking practices. Additionally, the manner in which these developments influence the social and cultural importance of drinking coffee traditions within Lampung society warrants examination. Given this context, this study investigates the transformation of a cultural practice and commodity—specifically *ngupi pai* (coffee consumption) and robusta coffee from indigenous minorities, particularly the Lampung ethnic community—within a multicultural and metropolitan social framework.

The extensive commercialization processes and advancement of the beverage sector in metropolitan regions, facilitated by technological innovations and digital media developments, create competitive opportunities for Lampung robusta coffee against other conventional beverages. This research seeks to examine the construction of cultural identity inherent in

specific beverages within the beverage marketplace and the transformation of intrinsic values associated with the *ngupi pai* beverage tradition within multicultural communities. Addressing these inquiries necessitates comprehensive examination of drinking coffee tradition dynamics in Lampung through social, cultural, and economic analytical frameworks. This study offers three contributions. First, it shifts the focus from food to beverages as the primary medium of social interaction in anthropological studies. Second, it conceptualizes *ngupi pai* as a mediated social space shaped by digital culture. Third, it provides an empirical case from a secondary Indonesian city, which is still underrepresented in urban cultural studies.

METHODS

This research implemented qualitative analytical methods (Hammersley, M., and Atkinson 1983); (Spradley 1997), The adoption of qualitative techniques was justified by their compatibility with the study's purposes and research problems, wherein exploring the *ngupi pai* cultural tradition among Lampung communities required deep understanding of the societal backdrop and cultural heritage, together with comprehension of the underlying factors influencing conduct, which could only be attained through qualitative research methodologies. Data collection strategies incorporated field studies, thorough interviews, direct observation, and document examination. In-depth interviews were conducted with 20 informants, consisting of people who understand the culture of *ngupi pai* in Tanggamus Regency and West Lampung Regency, visitors to coffee shops or cafés, young people who enjoy drinking coffee in cafés, and other relevant informants.

Observations were conducted over a period of six months, covering the culture of *ngupi pai* in rural areas, coffee drinking habits in everyday life, and events that occurred during observations at coffee shops in rural areas and coffee shops in the city of Bandar Lampung. Documentation consisted of documents obtained from informants during field research. Data analysis was conducted using triangulation, peer review, and member checking. This was crucial because without it, the validity of the data obtained would be questionable. Triangulation in qualitative research is very important because by conducting in-depth interviews, a lot of data that may not be focused on is obtained during field research. Researchers need to perform triangulation to recheck the data obtained so that the data obtained is valid. Triangulation helps us to ensure that the data obtained is consistent and

unquestionable. The triangulation technique is a strategy for determining the validity of data by combining in-depth interviews, participant observation and documentation to cross-check each other, so that the data obtained is known to be valid.

Researchers will undertake member authentication by re-examining previously obtained data with initial informants and substantiating information through consultation with other participants to establish data integrity. Peer evaluation will then proceed through discourse with subject matter experts and professional associates, featuring comprehensive discussions, scholarly criticism, and expert counsel (Hammersley, M., and Atkinson 1983); (Spradley 1997).

Following data collection, the research team structured the findings through taxonomic organization, categorical arrangement, and thematic systematization. The application of theoretical frameworks in the analytical process enabled the recognition of emerging patterns. This methodology enabled the assessment of the positioning of derived theories and concepts within the existing theoretical landscape, determining whether they would generate new theoretical paradigms, contest established theories, or corroborate prior theoretical work (Suparlan 1997); (Hammersley, M., and Atkinson 1983).

RESULTS AND DISCUSSION

The Lampung Province is acknowledged as among Indonesia's most significant robusta coffee production centers. Robusta coffee garners extensive public favor due to its capacity to deliver more potent and bitter flavor characteristics. This coffee variety is notable for containing higher caffeine concentrations than arabica coffee, thereby proving highly effective for energy stimulation and focus enhancement. The substantial texture of robusta beans makes them particularly well-suited for espresso blends and tubruk coffee preparation, appealing to coffee aficionados who prefer more concentrated taste profiles.

Within Lampung culture, coffee assumes meanings that are both extensive and profound, surpassing its simple identity as a beverage. This cultural depth is evidenced through the practice of *ngupi pai*, a phrase in the Lampung vernacular signifying "let us have coffee first," which functions as a ceremonial demonstration of respect and welcome extended by hosts to their guests. *Ngupi Pai* represents an intergenerational cultural practice transmitted

from elders to youth through diverse occasions, including ceremonial gatherings, guest reception protocols, and routine domestic or agricultural activities. Coffee assumes a multifaceted function within Lampung society, serving as a conversational facilitator, occupational companion, and meditative instrument for mental tranquility and fatigue alleviation. The increasing consumption of coffee as a primary beverage is due to its superiority and powerful sensation, as well as the energy-boosting properties of caffeine. Coffee functions as a social medium not merely because it facilitates interaction, but because it structures the form and context of interaction. This is evident from informants who prefer coffee shops as spaces for networking rather than familial bonding, indicating a shift toward network-based sociality ; . This is evident from informants who prefer coffee shops as spaces for networking rather than familial bonding, indicating a shift toward network-based sociality.

Coffee cultivation represents the dominant occupation among residents of Tanggamus and West Lampung Regencies, positioning coffee as their fundamental economic resource. The quality standards of coffee produced within these regions have achieved formal acknowledgment for meeting both local and national market specifications. Although robusta varieties constitute the primary crop due to their environmental adaptability, agricultural practitioners are methodically incorporating arabica cultivation to access premium market channels. The significance of coffee extends considerably beyond its economic importance to encompass essential social integration functions.

The established tradition of regular coffee consumption, practiced within household settings and community gatherings, consolidates family structures and community cohesion. Local populations perceive coffee as symbolizing unity, providing relief from fatigue, and constituting their cultural identity. Traditional community philosophy attributes profound meaning to coffee consumption, recognizing it as therapeutic for headaches, energizing, and counteracting drowsiness. Significant numbers of residents report experiencing physical weakness and somnolence without regular coffee intake. In Tanggamus cultural traditions, coffee service represents an indispensable component of ceremonial events, family occasions, and social gatherings, symbolizing collective harmony, unity, and familial relationships. Coffee operates as a social medium that connects communities, strengthens relational bonds, and facilitates interpersonal communication.

In Tanggamus Regency, coffee occupies a central position within the community's social framework. The shared ritual of coffee drinking among kinship networks, acquaintances,

and neighboring residents functions as a mechanism for consolidating social relationships. Coffee serves as a symbol of modesty and genuineness for the local population. The practice of extending coffee hospitality to all visitors, regardless of familiarity, constitutes an expression of the host's regard for their guests. Coffee encapsulates values of straightforward living and facilitates the communication of personal stories and experiences. For the people of Tanggamus, coffee also symbolizes simplicity and openness. The tradition of serving coffee to guests, both known and new, demonstrates their hospitality and openness. Coffee reflects the values of simplicity in everyday life and invites people to share stories and life experiences. Beyond being a social gathering, for some, enjoying a cup of coffee in the morning or afternoon has a deeper philosophical meaning. This moment is often used for contemplation and self-reflection, recalling past accomplishments, and planning for the day ahead. The process of waiting for the coffee to brew until it's ready to drink reflects the philosophy of patience and calm in facing life's challenges.

The ritual of enjoying coffee in Tanggamus has its own unique characteristics. Typically, a cup of coffee is enjoyed with traditional snacks such as cassava, fried bananas, or bread. For the local community, enjoying coffee is a perfect time to relax and chat. This tradition is often carried out in a quiet atmosphere, both in private homes and when gathering with family or neighbors. A cup of coffee is not only enjoyed alone but also serves as a medium for interaction and strengthening social ties among community members. Coffee drinking is also often accompanied by smoking, especially among men. This habit usually begins when they enter junior high school. However, women can enjoy coffee as well.

The activity of drinking coffee, as a cultural practice, reflects a way of life that expresses specific meanings and values of individuals or groups within popular culture. Furthermore, drinking coffee serves as a cultural practice that signifies or produces specific meanings within that context. *Ngopi* can also be seen as a cultural practice that reflects intellectual, spiritual, and aesthetic developments over a period. Considering how coffee bean processing and drinking coffee have evolved, the act of drinking coffee expresses and generates specific meanings and values, while also demonstrating the intellectual, spiritual, and aesthetic developments of a particular era.

These cultural meanings associated with coffee are not unique to Lampung but can also be observed in other societies where coffee has developed as a social and symbolic practice, albeit in different forms. The case of France provides a useful comparative perspective. In this

country, coffee culture is not based on production but rather on consumption as an everyday social practice. Unlike Lampung, where mainly Robusta coffee is grown locally and closely tied to traditions, France produces very little coffee (except for some overseas territories) and relies almost entirely on imports, predominantly Arabica from Latin America, Africa, and Asia. Coffee in France is commonly consumed as espresso, americano, white coffee or cappuccino, generally in small quantities but several times a day. It accompanies waking up, work breaks, and the end of meals. Coffee also serves as a means of fostering social interaction among family members and others by creating convivial moments at home or in *cafés*, which have historically functioned as important spaces for political discussion, intellectual exchange, and urban sociability.

Within this broader comparative context, the Lampung tradition of drinking coffee demonstrates its own distinctive forms of social interaction and cultural meaning. The tradition of drinking coffee in Lampung is often used as a means of fostering social interaction, with people gathering in coffee shops or homes to discuss, share stories, or simply relax together. This activity has persisted for years, entrenched in the Lampung community's identity as an open and welcoming community. However, with the influence of modernization and globalization, drinking coffee patterns have begun to change. Traditional coffee shops now compete with modern coffee shops that offer a distinct coffee-drinking experience, often oriented toward an urban lifestyle.

For the people of West Lampung, the practice of drinking coffee represents a unifying social element that encourages conversation and fosters personal relationships. This tradition has historically formed a crucial aspect of a cohesive cultural identity. However, this cultural environment has been modified by intensive globalization, particularly in Bandar Lampung. Urban consumer habits are gradually changing, marked by the establishment of modern coffee facilities that offer a distinct experience and emphasize the metropolitan lifestyle, thus competing with traditional coffee shops.

The coffee-drinking custom in Lampung frequently serves as a venue for social engagement, wherein individuals congregate at coffeehouses or residences to converse, exchange narratives, or unwind. This practice has become deeply embedded in the cultural identity of Lampung's inhabitants as a welcoming and hospitable society. Nevertheless, modernisation and globalisation have transformed drinking coffee behaviours. Conventional coffeehouses, previously favoured, now face competition from contemporary establishments

catering to metropolitan preferences. This development prompts inquiries regarding modernisation's effects on the preservation of Lampung's coffee-drinking heritage. The question arises whether traditional coffeehouses retain relevance amid evolving circumstances, or whether modern establishments are supplanting them. Furthermore, how do these transformations influence the social and cultural importance of the coffee-drinking custom? Addressing these inquiries necessitates a comprehensive investigation into the coffee-drinking tradition's dynamics in Lampung from social, cultural, and economic standpoints.

Lifestyle developments and global influences have driven a movement toward modern coffee shops that serve as social hubs for the younger generation, where coffee consumption is closely tied to identity expression and lifestyle performance (Darmawan and Hakim 2025). These establishments have expanded beyond their core coffee-serving capacity to represent contemporary lifestyle expressions, demonstrating the change of coffee as a transformative cultural element, with multifunctional spaces accommodating a variety of customer activities, including individual work, social gatherings, and social interactions.

As the provincial capital of Lampung, Bandar Lampung City exemplifies this phenomenon through its numerous newly established coffee shops that provide diverse amenities, including social gatherings, professional workspaces, conference facilities, and recreational environments. Several coffee shops have developed brand identities specifically associated with the municipality, namely Kopi Ketje, Kopi Puan, Tuan Jana, Doessen Coffee, Nuju Coffee, Dotuku, Kyafe, Bengkel Coffee, Sakara Coffee, Dibawah Pohon, and Els Coffee. The timeframe spanning 2023 to 2021 demonstrates a substantial proliferation of coffee shop throughout Bandar Lampung. The amplified public enthusiasm for coffee shop originates from modifications in leisure socialization patterns and the community's enhanced desire for interactive gathering places. This manifestation demonstrates a marked transition in coffee-related social customs. Far from representing a momentary inclination, coffee shop patronage has developed into an entrenched routine of modern life.

Research evidence suggests that coffee shop function as social meeting points where young people gather to exchange ideas and participate in contemporary cultural activities, particularly through social media production. Modifications in drinking coffee practices have altered consumer preferences regarding establishment choice and beverage selection, alongside the expansion of coffee venues providing extensive customer alternatives. Various establishments offer not merely different coffee types but also promote experiential services

through atmospheric design and venue distinctiveness. The incorporation of coffee shops as social spaces within modern culture has progressively modified lifestyle habits and behavioral tendencies. The designation of coffee shops as contemporary, prestigious locations for beverage consumption has affected the prominence of traditional food and drink traditions. This development represents a significant area for studying socio-cultural changes in drinking patterns. Today, coffee functions as a medium for social discourse and interpersonal engagement, with coffee shop providing the tangible space for such interactions.

The consumption of coffee constitutes a comprehensive multisensory encounter, particularly when experienced within a conducive environment. Consider an intimate café featuring expansive windows through which natural light penetrates, casting illumination upon weathered wooden furnishings positioned in the establishment's periphery. The fragrance of recently prepared coffee mingles with ambient dialogue and gentle musical accompaniment, establishing a welcoming milieu. Within such establishments, individuals may dedicate considerable time to exchanging narratives and experiencing joy alongside companions, appreciating the closeness frequently associated with carefully prepared coffee service. Consequently, the coffee shop and the beverage itself function as conduits for social interaction, demonstrating that coffee and its associated drinking practices have experienced substantial transformation in cultural significance.

Coffee has transformed into a universal emblem that mirrors societal, cultural, and economic transformations. Within contemporary culture, coffee occupies a significant and compelling position that merits further investigation. Present-day society demonstrates advancement in coffee preparation and drinking methodologies. Diverse brewing techniques, including cold extraction, manual pour-over, and aeropress systems, have emerged as preferences among enthusiasts seeking varied sensory experiences. Beyond preparation methods, there has been a progression in flavor profiles and blend compositions, encompassing caramel infusions and other distinctive combinations as components of innovative experimentation. This advancement includes the craft of latte artistry, wherein skilled baristas employ steamed milk to construct decorative patterns or imagery atop coffee beverages. This visual component enhances the aesthetic appeal of coffee while establishing itself as a prevalent phenomenon across digital platforms.

Throughout various geographical areas, coffee has undergone a transformation to become the nucleus of numerous social engagements, whereby street-side coffee shops have

metamorphosed into communal areas where substantial intellectual discourse transpires, artistic production occurs, and intimate conversations are conducted, with each cup embodying an extensive cultural narrative as these venues persistently amplify coffee's public acceptance, making it an extraordinarily appealing commercial good that generates vast trade quantities, purportedly exceeded solely by petroleum (Tucker 2011). This finding corroborates coffee's transformation into a critical aspect of present-day economic frameworks, with the coffee trade recognized as remarkably profitable and extending across the entire operational spectrum from agricultural cultivators to service establishments offering extensive coffee varieties and traditional coffee commodities.

Coffee houses, which originated as establishments dedicated solely to off-site drinking coffee, have undergone a transformation into venues facilitating social interaction. Modern coffee houses serve as meeting points for individuals pursuing dialogue, communication, business negotiations, or casual coffee enjoyment. Multiple interdisciplinary investigations reveal that culinary and beverage elements significantly impact communicative processes, especially within interpersonal frameworks. Food and drink consumption carries profound symbolic weight, comparable to ritualistic behavior. Culinary and beverage offerings function as crucial facilitators for initial social engagement and the transmission of influential messages that promote constructive communication.

The expanding presence of coffee houses, along with the considerable patronage by students, youth, office personnel, and aspiring business owners who regularly utilize these spaces for collaboration, academic work, or professional meetings, demonstrates that coffee culture retains its prominence in popular society. In contemporary society, coffee functions as a reflection of social and cultural identity. This transformation reflects broader socio-cultural changes in urban society, where coffee shops operate as multifunctional spaces that integrate economic activity, identity formation, and social interaction (Ferreira 2021); (Anggraeni and Palupi 2023); (Zhang 2026).

Drinking Coffee in Urban Bandar Lampung

Drinking coffee is a daily practice for numerous individuals, serving either as a morning ritual or as a means of achieving serenity. Furthermore, Lampung society maintains the conviction that genuine satisfaction cannot be attained without coffee consumption, and that complete fulfillment requires the experience of *ngupi pai*. This concept encompasses emotional

dimensions, including serenity, contentment, refreshment, equilibrium, and joy. The substantial population of coffee enthusiasts has catalyzed the accelerated expansion of caffeinated beverage varieties throughout Bandar Lampung, which can be evidenced by the large number of coffee shops along main roads, commercial centers, and proximity to public facilities. This development reflects the increasing urban familiarity with diverse caffeinated beverages, particularly coffee. Contemporary coffee shop have emerged as "third spaces" venues where individuals gather around beyond their primary domains of residence and employment. This notion developed as coffee shop serve not merely as beverage consumption venues, but as communal environments that promote interpersonal engagement. The origins of this concepts are rooted in the extensive heritage of conventional coffee houses, especially during the 1970s and 1980s, when such houses were regarded as significant civic venues for people to gather, discourse, and participated in communal affairs. This historical purpose demonstrates the function of coffee houses as social environments that foster unrestricted dialogue and intellectual exchange, thus advancing the democratization process within public domains. Contemporary coffee shops have emerged as "third places," functioning as social environments beyond home and workplace where individuals engage in informal interaction, discussion, and community-building activities (Ferreira 2021).

With those backgrounds, we can understand that coffee shops have developed into places that offers more than just drinks and foods. These shop have emerged as essential hubs for social engagement, particularly within metropolitan populations. Functioning as impartial territories distinct from domestic and professional environments, coffee shop offer spaces for congregation and informal interaction, enabling interpersonal discourse free from workplace formalities or domestic constraints. Coffee shop prioritize an inviting ambiance that promotes intellectual exchange, fosters social relationships, and facilitates professional activities within a relaxed yet efficient settings. Therefore, coffee shop function as facilitators of diverse interactive experiences, ranging from informal gatherings among acquaintances to unofficial professional consultations, reinforcing their role as important public social spaces that enable interaction and community formation (Chusna and Mutahir 2021).

These activities are increasing in major urban centers, as city dwellers living fast-paced lifestyles increasingly rely on coffee shops as multifunctional spaces serving both collaborative and professional purposes, with the provision of internet access and a welcoming environment making them important community centers that meet the growing need for balance between

professional obligations, personal leisure time, and social engagement. Coffee shops have evolved into hubs of social engagement where individuals from diverse backgrounds gather to unwind or engage in intellectual discourse while partaking in coffee consumption. These venues facilitate interpersonal and intergroup dialogue with greater freedom than domestic or professional environments. The widespread use of the expression *ngupi pai* among the younger generation is an example of this phenomenon, as the term encompasses not only the act of consuming coffee, but also the collective desire to gather in specific places to enjoy a shared coffee experience, thus making coffee shops a place for interpersonal discourse across generations.

Research findings indicate that Lampung society exhibit distinct preferences for cafes over conventional coffee shops due to several factors, including diverse menu selections, live musical entertainment that enhances the ambiance, and atmospheric qualities that align with personal tastes. On the other hand, some informants stated that they prefer traditional coffee shops, citing that they're comfortable with the interior and exterior designs, quiet environment, and superior coffee quality. The availability of spacious, less congested venues constitutes an additional consideration. Furthermore, some other informants chose coffee shops as a way to alleviate boredom at work and seek an alternative environment. The wide selection of beverages, including coffee, chocolate, and other variations tailored to individual preferences, was another motivating factor.

Several researches have shown that latte variations, especially vanilla latte, are the most frequently ordered drinks along with cappuccino, hazelnut, coffee with milk, and black coffee. Customers generally complement their drinking coffee with side dishes, showing a variety of culinary preferences ranging from soft drinks and savory options to spicy foods including cassava chips and *basreng* (fried meatballs), while others prefer to consume coffee without any side dishes. Individual tastes and comfort preferences vary considerably in coffee enjoyment practices. The comprehensive facilities provided by business establishments in Bandar Lampung have transformed cafes into multi-functional social spaces that accommodate a variety of visitor activities. The *ngupi pai* phenomenon extends beyond mere drinking coffee to include social gathering spaces for casual interaction and substantive discourse, as well as places to unwind after work, thus demonstrating the transformation of traditional drinking coffee into a contemporary cultural practice.

However, what drives costumers's preference for coffee shops? Essentially, this transformation is ongoing and reflects cultural differences between coffee shop customers and those of coffee vendors. Certain costumers consider factors including location, ambiance, taste, and price when making decisions, reflecting how coffee consumption in urban settings is closely related to lifestyle preferences, social status, and experiential value (Mario 2024); (Zhang 2026). Transformations have occurred in people's decision-making patterns across social cultures. Previously, social class differences were more prominent, but now there has been a shift toward prioritizing social status. The choices of coffee venues, whether in coffee shops or with coffee entrepreneurs, are the examples of this transformations. Social media platforms significantly influence the younger generation's coffee shop habits, transforming coffee consumption into a performative lifestyle practice and a medium for identity construction (Darmawan and Hakim 2025). Contemporary social media serves not only as an interactive medium but also as a platform for widespread promotion of lifestyle movements, particularly coffee shop consumption. The rise of content about coffee culture and cafe socializing has motivated teenagers to join this movement. Furthermore, film productions and literary works often use coffee shops as backdrops, increasing millennial interest in the coffee shop experience.

These findings suggest that drinking coffee has become integrated into the lifestyle of Generation Z. This shows that coffee is no longer just a beverage, but has become part of the millennial lifestyle. This generation is willing to spend money on coffee, whether it's cheap or expensive, because for them, drinking coffee at a coffee shop isn't just about the coffee itself, but also about the experience and social image associated with it. This makes coffee an essential element of their daily lives, with hanging out at cafes becoming a symbol of their modern lifestyle.

The use of coffee as a facilitator of social interaction is showing increasing appeal. Many people use coffee time as an opportunity to relax and communicate narratively. Drinking coffee together can be a strategy to strengthen social relationships across various relational categories, including friendships, family relationships, and partnership bonds. In various contexts, drinking coffee during social activities is one of the aspects of urban cultural manifestation. This includes the enjoyment of drinking coffee while experiencing the atmosphere, meeting friends, or engaging in personal reflection in a public space. As a result,

coffee serves as a medium that enables communication and strengthens social bonds across all levels of society.

Coffee shops serve as venues where communication occurs through multiple channels, including both spoken and unspoken forms of communications. Spoken communication involves interpersonal conversations, professional meetings, and academic discourse conducted within a casual environment. Unspoken communication is demonstrated through facial expressions, physical gestures, and attire that conveys social identity markers. The coffee menu and service presentation constitute elements of non-verbal communication. Individual beverage preferences may indicate personal taste, emotional disposition, or social standing. The artistic presentation of coffee through decorative milk foam represents visual communication that draws attention and contributes aesthetic value to coffee shop interactions. Coffee operates as a facilitating medium for establishing social and cultural connections. The act of drinking coffee can be interpreted as identity expression or social status symbolism. Choices regarding coffee types, locations, and coffee-related lifestyle practices often reflect economic circumstances, personal preferences, and specific moral or political orientations. Therefore, coffee becomes an effective mechanism for displaying social position. Furthermore, the coffee shop chosen for consumption serves as a social status indicator, consequently shaping lifestyle choices. Coffee has progressed beyond its fundamental role as a beverage to become a significant symbol of lifestyle, social relationships, and cultural expression in modern contexts.

Shifting Practices and New Images

Coffee shops serve as gathering points where people can meet, discuss, share concepts, and generate innovative ideas that will then influence global thinking. Coffee has established itself as a fundamental component of international intercultural social engagement. As a universal beverage, coffee frequently accompanies diverse social functions, ranging from formal to casual encounters. Cafes and coffee shops have gained popularity as popular gathering places, where people gather to enjoy coffee while engaging in conversations across personal, professional, and creative fields. These places serve as connecting environments that facilitate the exchange of ideas and informal interaction.

Technological development has expanded the role of coffee shops to encompass digital communication functions. Various groups utilize these spaces for work activities, internet

connectivity, and social media participation. This transformation has created an environment where communication occurs through personal interactions and technological instruments, including laptops and smartphones. Customers use the coffee shop atmosphere as a source of material for social media posts, highlighting their spatial experiences, beverage choices, and social interactions. Therefore, coffee shops regularly become part of lifestyle depictions in the digital cultural realm.

The contemporary culture of *ngupi pai* has sparked many new developments. The phrase has transcended its original meaning as a place for drinking coffee to encompass the tendency to gather in places that provide coffee. This shift demonstrates that coffee shops have transcended their basic commercial purpose as places for buying and selling, and emerged as important spaces for social engagement and discourse, where customers simultaneously consume beverages, construct social personas, and engage in diverse communication practices through direct interpersonal exchanges and digital media.

Currently, coffee shops occupy essential positions within social interaction frameworks. The millennial and Generation Z populations serve as primary catalysts in forming present-day drinking coffee behaviors. These generational groups display marked preferences for exceptional coffee quality produced via ethical protocols and environmentally conscious practices. Coffee shops providing specialized coffee procured from producers maintaining equitable and sustainable business relationships are witnessing enhanced demand. Moreover, younger consumers demonstrate enthusiasm for innovative preparation techniques. Alternatives including cold brew, nitro coffee, and uniquely crafted coffee selections are attaining increased recognition.

Visual elements comprise significant factors in contemporary coffee shop's attractiveness, with products often displayed in aesthetically sophisticated presentations optimized for social media engagement. This aspect positions coffee shops as venues for artistic expression and digital experience communication. The progression of coffee culture has established comprehensive business possibilities. The coffee market presently includes various divisions, extending from agricultural production and commercial distribution to consumer service delivery. At regional levels, multiple small and medium-sized businesses have flourished through this development, operating as establishment owners, processing specialists, or farming professionals.

The contemporary transformations of coffee shops in Lampung can be viewed in the context of the changes observed in coffee culture in France. While French *cafés* have historically served as public spaces associated with intellectual debate, neighborhood life, and urban socializing, their uses have also experienced significant changes. *Cafés* are no longer associated just with traditional espresso consumption or time spent on the terrace, but are now part of more diverse practices marked by the emergence of new beverages such as lattes, cold brew, and plant-based drinks. The country is also seeing a proliferation of contemporary *cafés* offering varied experiences. Many of these places function as mixed-use spaces that accommodate social gatherings as well as individual work, remote work, and creative and artistic activities (pottery, painting, reading, games, music). Like in Lampung, these changes in France reveal that coffee is now part of broader practices that combine socializing, work, recreational activities, and new ways of inhabiting urban spaces.

From a symbolic perspective, *ngupi pai* activities are productive social mechanisms. Their fluid interpretations and cultural significance allow *ngupi pai* to function as a medium for fostering relationships. The concept of productivity extends beyond activities that produce material outcomes to encompass social networks and cultural influence. Within the framework of cultural change, *ngupi pai* has transcended its traditional definition as communal coffee appreciation, transforming into a medium for social interaction that creates opportunities for dialogue, knowledge sharing, and strengthening interpersonal bonds among diverse social groups.

Partaking in *ngupi pai* constitutes a holistic sensory engagement whereby patrons visually survey the establishment's aesthetic environment and observe preparation methodologies, simultaneously experiencing the aromatic qualities inherent in roasted coffee products, while auditorily processing environmental soundscapes including patron discourse and operational equipment, consequently transforming liquid refreshment into a meaningful interpersonal and individual ceremonial act.

Coffee, Media and Social Sphere

Across numerous nations, drinking coffee has evolved into a ceremonial tradition imbued with cultural significance. These ceremonies transcend mere beverage service, constituting profound expressions of respectful social engagement. Communication represents an inherent aspect of human existence, with individuals as social entities engaging in perpetual

verbal and non-verbal exchanges through direct interaction and media channels. Within this framework, coffee shops have emerged as a vehicle for interpersonal discourse, where the cultural phenomenon of communication in coffee shops shows the change in social space from merely a place to drink to a center for social interaction and intellectual exchange, making these places a medium of communication and a tertiary space for individual and cultural interactions related to coffee.

Contemporary coffee shops have evolved from their traditional function as beverage outlets. For many, especially millennials and Generation Z, these spaces serve as essential social settings. The cultural practice of *ngupi pai* has become deeply embedded within the daily routines of Lampung's population, wherein this terminology denotes the collective consumption of coffee and the allocation of time with companions, relatives, or professional associates within conducive settings. Through a sociological lens, coffee shops may be classified as "third places". These spaces exist beyond the two primary life domains—the domestic sphere (first place) and the professional environment (second place)—while serving as optimal neutral territories for social interaction, discourse, and intellectual exchange. Such spaces accommodate both casual conversations and substantive deliberations among diverse social networks.

The process of significant change has transformed the cultural landscape of *ngupi pai* in terms of lifestyle elements, identity aspects, quality of social interactions, and economic influence, while the core characteristics of strong coffee flavor remain. Antecedent generations conventionally experienced drinking coffee in elementary and intimate frameworks, particularly during residential leisure intervals or visitor reception activities. These established practices emphasized communal cohesion and social interaction within familiar territories, distinguishing them from contemporary generational approaches, notably among millennials and Generation Z, who integrate coffee traditions into increasingly dynamic and multidimensional lifestyle expressions.

The emerging generation displays a distinct preference for coffee houses as chosen environments for drinking coffee. These retail spaces have evolved substantially from basic drink service facilities to comprehensive social venues and activity focal points. The coffee shop phenomenon reflects contemporary societal changes, where such establishments function beyond beverage distribution to serve as meeting places for relaxation, social interaction with friends, family members, and business connections. Additionally, many venues enhance

customers satisfaction by offering entertainment features, including live musical performances, which significantly contributes to their visitor appeal.

The presence of live musical entertainment in coffee shops and cafés has become an increasingly coveted attribute, functioning as both recreational programming and strategic business methodology for clientele development. Whereas such performances were historically synonymous with concert venues and large-scale productions, the maturation of culinary and entertainment industries has enabled their successful implementation in more intimate, smaller-scale establishments like coffee houses. The musical instrumentation deployed in these environments is generally minimalistic, calibrated to accommodate spatial limitations and atmospheric intentions. Live music additionally maintains significant importance within community event programming, notably in charitable fundraising initiatives. Numerous corporations arrange exclusive gatherings for their stakeholders, including corporate meetings, social functions, and promotional events, with live musical performances serving as the primary form of entertainment. Concurrently, dining establishments and cafeterias frequently schedule live musical presentations multiple times weekly to enhance patron attendance and foster a more pleasant ambiance. This phenomenon means that live music entertainment is now accessible in a variety of venues, from taverns and bistros to coffee shops and special music events. As a result, live music has become a fundamental component of various social and commercial activities, providing added value to metropolitan residents seeking experiences beyond the traditional beverage experience.

***Ngupi Pai* in New Media and Social Space**

The findings of this study refer to (Douglas 2003), a leading anthropologist whose important work "Constructive Drinking" examines the sociocultural dimensions of drinking practices. This compilation of case studies analyzes three primary functions of drinking within daily existence; 1.) *ngupi pai* as a quotidian practice among urban populations in Bandar Lampung coffee shops; 2.) the construction of an idealized reality through the principle "one has not truly consumed until one has consumed coffee", whereby coffee houses serve as spaces for this idealized world and social interaction; and 3.) the substantial economic significance evidenced by the proliferation of coffee shops in metropolitan areas. Douglas elucidates how drinking practices facilitate social bond formation, identity construction, and resistance to established social conventions, while also examining their role in ceremonial contexts and the broader societal impact of the coffee industry.

This theoretical framework offers a distinctive anthropological lens through which to examine the function of beverage consumption within societal and cultural contexts. Drinking coffee may be interpreted as a ceremonial practice imbued with profound social and cultural meaning. Douglas's analysis suggests that drinking coffee, or the *ngupi pai* cultural tradition, serves multiple functions, fostering interpersonal connections, establishing individual and collective identity, and potentially challenging established social conventions. Within Lampung society, drinking coffee constitutes a significant communal occasion wherein individuals convene to exchange narratives, reinforce interpersonal bonds, and establish social cohesion. This analysis reveals that drinking coffee functions as a social construct, embodying distinct meanings and purposes within the framework of Lampung cultural practices. As example, drinking coffee may serve as a demonstration of hospitality toward visitors or as a mechanism for reinforcing interpersonal bonds among relatives and acquaintances. The practice of *ngupi pai* significantly impacts social dynamics and cultural identity formation within urban populations of Bandar Lampung City.

Among urban residents of Lampung, coffee has evolved beyond its fundamental role as a beverage to embody a lifestyle paradigm that encompasses intricate social, economic, and cultural phenomena. What once functioned primarily as a daily stimulant has become an essential component of contemporary existence, with drinking coffee serving as an indispensable ritual for both morning activation and periods of repose. The prevailing sentiment suggests that Lampung society cannot authentically commence their day without drinking coffee, indicating an absence of fulfillment and equilibrium without the practice of *ngupi pai*, which fundamentally represents an experiential state encompassing tranquility, contentment, refreshment, balance, and joy.

Within Bandar Lampung City, home to the predominant urban society, the *ngupi pai* custom has experienced diverse transformations regarding spatial arrangements and communication channels, while preserving the fundamental significance of coffee. Coffee shops have developed into venues for congregation, discourse, and social interaction. In the contemporary digital era, these establishments additionally function as professional environments for telecommuters, independent contractors, and academic scholars, integrating drinking coffee into their routine productivity practices (Abdulgani, Zulfikar, and Nurdin 2021).

Coffee shop proliferation indicates perspective shifting in drinking coffee approaches. Formerly characterized by home-based preparation and consumption, Bandar Lampung's urban society now seek specialized venues offering comprehensive coffee selections including espresso, cappuccino, and cold brew options. This trend reveals that coffee engagement has progressed beyond basic beverage consumption toward the establishment of meaningful moments within spaces promoting social connectivity and individual reflection, harmonizing with *ngupi pai* customs where daily activities require preliminary drinking coffee activity. Coffee's proven energy and focus-boosting properties have made it an essential part of daily routines, especially among professionals facing challenging work environments. Organizations consistently provide coffee in employee common areas, emphasizing its fundamental role in productivity-focused workplace dynamics.

Given this gap, the novelty of this research lay in the attempt to reposition beverages as the primary medium in the forming of social interactions—an issue that has been largely overlooked in anthropological studies, which tend to focus more on food. Through the practice of 'ngupi pai', this research shows that coffee not only serves as a complement, but as a central element in building social relations, shaping identity, and reproducing cultural meanings within urban society. Furthermore, this study identifies a shift in the practice of *ngupi pai* from the domestic space to the commodified public space in the form of coffee shops, which operate as “new social spaces” as well as arenas for the production of image and identity mediated by digital technology. By presenting a case study in Bandar Lampung, this research also makes an empirical contribution to the study of Indonesian urbanism by spotlighting the dynamics of secondary cities, which remain relatively neglected in the literature.

CONCLUSION

This research determines that while the presentation, preparation, and social consumption patterns of robusta coffee may evolve, its fundamental taste characteristics remain constant. (Linton 1954). *Ngupi pai* has expanded its meaning from private spaces to larger social spaces. The expansion of coffee shops, coupled with the construction of new images and identities, has transformed the meaning of Lampung-style *ngupi pai* from togetherness in a private space (home) to a new, commoditized social space (coffee shops). This shows how traditional practices adapt in a modern urban context, where coffee shops function as

commercialized yet socially meaningful spaces that support interaction, identity, and community (Ferreira 2021); (Mario 2024).

In practice, the proliferation of coffee shops—particularly in Lampung Province—and the existence of *ngupi pai* culture demonstrate a shared vision: coffee shops serve as a space for both formal and informal social interaction, such as WFC (work from café) or simply casual conversation accompanied by coffee and the café atmosphere. Meanwhile, in the “*ngupi pai*” culture, the act of drinking coffee has evolved into a new development. This term has transcended its original meaning as a place to drink coffee and now encompasses a trend of gathering at places that serve coffee. It is these two shared characteristics that make the proliferation of coffee shops in Lampung Province and the existence of “*ngupi pai*” culture go hand in hand.

Nevertheless, togetherness remains an intrinsic value of *ngupi pai*. This demonstrates its adaptive nature amidst the socio-cultural transformation of modern urban society, while maintaining its role in fostering tolerance, inter-ethnic harmony, social cohesion, and a means of diplomacy in the urban context of Lampung. Drinking coffee is not merely understood as the act of consuming coffee, but rather as a socio-cultural practice that places togetherness at its core.

In the context of Bandar Lampung’s urban community, this practice serves as a medium for social interaction that strengthens interpersonal relationships, fosters social cohesion, and facilitates the exchange of meaning in everyday life. In line with Douglas’s (2003) anthropological framework, the act of drinking possesses sociocultural dimensions that play a role in the formation of social bonds, the construction of identity, and the production of symbolic meaning. In this regard, coffee serves as a medium that creates an egalitarian and communicative space for interaction, so that coffee shops are not merely places of consumption but also social spaces that contribute to tolerance, inter-ethnic harmony, and the practice of social diplomacy. The transformation of the practice of drinking coffee from the domestic sphere to the public sphere does not shift its fundamental meaning but rather reinforces its adaptive nature in responding to the sociocultural dynamics of urban society.

This study shows that *ngupi pai* has become a medium and social space that has transformed from a private space to a broader and more modern social space, namely coffee shops. This modern social space has also transformed various social interactions. This study

also fills the gap in the repertoire of anthropological theory that focuses only on the anthropology of food, thus ignoring the aspect of beverages as a primary medium in society's social space (Holtzman 2006).

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About the Authors

Bartoven Vivit Nurdin is an academic, researcher, and lecturer at the Faculty of Social and Political Sciences (FISIP) in Lampung University. She specializes in Anthropology and Sociology fields, particularly focusing on development, ethnicity, and culture issues. Her works often highlight Lampung culture and philosophy, such as the Piil Pesenggiri of Lampung tribe, and discuss the importance of local wisdom in interpreting social issues in the modern era.

Ifaty Fadliliana Sari is a researcher and lecturer at the Faculty of Social and Political Sciences (FISIP) in Lampung University. She is active as a lecturer and researcher, and is part of the Unila SDGs Center team, which focuses on social and community research. Her work covers social issues in society, such as the socio-economic impacts of the Trans-Sumatra Toll Road infrastructure and innovative disaster management strategies in coastal communities.

Fuad Abdulgani is a lecturer and researcher in Anthropology fields who actively teaches in the Department of Sociology, Faculty of Social and Political Sciences (FISIP) in Lampung University. His research focuses on rural and agrarian change, food security, and ecology, with a focus on labor and environmental issues. He is also actively involved in research related to agrarian change and social processes in food production.

Rafly Ghany is a Sociology student at the Faculty of Social and Political Sciences (FISIP) in Lampung University. He is interested in research about Sociology and Anthropology of Culture fields, which discusses “Ngupi Pai” and the social meaning of coffee in the Lampung ethnic community. In addition, he is also actively involved in a research study on Rural Sociology entitled “Optimalisasi Pemanfaatan Lahan Sempit dengan Pembuatan Taman Toga Sebagai Bentuk Green Economy Berbasis Pertanian Berkelanjutan” in 2025.

Wulan Suci Ramandha is a Sociology student studying at the Faculty of Social and Political Sciences (FISIP), University of Lampung. She is interested in the study of Sociology of Family fields, which explores the “Marriage is Scary” phenomenon among Generation Z TikTok users. She is also currently participating in a study on the Anthropology of Beverages, which explores the coffee drinking culture within Lampung society.

Syifaa Sabianova Addina Turki is a Sociology student which studying at the Faculty of Social and Political Sciences (FISIP) in Lampung University. Her research focuses on the Sociology of Gender, Anthropology of Culture, and the social dynamics of women among the indigenous community structure of Lampung Pesisir Sai Batin. She also actively participated in research on indigenous elites in local politics, entitled “Rethinking the Role of Customary Elites” back in 2024.

Mathis Corbin is a French student from ENTPE (École Nationale des Travaux Publics de l'État), a leading grande école in France specializing in civil engineering, urban planning, and sustainable development. It is a public school under the Ministry of Ecological Transition and is located in Vaulx-en-Velin, in the Lyon metropolitan area. Mathis Corbin is currently participating in the student mobility program at the University of Lampung.

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