Integrating Culture On Coffee Brand's Instagram Posts For Jakarta Millenials

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Abstract

With the extensive research conducted on millennials and their behaviors, most resulting in understanding the generations as the digital generations who are always been stereotype and linked to negative adjectives. This research explores the link between the Indonesian millennials and their behavior towards a culturally infused Instagram posts on a single origin coffee brand from Flores, Indonesia and gain a better understanding on how Indonesian millennials perceives a different approach of digital marketing strategy. The research was conducted on thirty Instagram followers of a single-origin coffee brand based in Jakarta, that uses coffee originating from Sikka, Flores. The descriptive analysis result from surveys and follow-up interviews resulting in three main archetypal characteristic of Indonesian Millennials in Jakarta who are more appreciative towards unorthodox content post on the brand's Instagram account.

Keywords: Millennials, Culture, Social Media, Instagram, Communications, Digital, Coffee.

INTRODUCTION

What is known in the past, coffee, was synonymous with what the elders would drink. Associated with lifestyles, coffee consumptions nowadays have increased along with the rapid growth of coffee shops in big cities. Coffee has become an increasingly familiar drink for everyone regardless of age. Coffee is not just a food and beverage substance. Coffee has cultural, social, and even symbolic meanings. Even after being adapted to different culture, consuming coffee can be considered as acts to affirm identity, express value, or even to affirm social ties (Prakosa, 2019; Tucker, 2011).

In the past, there were only small numbers of coffee shops available, with expensive price tag. But nowadays, to meet with the ever-growing coffee consumptions, contemporary coffee brands with affordable prices and acceptable, or even mediocre taste are appearing everywhere, either on coffee shops or online.

With the large number of consumptions, competitiveness becomes very high within the coffee brand businesses. With the high competition within the coffee industry, each shop or brand has to come up with their own marketing strategy to make sure their brand would survive, or even got the noticed from the public eyes.

In Jakarta, coffee brands are being developed in variety of businesses, managed by individuals in the Small Medium Enterprise (herein, SME) or larger groups, local or franchised from different part of Asia and global, which also includes independent coffeehouse, roaster, and home-hobbyist subculture.

Success in social media marketing is a must. Social media remains growing and by some accounts have taken the precedent as the main outlet and solution for costumers to experience and interact with the world. Within the social media platform industries, Instagram hold the record as the greatest influence in consumers' purchasing decision. In 2018, Instagram managed to accumulate a billion users, with more than half of those users logging in every day. And more than 70% of those users would base their purchasing decision from Instagram's postings (Yang et al., 2020).

The current Instagram account users in Indonesia itself is 83 million, and the numbers are predicted to still be rising by more than 10% each year (Degenhard, 2021). With up to date data, in 2021, more than 60% of Indonesian Instagram users are dominated by users at the ages of 18-34 (Nurhayati-Wolff, 2021).

With Instagram being suited for brands to pleasingly display their product online, Instagram emerges as the most influential social media (Casaló et al., 2020). The characteristic of the content is actually what is influencing the consumers' perception and evaluation. Every visual storytelling on Instagram's posts can provide cues for interested users and motivating them to keep engaging with the posts. The signals to each of these posts are usually linked to attractiveness or appeal, popularity, and argument quality (Yang et al., 2020).

And with Instagram in mind, the rise of social media platform as a marketing tool is also a major change in Indonesia. Indonesia, being the fourth most populous country in the world, has the pattern to easily change their food consumption pattern. The social media platforms provide retailers with easier access and opportunities to generate brand equity. Social media feeds provide news and updates almost instantly that they have become the center of millennial social life (Zamrudi & Il-Hyun, 2018). This has been especially beneficial for Indonesian consumers who have been utilizing the growth in social media usage, to establish brand identity and awareness to their valuable customers.

In 2015, Bangflo Coffee or Banggain Flores, brand joined this phenomenon, with its single-origin coffee beans originating from Sikka, Flores. With the coffee commodity as the main source of livelihood for more than 30,000 families on Flores Island. With the contribution of Arabica coffee income of farmers' households up to 36% in Manggarai Regency, and 72% in East Manggarai (Hartanti & Rosari, 2011). Even though it has not taken a significant proportion in the market, single origin coffee have continued to increase with the local coffeeshops in Indonesia (Purnomo, 2018).

The founder of Bangflo Coffee, Hendrianus Yovin, also originally from Flores, understands well of his brand and origin. By using single origin of Flores coffee as they are part of his heritage and cultural pride, his brand's philosophy is to build a long-term business with farmers business partners, and proudly involves the role of women farmers to sort their coffee. And to maintain the quality of their coffee products, he built its own processing facility directly in Flores.

While Bangflo Coffee is also focusing on artisanship and expertise, face-to-face communication, with "community" as one of its most traditional model, Bangflo Coffee is also technologically driven and makes extensive use of the internet as a medium for online discussion, social planning, including product reviews and promotion. Bangflo Coffee re-strategized their digital marketing strategy at the end of 2019. From posting the usual products and promotion posts on their Instgram account, they emphasize more on storytelling using images from the island.

PREVIOUS LITERATURES

Most research on coffee are conducted with regards on building brand awareness towards coffee, or Indonesian coffee are quite scattered and scarce. How to market Indonesian Coffee in Taiwan (Wang et al., 2017) but taking only the product itself and not the brand. Most common research are on the interest of consumer's consumption and purchasing behavior towards coffee (Gumilang et al., 2021; Purnomo et al., 2018; Samoggia & Riedel, 2018a) but not with clear indication of the particular demographic. Millennial coffee business entrepreneurs research are mainly directed towards the general trend mobile technology (Anggreni et al., 2021) to showcase the shift of purchasing behavior, from face-to-face to social media.

Consumer Culture Theory Contribution on the Indonesian Millennials

To address the socio-culture aspect of consumption, it is beneficial to use the Consumer Culture Theory as it explores the multiplicity of cultural grouping that exist within the broader socio-historic frame of globalization and market capitalism (Arnould & Thompson, 2005b). It helps with

understand the marketplace cultures, identifying consumer, and mediating marketplace ideologies and consumers' interpretive strategies (Arnould & Thompson, 2005a).

Consumer culture theory is organized around a core set of theoretical questions relating to the relationships among consumer's personal and collective identities (Arnould & Thompson, 2005b), addressing issues on how markets change and how new markets are created (Quintão & Brito, 2016) to the consumer behavior, referring the subjective and emotional reactions to objects of consumption (Browne, 2005) in which these consumer culture dynamics are enacted and inflicted. Consumer as a predominant term indicates a more abstract figure in a more abstract market rather than the significant term of customer who are a buyer or a purchaser, where they are in continuous relationship to a supplier (Williams, 1983).

Culture not in the commonly known term as tribes or ethnic group or in any anthropological nor organizational approach, but as the collective programming of the mind that distinguishes the members of one group or category of people from others (Hofstede, 2011). It is a collective phenomenon that can be connected to different collectives, and within collective comprises of different varieties of individuals.

The Coffee Waves Phenomenon

Globally, coffee connoisseurs divided and created stages of momentum in coffee phenomenon or waves. Waves are built around shared cultural and current political experience, describing a country's relationship with coffee. As there are different opinion to which coffee phenomenon we are currently entering, the academically has accepted, at this point, the world of coffee has currently entered a period called the third wave coffee phenomenon (Manzo, 2014). Although the waves are commonly discussed in a US-centric manner, the first wave started in 1960s, with mass-market, aggressive consumption growth and wide availability mostly in supermarket (Rodney & Anindya, 2021; Samoggia & Riedel, 2018b), while the second wave was introduced in the 1990s with the birth of coffeehouse chains, marked with the opening of coffee houses with comfortable seats, the introduction of the sit-com Friends, and the global missionaries of the infamous Starbucks coffee chains around the world.

Then, enter the current wave or third wave phenomenon is marked by an understanding that coffee should be appreciated, just like we appreciate art (Prakosa, 2019). Where coffee become a high-quality artisanal food and beverages, sometimes compared to wine. Drinking a coffee is no longer considered as an act of consuming a beverage, but it becomes an act of pleasure, an experience, lifestyle and it is considered as social status (Samoggia & Riedel, 2018a).

Different from the global acceptance of coffee waves, Indonesia's waves can be divided into two broader timeframes: colonial, or Dutch colonial and contemporary (Rodney & Anindya, 2021). With the first waves spanning in the post-colonial rule, from 1945 to 1970s where coffee businesses and trades still follow the colonial practices, and cheap tubruk (powdered) style coffee entered the domestic market. The second wave was introduced with the brand Kapal Api launching their fine grounded robusta coffee. When mix with sugar, drinking coffee become a daily ritual in almost every household. In the 1990s, the brand introduced the single sachet serving coffee, and the second wave coffee phenomenon in Indonesia held their momentum together with the rest of food and hygiene products available in all warung (small shops) and supermarkets. This enables Indonesian with smaller daily wages to afford a better-quality powdered coffee on day at a time.

Starbucks came 20 years later after established, triggering the third wave in Indonesia, where it awoke transparencies in the process of producing coffee, the prices it paid and the treatment of the farmers. Most important, it creates consumer awareness of coffee origins. Consumers are now becoming concerned about the origin of their coffee consumption. Consumer are becoming eager in understanding the fair-trade process of coffee farmers to how the coffee is roasted and served with the latest sophisticated equipment (Rodney & Anindya, 2021; Samoggia & Riedel, 2018b).

On the business, the people involved in this wave are considered not just as experts, but also as artisans and coffee connoisseurs. From the growers, the roaster, to the barista, even to the customer creating a high quality "movement" as a representation of what the future might look like (Fischer, 2019; Manzo, 2014). At the same time, the new wave has shifted from US-centric

third wave focus on roasting and brewing in coffee consuming countries, to the coffee producing countries controlling the narratives (Rodney & Anindya, 2021).

Millennials and their Preconception

After the baby boomers, and Gen X, the Millennials (or also known as gen Y) are the generation that mostly has been associated with series of negative adjectives and stereotypes. Described to be impatient and self-important (Porter et al., 2019) job hoppers who are low in organizational commitment (Galdames & Guihen, 2020), and constantly craving for feedbacks and praises (Hartman & McCambridge, 2011).

Born around the year of 1970-2002 (Eastman et al., 2014; Galdames & Guihen, 2020; Hartman & McCambridge, 2011; IDN, 2020; Porter et al., 2019) the millennials are now composing the largest generation in workplace, who are also looking to fill the leadership pipelines (Porter et al., 2019).

Millennials has different values, characteristics and behavior compared with previous generations (Eastman et al., 2014). Savvy with technology, even described as Digital Natives (Prensy, 2001), their enthusiasm with mobile technology and social media become the core of their activities (Eastman et al., 2014; IDN, 2020).

METHODOLOGY

The research is done in Qualitative methodology by using descriptive research, as this research concerns with connecting and cross referencing different phenomenons. Therefore observation and survey tools are used to gather the data (Nassaji, 2015), fundamentally because this research involves naturalistic data collected from the Bangflo Instagram Account Followers (herein, BCIF) in two separates survey and interviews. A preliminary in-depth interview were also done with the owner of Bangflo Coffee, as part of this research's collaborator. Understanding his brand philosophy and his view on the model he uses in creating the content on Bangflo Coffee's Instagram account.

The surveys with the BCIF were done in two stages. First was to filter out the data from the non-millennial BCIF, as they are the main focus of this research. They all reside in the Jakarta area, and are also customers from the coffee brand. Either they have bought the coffee products directly from the coffee shop branches or by online, they are all followers of BCIF.

From the first stage of the survey, 30 respondents agreed upon answering a more detailed questions with regards to the BCIF posts. Respondents were then given selections of images from the posts and given questions on their perception and opinion to the images relating to the posts.

The result to the research will be to explain by cross referencing the data received from the responses received specifically for this research with the data collected by the IDN Research Institute on Indonesian Millennials (IDN, 2020) with the data collected from previous literature on the knowledge of coffee generations, third and origin.

RESULTS AND DISCUSSION

However the millennials have been set and characterized in negative adjectives in previous researches, the IDN Research Institute describes those description as a generalization and an over-simplification (IDN, 2020). There are different layers with different identifications on each character that can be described in more details with regards to their capabilities and perceptions to how millennials focus their attention, time and energy in today's ever-evolving world.

Socially-Conscious Missionaries

While most individual strategize their businesses and life philosophy by observing the success of others and by blindly competing without purpose, most millennials see things differently. The grass is no longer greener on the other side, but patching their own type of greens, becoming more passionate while seeking new challenges.

With more than 80% of their internet time is consumed on social networking, they keep themselves well informed and updated all any time, including making them the more suitable entrepreneurs based on online shop, where it gives them flexibility on time and workplace (IDN, 2020).

As the millennials become the generation that contribute positively towards society, the result from the research conducted also reveals that the respondents are more attracted to the new style of posts on BCIF. The 2 images that receives the highest votes are in relation to the nature

of the land itself, and the coffee farmers. The images on the posts identify with the origins of the coffee itself. Giving awareness and insights to the followers on where the coffee was produced, the farmers, the processes. Buying the product also means projecting a social image. One respondent even asks for more community service results. That followers can then relate how the coffee farmers lives their daily lives and the outcome from the plantation can help them put their children to better education.

As most millennials socialize, they are also conversation starters. With high tolerance on diversity, once they believe in the brand that they use, then they will no doubt be spreading the news and encouraging others to use the same. They believe that by doing so, they are giving support and appreciation towards the brand.

Artistic Leaders

Millennials leadership styles and preferences can be seen in a unique perspectives (Porter et al., 2019). Considered as digital natives, millennials will consumer almost 85% of their time on the internet (Prensy, 2001). Mostly on social networks, they find their inspirations from their friends and other sources with highly aesthetic forms of images and feeds on Instagram.

Always curious about any topic and will dig deep in research until satisfied with the knowledge that they have gained (IDN, 2020). And in finding their internet resources, millennials gather information not in the form of text, but rather in visual forms, such as images and videos. Infographics would be the preferred source of references in finding accurate data.

The millennials and the BCIF group, are attracted towards products that can offer them the emotional rewards and creating nostalgias. Seeking more unique images of posts that would differ one brand from many of other brands would spark more interests for them. As one follower commented that the posts makes them feel like they are part of the process, the other commented that the posts show authenticity and humanize the brand.

Indonesian millennials are also known to value the Indonesian political value of Bhinneka Tunggal Ika (Unity In Diversity). By showcasing the images that would showcase Flores' natures, culture, and ethnicity on BCIF, the millennials could identify themselves in joining a good cause just by liking the image. The images trigger them in finding out more of the images' source. These images become a better representation of the brand, rather than the regular images of coffee variants. One respondent wishes to see more images on coffee plantations to find out more about the varieties of the origins. While another one wishes to see more about the people, the community and their daily social activities such as the street's and market's activities. Real activity where Flores is not just represented as a tourist destination.

As leaders, millennials would always prefer to go towards collaborative works where their talents would be in a better use to create bigger impact. Millennials as leaders are highly focused on the social aspects of works (Porter et al., 2019). The images shown in Bangflo Coffee's Instagram posts would relay collaborative message. Where and how the coffee was produced, and who were the parties involved in it. Indonesian millennials appreciate the processes in preparing the coffee up to their high standard, including the people preparing the coffee, from the farmers to the baristas.

Storytellers

Millennials are more prone to commercially oriented advertisement (Eastman et al., 2014). Marketers needs to have the ability to customize the nature of information in their advertising in order to reach the millennials' consumption's mindset.

The millennials have been considered as the generations that no longer follows the common path. What they see and observe on any offline and online platforms doesn't necessarily relay only to the product that is in front of them. They are the generation to consider only buying what is practical and functional. They become very selective. And in their selectiveness, millennials will find meaning and inspirations in the product that they are buying. They no longer buy the product, they buy the stories (IDN, 2020).

Indonesian millennials seek value in the creation process. A product needs to speak to them and to others as well. Their design and aesthetic point of view makes them consumers that buy products with strong authentic stories and choosing forms over function.

In the early interview with the brand owner, who are also part of Indonesian millennials, Bangflo's philosophy believes that culture relates to human. Selling a product is not merely packing the goods and delivering them to the customers. Bangflo's Coffee owner believes that their brand

produces a more complete package. It carries stories and ideas that ties the people's spirit and hope, and it creates relationship between the brand and its customer, as the owner further stated.

Bangflo Coffee's Instagram posts does not only share images, but also stories in the form of narration. Narratives tell a story that would include emotional appeals formed by the dramatic intensity of the plot (Shaw et al., 2013). Each image is linked to its own information through storytelling. 25 out of 30 respondents admitted on reading each narrative posted. The narratives create stronger ties between the brand and the BCIF, as well as and giving the followers sense of belonging.

One respondent wants to read more unique stories originating from Flores and its culture, while another one wants to read inspirational stories about the origin of Bangflo as a brand from the conception, its struggles, until to date.

The BCIF also wants to read stories other than just about the brand or the coffee. One respondent wants to read story about Flores' traditional weaving process and the weavers in their villages. Stories about their traditional music and musical instrument. And one wishes to read stories about the traditional rituals hold in the village as well. The stories that the followers want to hear become stories that are outside the norm of coffee brand posts. Images and stories on Bangflo's promotional events and relating to other customers receive the two lowest rates in the survey.

Indonesian as a society, is deeply rooted in tradition and religion. Stories with stronger values creates deeper relationship and capture bigger audience in Indonesian millennials who respects and recognize the religious differences and who are balancing between speaking out on their individual beliefs while maintaining harmony within society.

CONCLUSSION

The culture of the coffee wave has described the current generation to be a generation of consumers who are becoming more aware, concern and more involved with the coffee they purchase. The current coffee consumers are comprised of consumer of the third wave or also the origins wave generation, who understood that the fair-trade process should be directly proportional as the taste of the coffee. Indonesian millennials as current consumers are becoming more socially conscious with the products they purchase. As a consumer, it is necessary that every purchase needs to contribute positively towards society and the surrounding environment. Making a purchase is no longer about just purchasing a product. Indonesian millennials, especially in Jakarta are drawn to the story behind the product. In social media, the narratives become the key element in creating powerful storytelling that could evoke the consumer's emotion towards the brand. Brand owner must be able to relate and create relationships with its consumer through storytelling, if necessary, creating conversations with the consumer. Previous research has found that the current (third) wave coffee generation as the generation that would need clear transparencies in the process of producing coffee. And transparencies can be shared through stories and narratives. A mindset that fits into and has already been accepted in the Indonesian millennials' mindset. This research has also come to the conclusions that not only the Indonesian millennials cannot be stereotypically described as what has been commonly described in other articles, but rather differentiated into types of categories involving different backgrounds, perception and ideas. In addition, as leaders and entrepreneurs themselves, the Indonesian millennials are creating new strategies to help deliver those stories. Creating conversational marketing strategies, to make sure that consumers are also playing the part as active players in their brand's narrative to sustain a good relationship with their consumers. It is in the best interest that further research could be done on social media's posts that would contain sustainable content that are based not only on straight forward product selling but rather on storytelling to create deeper relationships with the consumer.

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