

Hypothetical Model of Indonesian Coffee Community Cooperative (Koperasi Komunitas Kopi Indonesia, KOKOPI) in the Framework of Community Development and Interaction Design Through Kopikita App

Komunitas: International Journal of Indonesian Society and Culture
15(2) (2023): 149-156
DOI:10.15294/komunitas.v15i2.39752
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p-ISSN 2086 - 5465 | e-ISSN 2460-7320
<https://journal.unnes.ac.id/nju/index.php/komunitas>

UNNES JOURNALS

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Received: October 27, 2022; Accepted: August 8, 2023; Published: September 30, 2023

Abstract

The world of coffee in Indonesia is entering its third wave, marked by the tendency for coffee drinkers to know more about the journey of coffee from being harvested to serving. This research aims to formulate a hypothetical model for the development of the Indonesian Coffee Community Cooperative (KOKOPI) within the framework of community development theory. In its activities, KOKOPI, as a community representation that marks the third wave in the development of the phenomenon of coffee-drinking culture in Indonesia, has implemented the seven elements of the community development theory. However, it could be more concrete in one element regarding the integration of these disparate concerns and paradoxes within the field. This research offers a proposal for a digital platform based on the Kopikita App to improve and complete the elements that still need to be concretely implemented. Using an interaction design approach, the Kopikita App is expected to encourage the development of the KOKOPI community so that it can facilitate the coffee ecosystem chain more thoroughly.

Keywords

community development; digital platform; interaction design; KOKOPI; the world of coffee

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INTRODUCTION

Coffee drinking habit in Indonesia has evolved to become a part of the culture since the forced cultivation system was first imposed by the Dutch colonial government in 1830. Initially, drinking coffee was only done by adults and dominated by men. But in its development, the culture of drinking coffee has also spread to young people and women (Fauzi, 2019: 16). Long before the implementation of the forced cultivation system, there was research that mentioned that for more than 300 years, Indonesians had maintained the tradition of drinking coffee, specially brewed coffee (Wiraseto, 2016: 62).

Brewing ground coffee is likely the simplest and most traditional way of brewing. It is so easy to brew coffee that it has become a widespread habit for Indonesians at home and in public spaces such as coffee shops, simultaneously showing the local culture. For most Indonesians, the culture of drinking coffee is a way to unwind or interact with family members or others in the community (Adji & Rahayu, 2019: 382).

Over time, the concept of drinking coffee has changed. This also shows that cultural behavior in society is always dynamic, in line with the factors that trigger change, both from within and outside the community (Harsojo, 1988: 120). Coffee is no longer considered a traditional drink to pass the time at home or commonly found in roadside stalls. Coffee has become a contemporary phenomenon and a particular lifestyle and identity in the urban community.

Moelyono Soesilo, in his book entitled *Kopi Kita: Geliat, Hype, dan Carut Marut Masalahnya* (Our Coffee: The Journey, Hype and The Complexity of Its Problems), wrote that in the last thirty years, the world of coffee in Indonesia has undergone wave after wave of transformations, especially in terms of lifestyle and business. The first wave occurred around the 1990s, when coffee mix sachets, known as instant coffee, dominated people's coffee consumption. At that time, coffee was packaged in practical-sized packaging, easy to serve, and cheap. This era is also marked by the rapid innovation of

instant coffee such as "2-in-1" coffee, which is coffee that has been mixed with sugar, as well as "3-in-1" coffee and white coffee that has been mixed with creamer or milk (Soesilo, 2022: viii).

Then, in the second wave, coffee connoisseurs are no longer satisfied with instant coffee. This is marked by the widespread presence of modern coffee shops, both global in scope, such as Starbucks or Coffee Bean, and local ones, such as Excelso. In this second wave, coffee connoisseurs are selective about the coffee they drink and want to know more about the ins and outs of coffee. Not only that, they are also interested in learning how to brew their coffee, for example, the hand-pour method. The popularity and rise of the barista profession also marks this second wave. The existence of festivals and barista competitions makes the profession rise to a prestigious profession. More and more baristas have become experts in coffee blending, expanding the coffee blend selections, ranging from espresso, cappuccino, latte, and macchiato to frappuccino (Soesilo, 2022: ix).

The third wave then appears in response to the second wave. In this third wave, coffee drinkers no longer only enjoy coffee but also want to know more about the journey of coffee from being harvested to serving. The coffee drinkers in this third wave try to understand that even in a cup of coffee, there is a long "cultural journey," such as stories from the hands that have been planted, harvested, and roasted, all the way to its barista, creating the unique character of coffee. The third wave is also marked by the term single origin, which refers to coffee with an identity based on the area or coffee plantation. This is done so that coffee can be identified and traced back to its origin. For example, Indonesia has worldwide single origins such as Sumatra Mandailing, Bali Kintamani, Toraja Coffee, Flores Manggarai, and Aceh Gayo to premium class Luwak coffee (Soesilo, 2022: x).

Since coffee drinking is now part of a culture, drinking coffee involves a group of people who can form a community. Communities are social groups that generally

share the same interests and habitats. Community comes from the Latin *communitas*, meaning similarity, which is derived from the word *communis*, which means “to make the same” (Wenger et al., 2002: 4). The existence of community also gives rise to various theories aimed at developing the community itself. Community development is defined as a planned effort to generate assets to increase its members’ capacity to improve the quality of life. These assets are community capital consisting of physical, human, social, financial, and environmental assets (Green & Haines, 2002: vii). There are seven elements in the theory of development: relationships, structure, power, shared meanings, communication for change, motivation for decision-making, and integration of these disparate concerns and paradoxes within the field (Hustedde & Ganowicz, 2002).

In today’s digital era, the relationship between applications and communities is familiar. For example, there is a digital investment application called OneAset, which not only focuses on selling products but also provides a community feature where users and well-known financial influencers can interact, share knowledge, and compete with the offerings of various leading financial and investment products from gold to NFT. This is in addition to social media digital applications, which have also facilitated the formation of communities such as Facebook and Twitter. This research will later link the community and digital applications through an interaction design approach.

Back to the matter of coffee, one of the coffee communities that is quite active and growing in Indonesia is the *Koperasi Komunitas Kopi Indonesia* (Indonesian Coffee Community Cooperative), commonly abbreviated as KOKOPI. KOKOPI is a cooperative that serves as a forum for coffee activists in Indonesia from upstream to downstream. KOKOPI, founded on 7 June 2017, was initiated by 96 members from 11 provinces. The growth of KOKOPI is considered rapid. After a year of existence, in 2018, to be exact, its members reached almost 1800 people spread across 20 provinces. 70% of its members are coffee activists ranging

from coffee farmers, farmer assistants, traders, exporters, shop entrepreneurs, machine sellers, and baristas.

Meanwhile, the remaining 30% are coffee connoisseurs across different professions. Ronald FRS chairs them; KOKOPI’s activities currently can be viewed on platforms such as the @mykokopi Instagram account. In addition, KOKOPI also holds various activities, such as Kopi United (www.kopiunited.id), in collaboration with Tokopedia. The program is intended to encourage the local coffee industry, especially in improving the welfare of coffee farmers in Indonesia. Unfortunately, KOKOPI does not yet have adequate digital application tools to support the movement of its community. On that basis, this research will examine KOKOPI’s activities and then formulate an ideal community model proposal to facilitate the third wave of coffee ecosystems within the framework of community development theory and its implementation through the Kopikita App, using an interaction design approach.

METHOD

This research is qualitative research aimed at formulating a model. Qualitative research systematically arranges, organizes, and interprets textual material from interviews or observations. Qualitative research explores the meanings of social phenomena experienced by the individual himself/herself in a natural setting (Malterud, 2001: 483).

Meanwhile, the model represents an object or idea in a simplified form of conditions or natural phenomena. A model contains information about a phenomenon that is made to study the actual phenomenon. The model can imitate an object, system, or actual event that only contains important information to be studied (Achmad, 2008: 1).

Data collection techniques used in this study are observation, interviews, and literature study. Observations were made on KOKOPI activities online through social media and websites and offline through various activities. Meanwhile, interviews

were conducted with multiple informants selected through purposive sampling criteria, including KOKOPI management and its members based on various backgrounds. The informants are coffee farmers, shop entrepreneurs, exporters, and baristas. The interviews were conducted not only to discuss the matters above. Data collection was also carried out by reviewing literature related to the community, especially community development and KOKOPI Bylaws.

In addition, a literature review was also carried out on the Kopikita App digital application using the interaction design theory. Interaction design is a design process based on user communication to produce products that can optimally meet user needs (Sharp et al., 2007). Optimal here is defined as easy to learn, effective to use, and comfortable for users. Some of the forms of interaction are (1) obtaining input, ideas, and feedback from users based on what they feel and experience, (2) paying attention and considering who will use the interaction, (3) knowing how they use it, (4) knowing the activities of its users.

An interaction design designer requires knowledge of users, technology, and user interactions to create an effective user experience. It is also important to know the emotions, aesthetics, interests, narrative techniques, business, technical rights, manufacturing, and marketing for the users. In this digital platform, usability and user experience play an important role. The usability aspect is focused on pragmatic aspects, such as the platform's ease of use. At the same time, user experience is subjective, such as user emotions and the success of the stimulation when interacting with the platform (Hassenzahl et al., 2006). When the two aspects are not optimal, the users will save time trying to understand how to use and be focused on the content (Lanzilotti et al., 2006).

Another aspect that needs to be considered in the success of a platform is the visual and interface aspects. The consideration of visual and interface principles is as important as the functional aspect of a platform (Faghih et al., 2013). According

to Faghih et al. (2013), the user interface is part of an information system that requires user interaction to generate input and output (Satzinger et al., 2010). In other words, in a digital platform, user experience becomes an important factor in making a platform more enjoyable and satisfying for its users (Hassenzahl et al., 2006).

RESULT AND DISCUSSION

KOKOPI has demonstrated its capacity as a community that applies community development theory in various ways. For example, concerning relations in the community development theory, KOKOPI points out in its Bylaws that KOKOPI's membership consists of people related to coffee activities comprised of three categories: upstream, middle, and downstream. The Bylaws states that the upstream category consists of producers, the intermediate category consists of farming coaches, mentors, advocates, and the like, and the downstream category consists of marketers, distributors, shop owners, networking, ambassadors, and others. Thus, KOKOPI has fulfilled the theoretical requirements regarding relations as a condition for community development.

However, based on the results of interviews with informants, the implementation of this structure is relatively fluid because KOKOPI still carries the spirit of an egalitarian community. Then, in the aspect of power, the informant emphasized that KOKOPI does have a chairman, but its function is more as an organizer and less as a governing authority. KOKOPI emphasizes that its role is more as an organizer so that collaboration between elements can be more synergized and facilitated. However, based on the interview results, power can also be utilized as a bargaining position that makes external parties willing to cooperate with KOKOPI. For example, in the Kopi United activity, KOKOPI shows its bargaining power to be able to collaborate with Tokopedia.

Meanwhile, regarding shared meaning, KOKOPI shows that their community is united by one interest: coffee. However, the informant also emphasized that although the object is all coffee, for the parties

involved, coffee was interpreted differently. For example, for coffee farmers, coffee is a plant that is cared for and becomes their means of survival. For baristas, coffee is beans that are processed and then served in the form of drinks for buyers and coffee connoisseurs. KOKOPI can unite diverse parties that live from and for coffee. In terms of communication for change, KOKOPI always makes statements in various forums that are also published in the media, namely that they not only want to be a community that facilitates coffee connoisseurs, coffee producers, or shop owners but also the entire coffee ecosystem, starting with coffee farmers that harvest coffee plants.

In terms of decision-making motivation, based on interviews with the informant, who is also the head of KOKOPI, the motivation in making this decision is based on three aspects, namely (1) coffee as the main

object and subject in the community, (2) considering the principle of justice; as many parties should benefit as equally as possible, and (3) lead to the welfare of the parties in the coffee ecosystem. Finally, concerning the integration between paradoxes and different concerns in the field, the informant said this is very common in KOKOPI, considering the many parties from upstream to downstream in the ecosystem. These different paradoxes and concerns arise from the different interests of each party. However, based on the results of observations and interviews, what can be called a conflict has so far been resolved internally; in KOKOPI itself, there is no formal mechanism for resolving internal conflicts.

The table of the implementation of the seven theories of community development and their relation to KOKOPI activities is constructed as follows (Table 1).

Table 1. Implementation of seven theories of community development in KOKOPI activities.

Elements in Community Development (Hustedde & Ganowicz, 2002)	Implementation in KOKOPI activities
Relationship	In the Bylaws it is stipulated that KOKOPI's membership consists of people related to coffee activities from three categories, namely upstream, middle, and downstream.
Structure	Establishing a clear and traceable organizational structure although in practice, the implementation of this structure is relatively fluid because KOKOPI still carries the spirit of an egalitarian community.
Power	KOKOPI does have a chairman, but its function is more as organizer and not as governing authority. KOKOPI in this case emphasizes that its task is more on organizing so that collaboration between elements can be more synergized and facilitated. However, power can also be utilized as a bargaining position with external parties to make them willing to cooperate with KOKOPI.
Shared meanings	KOKOPI is united by one interest, namely coffee. KOKOPI is considered capable of uniting the diverse views and interests of those that both live from and for coffee.
Communication for change	KOKOPI in various forums always makes statements that are also published in the media, namely that they want to be a community that facilitates the entire coffee ecosystem.
Motivations for decision making	The motivation for decision-making is based on three aspects, namely (1) coffee as the main object and subject in the community, (2) considering the principle of justice; not only one party should benefit but as many parties as equally as possible, and (3) lead to the welfare of the parties in the coffee ecosystem.
Integration of the disparate concerns and paradoxes within the field	These different paradoxes and concerns arise from the different interests of each party. So far, what can be as considered conflict can be resolved internally; KOKOPI itself has no formal mechanism for resolving internal conflicts.

Based on the grouping in the table above, it can be seen that there is no concrete implementation of the seventh point regarding the integration of these disparate concerns and paradoxes within the field. This research offers a proposed integration based on a digital platform that allows the KOKOPI community to integrate all members and stakeholders through the Kopikita App application. The Kopikita App is expected to become an accessible platform for KOKOPI members and the public. The platform contains the following content:

1. E-Commerce: containing markets where coffee and its production equipment are traded nationally and internationally.
2. Events: containing the latest information on activities related to coffee from various regions in Indonesia
3. Coffeepedia: containing knowledge about coffee
4. Directory: containing information about coffeeshops around Indonesia, especially those that have registered on the application
5. Commodity Market: containing the coffee ecosystem chain from upstream to downstream to showcase the process of adding value to coffee while giving access to the public to buy from any party they want.
6. English Language Support: containing application features in the English language so that the coffee ecosystem in Indonesia can be known globally
7. Kopikita Academy: contains features related to training programs for baristas, mentoring for farmers, entrepreneurship, and many other training programs
8. Certified Partner Programme: containing features related to the certification program to validate oneself as part of the national coffee ecosystem

The points above relate to the application's content, but the design is equally important. The design, as mentioned, is an interaction design formulated through user participation, either through

interviews, discussions, or direct use of the prototype. Based on the results of interviews and also trials with the designed prototypes, the informants hope that the application is easy to use (user friendly) for all the users in the ecosystem, from upstream to downstream. This means that be it farmers, coffee producers, entrepreneurs, or baristas, all must be able to use it it easily. Thus, it is proposed that the proposed interface of the Kopikita App is as follows:



Figure 1. The Kopikita App User Interface is based on the interaction design with KOKOPI

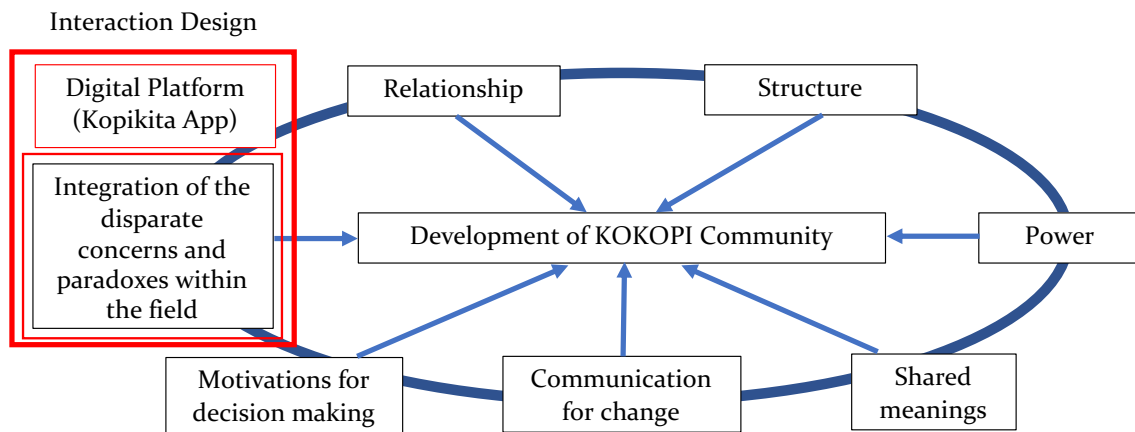


FIGURE 2. Hypothetical model of the KOKOPI community digital platform by using the Kopikita App through an interaction design approach

The user interface above shows that the Kopikita App is made in such a way that it is easy to use with a more significant proportion of images than text. In addition, the displayed image can be clicked to redirect the user to further information. Finally, regarding e-commerce features, the Kopikita App provides features that enable users to discuss certain topics. In this section, KOKOPI’s efforts to integrate are expected to be carried out optimally.

It should be noted that the idea regarding the Kopikita App digital platform is still an unfinished trial, so the results still need to be further proven with technical implementation and results in the field. However, this idea can be used as a hypothetical model, as shown in the following figure (Figure 2).

CONCLUSION

In its activities, KOKOPI, as a community representation that marks the third wave in the development of the coffee-drinking culture phenomenon in Indonesia, has implemented the seven elements in the community development theory. However, it needs to be more concrete in one element regarding integrating disparate concerns and paradoxes within the field. To improve and complement the elements that have yet to be concretely implemented, this research offers a proposal for digital platform-based integration with an application called Ko-

pikita App, which has passed prototype testing with an interaction design approach.

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