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File name: coffee_drinking_2018.pdf
File size: 302.36K
Page count: 9
Word count: 6,860
Character count: 36,153
Submission date: 02-Jun-2021 10:33AM (UTC+0700)
Submission ID: 1598785226
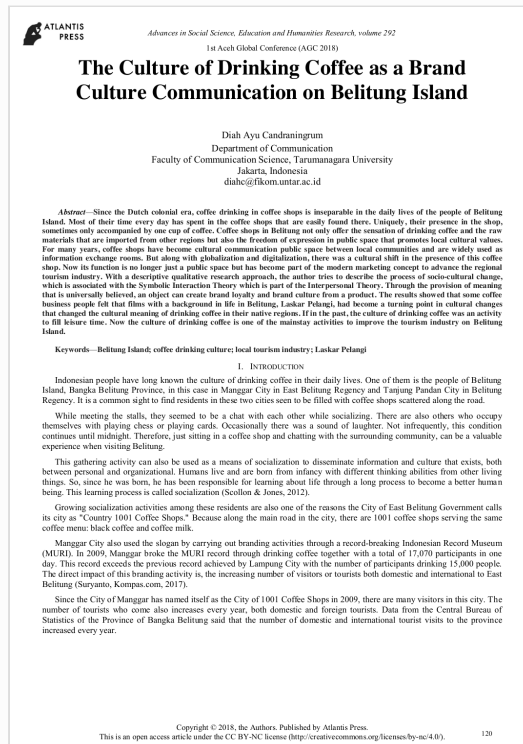
The Culture of Drinking Coffee as a Brand Culture Communication on Belitung Island

by Diah Ayu Candraningrum

The Culture of Drinking Coffee as a Brand Culture Communication on Belitung Island

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Abstract—Since the Dutch colonial era, coffee drinking in coffee shops is inseparable in the daily lives of the people of Belitung Island. Most of their time every day has spent in the coffee shops that are easily found there. Uniquely, their presence in the shop, sometimes only accompanied by one cup of coffee. Coffee shops in Belitung not only offer the sensation of drinking coffee and the raw materials that are imported from other regions but also the freedom of expression in public space that promotes local cultural values. For many years, coffee shops have become cultural communication public space between local communities and are widely used as information exchange rooms. But along with globalization and digitalization, there was a cultural shift in the presence of this coffee shop. Now its function is no longer just a public space but has become part of the modern marketing concept to advance the regional tourism industry. With a descriptive qualitative research approach, the author tries to describe the process of socio-cultural change, which is associated with the Symbolic Interaction Theory which is part of the Interpersonal Theory. Through the provision of meaning that is universally believed, an object can create brand loyalty and brand culture from a product. The results showed that some coffee business people felt that films with a background in life in Belitung, Laskar Pelangi, had become a turning point in cultural changes that changed the cultural meaning of drinking coffee in their native regions. If in the past, the culture of drinking coffee was an activity to fill leisure time. Now the culture of drinking coffee is one of the mainstay activities to improve the tourism industry on Belitung Island.

Keywords—Belitung Island; coffee drinking culture; local tourism industry; Laskar Pelangi

I. INTRODUCTION

Indonesian people have long known the culture of drinking coffee in their daily lives. One of them is the people of Belitung Island, Bangka Belitung Province, in this case in Manggar City in East Belitung Regency and Tanjung Pandan City in Belitung Regency. It is a common sight to find residents in these two cities seen to be filled with coffee shops scattered along the road.

While meeting the stalls, they seemed to be a chat with each other while socializing. There are also others who occupy themselves with playing chess or playing cards. Occasionally there was a sound of laughter. Not infrequently, this condition continues until midnight. Therefore, just sitting in a coffee shop and chatting with the surrounding community, can be a valuable experience when visiting Belitung.

This gathering activity can also be used as a means of socialization to disseminate information and culture that exists, both between personal and organizational. Humans live and are born from infancy with different thinking abilities from other living things. So, since he was born, he has been responsible for learning about life through a long process to become a better human being. This learning process is called socialization (Scollon & Jones, 2012).

Growing socialization activities among these residents are also one of the reasons the City of East Belitung Government calls its city as "Country 1001 Coffee Shops." Because along the main road in the city, there are 1001 coffee shops serving the same coffee menu: black coffee and coffee milk.

Manggar City also used the slogan by carrying out branding activities through a record-breaking Indonesian Record Museum (MURI). In 2009, Manggar broke the MURI record through drinking coffee together with a total of 17,070 participants in one day. This record exceeds the previous record achieved by Lampung City with the number of participants drinking 15,000 people. The direct impact of this branding activity is, the increasing number of visitors or tourists both domestic and international to East Belitung (Suryanto, Kompas.com, 2017).

Since the City of Manggar has named itself as the City of 1001 Coffee Shops in 2009, there are many visitors in this city. The number of tourists who come also increases every year, both domestic and foreign tourists. Data from the Central Bureau of Statistics of the Province of Bangka Belitung said that the number of domestic and international tourist visits to the province increased every year.

TABLE I. NUMBER OF TOURIST VISITS TO BELITUNG ISLAND

Year and Number of Tourist Visits to Bangka Belitung Province (people)	2012	2013	2014	2015
Total number of tourists	223.611	238.405	285.329	305.436
Foreign tourists	1.864	2.035	2.361	3.498
Domestic tourists	221.747	236.370	282.968	301.938

Source: Central Bureau of Statistics, Bangka Belitung Province

Coffee drinking habits have been known to the Belitung Malay community since centuries ago. This is in line with the spread of Islam brought by ulama from Pasai, Aceh, namely Sheikh Abubakar Abdullah, better known as the Datuk Gunong Tajam and Datuk Ahmad from Mempawah. (Belitung Regency Tourism Office, n.d.)

In Tanjung Pandan and Manggar communities, the emergence of coffee shops in Belitung was more associated with the entry of capitalist economy, which was marked by the opening of tin mining companies and the presence of ethnic Chinese majority mining communities. The presence of Chinese porters who became tin miners could not be separated from the establishment of the Billiton company or *Billiton Maatschappij* in 1852 which was later nationalized in 1957, and after that, it was controlled by the PN. Timah Indonesia which later changed its name to PT. Timah Tbk (Erman, Gap of Employers-Employers; Entrepreneurs, Koelie and Rulers in the Tin Mining Industry 1852-1942, 1995).

The tin company and the presence of the mining community have become the driving force of the heterogeneous population development and the socio-economic conditions of Belitung. No doubt, the island was dubbed the "company island" (Heidhuis 1991: 1–20 in Erman, 2014). In addition to the economic interests of coffee shop owners, the existence of a coffee shop can be used as a place of entertainment and a place to accommodate various problems of the mining community, both for the lower class and for the upper class. The lower classes are tin mining laborers who are predominantly Chinese, and after independence, they mix with other ethnic groups, who work in tin companies in Belitung.

There are two cities that have a long tradition in the coffee shop business, namely Tanjung Pandan and Manggar. Tanjung Pandan in its development history is the center of government and the Billiton company office there. The Manggar is a city formed by the opening of tin mines and the presence of mining communities in the first decade of the 20th century (Erman, 2014).

Now, the existence of coffee shops in the two regions has developed and has also changed its function. Coffee shops in Belitung are now one vehicle that brings together various ages, ethnic backgrounds, religions, and professions. As a public space, the coffee shop serves as an information center, a medium of socialization, and a center of life for the people of Belitung. In the coffee shop, the people of Belitung can sit all day, chat, and talk about what concerns them (Dediarman, 2018).

Therefore, after seeing the background of the general description that occurred in Tanjung Pandan and Manggar, research questions were obtained, including: ―How is the communication process of brand culture between the community and visiting tourists, so that there is a socialization of the cultural values that are believed?"

After knowing the research questions, the specific objectives of this research are as follows:
1) To find out the concept of marketing communication carried out by the East Belitung Regency Government related to the culture of coffee drinking which is the uniqueness or competitive advantage of the region, in the aim of increasing the number of domestic and international tourist arrivals to the region.
2) To know the concept of brand culture communication between local people and tourists visiting the coffee shop in Manggar, in an effort to socialize the cultural values that are believed.

In conducting this research activity, researchers looked at the results of previous research, which carried similar themes. Previous research was conducted by Erwiza Erman, a researcher at the Regional Resource Center, Indonesian Institute of Sciences (PSDR-LIPI). This research was conducted in the 2013 period in two cities, namely Tanjung Pandan City, the capital of Belitung Regency and Manggar City, the capital of East Belitung Regency.

The interesting thing found in this study is a detailed description of the phenomenon of the proliferation of traditional coffee shops in the two cities. There are several coffee shops that have been handed down to the third generation who manage this time. This shows that the existence of a coffee shop as a major business commodity in Belitung is very important. Almost all day, this coffee shop is filled with visitors. They don't just drink a cup of coffee, but there is a deeper social interaction behind the activity.

Another interesting thing that became the findings in this study was the dynamics of the coffee shop community and resistance politics. It is known that the development of coffee shops in Belitung began in the 1990s, in line with changes in the tin economy and changes in national politics.

Through this research, it can be concluded that the development of the coffee shop business is not merely a commercial success, but also a social success and political success. Unfortunately, this study limits itself to the role of coffee shops as a social arena and a practical political arena and does not talk about the problem of income earned by coffee shop owners.

In this study explained that many coffee shops scattered in all corners of the City of Manggar are a place where people around interact and socialize. If there are activities to be carried out, promotion and socialization activities are carried out through the corners of coffee shops. It is in this place that there is an exchange of cultural values among visitors (Erman, 2014).

B. Symbolic Interaction Communication

One derivative of Interpersonal Theory is Symbolic Interaction Theory. This theory is inspired by studies in social psychology as a sociological approach that examines the social aspects of individual behavior through the process of socialization. Symbolic interactionists emphasize the analysis of small-scale social processes to study society as a whole (Giddens, 2000 in Ozkara, 2014).

This theory explains that some societies create a reality that includes moral rules, ethics, values, attitudes, and perceptions, by creating social interactions with one another, to then set rules that are mutually agreed upon. In other theoretical links, symbols and meanings are also a reflection of a society which is the result of individual interactions, which are then conveyed in the community.

Swingewood (1998) in Ozkara (2014) explains that the purpose of interactionist is to reveal behavior to reveal the effects of interactions and symbols. Symbolic Interaction Theory maintains qualifications to be a useful approach in questioning language, thoughts, meanings, symbols, the role played by people, behavior and how these interactions are to create a society and recreate it.

The three main concepts of Symbolic Interaction Theory are 1) The importance of meaning for human behavior, 2) the importance of self-concept, and 3) the relationship between individuals and society. This theory assumes that meaning is created through interaction and modified through interpretation. This theory assumes that self-concept is developed through interaction with others and the belief that someone will behave in a certain way to meet their own expectations. This theory also assumes that culture and social processes influence humans and groups through various types of social interaction. These various forms of social interaction will form social structures in society.

According to Ozkara (2014), in relation to marketing, the perspective of symbolic interaction is related to symbolic consumption. Consumers consume products because of the fact that they have symbolic meanings according to their own identities, along with visible benefits (Jamal ve Goode, 2000). Symbolic interaction theory addresses individuals who explain the meaning of their world and focus on individuals who interpret the reactions of others. What is important for consumers is to interpret the reactions of others and react to these things through symbols (Trucker, 1957). According to this perspective, objects do not have their own meaning, but there are social actors in symbolic interactions that give meaning to objects. Symbolic interaction is a process that includes the interpretation of actions.

Here are three main assumptions that state the relationship between symbolic interaction with marketing science (Solomon, 1983):
1) Consumer personality depends on the response of other people's reactions that are important to consumers.
2) Consumer personality is a function of direct behavior.
3) Consumer perception of other people's reactions reflects this reaction to some extent (Özkara, 2014).

Brand issues related to culture itself refer to cultural changes in the place where the object or product is located. Often this phenomenon is named by referring to the origin of the questioned brand that has gained a foothold in the market and in culture, for example, "McDonaldization" of culture. Therefore, the concept of culture that continues to be formed and reformed by trade as a marketing activity, is a phenomenon that is highly culturally influential (Firat, 2005 in Rindell, 2008).

C. Socialization

Every human being is part of a combination of cultures. No human being is only a member of a culture. Because, throughout his life, humans always socialize on multiple discourse systems or even maintain their idealism so that it triggers conflict. This then allows cultural acculturation (Scollon, 2012 in Samovar, 2010).

Through this mixing of cultures, humans recognize the term primary socialization or enculturation which can be interpreted as the process of a child through the beginning of his life to learn about the culture or society in his growing environment. Furthermore, the term secondary socialization is known which refers to the process of socialization that will bring a child to stay away from his family.

According to Hobel and Frost (1967) in Samovar (2007), socialization is a tangible form of the direct relationship between language and culture, because language is the most important tool in giving instruction to the community, which often conducts social interaction. Through the dissemination of this value system does not only produce verbal communication but allows the communication of cultural values.

Language in this case, is the main cultural communication mechanism based on the identity of individuals and groups that are constructed. Language does not only explain information about group identity. Through greetings or greeting sentences, it is proven to be able to give clues about one's culture, one's origin, social background, level of education, occupation, age, gender and personality (Samovar, 2010).

D. Brand Culture

Brand culture or cultural branding is a new marketing tool that functions to build a brand, which is in the customer, to be able to compete with other brands. Cultural branding is usually formed from popular stories or popular stories that generally develop in the surrounding community. This was conveyed by Prof. Canniford also explained that it is the brand that can reach consumers, and brands also can reduce social risk among social circles. Besides being a product identity, the brand is also a bridge that connects products with its customers, and which distinguishes it from other products. For example, a customer can remember a product easily quickly and easily if the brand attached to the product is very strong (Canniford, 2013).

Brand culture itself is one of the newest ways of branding, where a brand is able to be positioned as a culture. According to Clifford Gertz (1973), culture is a pattern of historical meanings transmitted in symbols; a system inherited from the conception that is expressed in symbolic form through humans when they communicate, perpetuate, and develop their knowledge and attitudes towards life. This is then interpreted as a cultural value that has a series of values in interpreting life.

Brand culture works based on values that are believed by consumers of cultural value itself, which then determines perception, namely feeling the existence of someone or something through their physical presence and the social world. What is meant by the culture here are symbols, people, ideas, events or activities, ideologies, and even beliefs. Perception itself is the output of a process in selecting, regulating and interpreting sensory data, through ways that can make a person feel his presence in the world (Ana.net, 2017).

Own brand has long been used as a tool to differentiate goods from one producer to another. This confirms that in this era, brands became very important because the differentiation of one product from another product was very dependent on the brand displayed.

According to the United States Marketing Association, brands or brands are "Names, terms, signs, symbols, or designs or combinations of all, which are intended to identify competing goods or services." So it can be said, brands as dimension enhancers that integrate products or services, are designed to satisfy the same needs and desires (Kotler, 2012).

The selection of a product's brand can also be distinguished from the functional, rational, tangible benefits associated with the performance of a product. From here, consumers can periodically evaluate products depending on how the product is branded. Because consumers learn to judge through experience and also based on their satisfaction when using the brand.

The brand is not just a symbol, but it has six other meanings, such as:
1) Attributes, the brand reminds you of certain attributes of a product, both the sales program, the service, and the advantages.
2) Benefits, consumers not only buy limited attributes but also product benefits.
3) Value, the brand represents the value of the product.
4) Culture, brands represent certain cultures.
5) Personality, the brand reflects a certain personality.
6) Users, brands indicate the type of consumers who buy or use a product

Product selection by consumers is not necessarily just chosen. In addition to attributes and benefits, there is a brand image that is attached to the product, which ultimately becomes a consumer choice. Brands are the seller's promise to consistently provide certain features, benefits, and services because the best brands provide quality assurance (Rangkuti, 2009).

II. METHOD

This research was conducted to find out how the local people's cultural processes in consuming coffee were then used as Belitung's brand identity. In addition, this research also wants to know how the process of information exchange related to brand culture occurs in social interactions conducted by the community in carrying out this coffee drinking culture.

In accordance with the objectives to be achieved, researchers used a qualitative descriptive research type. Bodgan and Taylor in Basrowi, define qualitative research as a research procedure that produces descriptive data in the form of written and oral words from the people observed (Basrowi, 2008).

The purpose of descriptive research with this qualitative approach is to explain the phenomenon with depth, through data collection and using case study methods. Still in Basrowi, according to Miles and Huberman, qualitative methods are methods that try to reveal the uniqueness of individuals, communities or organizations in their daily lives, in a comprehensive, detailed and scientifically accountable manner.

Qualitative research aims to clarify phenomena in depth, through data collection. This research does not prioritize the size of the population or sampling; even the population is very limited. In this study, what is emphasized is the problem of depth (quality) and not the number (quantity) of data (Kriyantono, 2006).

Within a purposive sampling system, six interviewees were interviewed as the informants for this research. They are: (1) Head of the Culture and Tourism Office (Disbudpar) of East Belitung Regency (Beltim), Helly Chandra as the representative of government; (2) Creative industry and cultural observer, Fathurozzi; (3) Owner of Janggut Coffee, a thematic coffee shop; (4) Owner of Kong Djie, the legend coffee shop in Belitung; (5) Owner of Kopi Kuli, a coffee shop built after the booming of Laskar Pelangi movie; and (6) Owner of Kopi Millenium, an ordinary coffee shop without any specialities and features, but were established for long time.

In making a presentation, the researcher takes a nonparticipatory participant position because the researcher is not part of the object under study. Data collection techniques to strengthen the information that will be obtained, then the data collection method used in this study is to use interviews, observation and literature review.
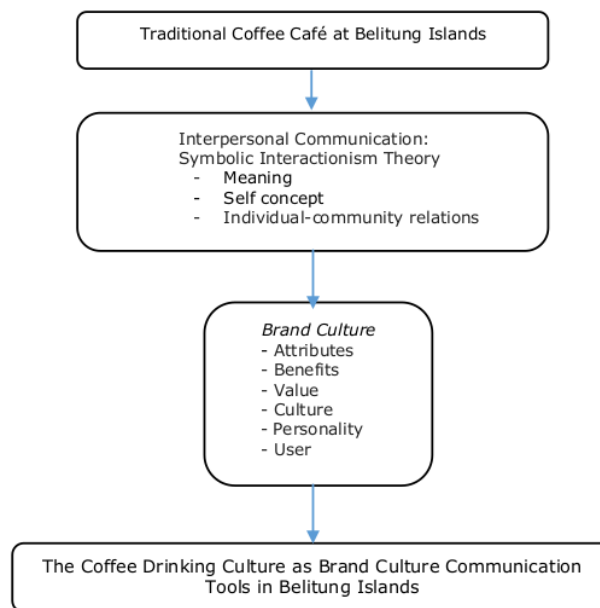

Figure 1. Framework of Thinking

This research was conducted by examining 2 coffee shops in East Belitung Regency (Manggar) and 2 coffee shops in West Belitung Regency (Tanjung Pandan), accompanied by the Head of East Belitung Regency Tourism Office and also Malay culture observers. The results of data collection in the field will be analyzed based on the Symbolic Interaction aspects that are able to form the Brand Culture of the Belitung region.

III. FINDING AND DISCUSSION

The success of Belitung Province in advancing its tourism industry is evident in recent years. Many regional tourism sources are well managed and promoted to local, national and international communities. One of them is the existence of a coffee shop on Belitung Island, especially the Manggar area in East Belitung Regency and Tanjung Pandan area in Belitung Regency.

According to the Head of the East Belitung Regency Culture and Tourism Agency (Beltim), Helly Chandra, since January 27, 2003, the Province of Bangka Belitung Islands experienced regional expansion by adding four new districts namely West Bangka, Central Bangka, East Belitung, and South Bangka. This also affected the development and spread of coffee shops in Belitung, which initially only centered in Belitung Regency, now starting to be found in East Belitung Regency, especially the Manggar and Gantong areas.

The number of coffee shops continued to grow when there was a drop in world tin prices that led to PT Timah's bankruptcy in 2015 and forced to reduce its workers. Finally, the workers are looking for new sources of income, one of which is building coffee shops for workers who like to drink coffee. Although for this new business, he must compete with coffee shops that have been around for decades in Belitung.

This reason also makes the government of East Belitung Regency dare to claim the Manggar area as the district capital, as "Negeri 1001 Coffee Shop" rather than neighboring Belitung Regency. Coffee shops are the center of community gathering, communication places and gathering places for all kinds of information and education.

"The culture of drinking coffee has become a habit that continues from the older generation to the younger generation. Once there is information, it will develop. Parents tell their experiences to be an education. The local government has also used it for the socialization of government programs." (Head of the Culture and Tourism Office (Disbudpar) of East Belitung Regency (Beltim), Helly Chandra)

Although there are many in number, the existence of the coffee shop itself is always crowded. This is because each coffee shop has a market due to the proximity of the coffee shop owner with the local population. This causes them to rarely move to other coffee shops because the emotional bond between them occurs.

The existence of a coffee shop is a means of meeting the owners and visitors. After that, depending on each person again, what interests will he do. So, it has nothing to do with the quality or taste of coffee drinks served. Because the average coffee shop on Belitung Island only provides two types of drinks: O coffee or black coffee without sugar and coffee mixed with milk.

With regard to individual interests, each coffee shop also tries to interpret its stall by accommodating the same interests, through the creation of its own community. This is intended so that the designation of the coffee shop can be a gathering place for people who have the same interests, such as the gathering place for the artist community, political community, or serving the interests of tourists.

Like Pak Diran's Kopi Janggut, the stall is labeled as a gathering place for artists, both painters, poetry readers, and even regularly holding art education activities for children. The goal, just to give a place to gather in a circle and not fragmented.

"So it's unique in this coffee shop, maybe if we are in another coffee place, especially now, the atmosphere throughout Indonesia is the warmth of the elections. People talk about politics, about what, that makes us hot like that. This is where people actually don't want to have such an atmosphere. If we have politics, we don't like it." (The owner of Janggut coffee, Diran)

If one coffee shop is known as an artist hangout, there are also coffee shops that are made to attract tourists. One of them is Kopi Kuli which is located in the Kata Museum, which was founded by Andrea Hirata, the author of Novel Laskar Pelangi. This coffee shop, which was founded five years ago, was founded because it was inspired by the Laskar Pelangi movie story, which highlighted the culture of the Belitung community.

"In the past, because it was close to the Kata Museum, we built this shop to become a tourist destination. Those who want to go inside can go inside. Those who don't want to go inside can stop by here outside the museum. Actually, this was established for tourism, though." (The owner of Kuli Coffee Museum Kata, Etik Purnamasari)

After five years of standing, it turns out that the existence of Kupi Kuli is favored by immigrants. Evidently, if you are on a holiday season such as during the year-end holiday or the new school year holidays, visitors will arrive. The number can reach up to hundreds of visitors. But when it's not vacation time, usually from January to March, this shop is quiet.

In addition to the two coffee shops, in Belitung, there are also many coffee shops that have been established for a long time. One of them is even referred to as legend coffee, which is Belitung's original Coffee Shop which is popular and has many franchises namely Kong Djie Coffee Shop, located in Tanjung Pandan, Belitung.

Kong Djie coffee shop was established 67 years ago. In its journey, the owner and manager of this coffee shop have entered the second generation business, which is currently held by the first child of Mr. Kong Djie. As one of the oldest coffee shops in Belitung, Kong Djie has visitors in wider market segmentation. If in the past this coffee shop served guests of PT Timah employees who were about to leave for work, engaged in activities after the afternoon break and came home from work so that hours and busy days could be predicted, now the coffee shop that has dozens of franchises throughout Indonesia, actually has a busy day of visit Friday, Saturday and Sunday.

"At the beginning of Laskar Pelangi, the Belitung crowded hour was only Friday, Saturday, Sunday. But a year ago, from Monday to Sunday there were visitors from outside Belitung, no longer local residents." (The owner of Kong Dji coffee, Ismen Holidi)

The presence of more visitors every day is recognized correctly by Ismen as a result of the presence of Laskar Pelangi novels and films by Andrea Hirata. According to him, the figure of the author of the story Andrea Hirata who is a native son of Belitung was able to move the Indonesian and international community to come to Belitung and see firsthand the conditions on this island.

> *"Belitung has a lot of famous people but does not move people to come and see Belitung. DN Aidit from Belitung, Yusril Mahendra also from Belitung. But they did not move others to come to Belitung. But Andrea Hirata, he moved everyone in Indonesia even from abroad because he wanted to know Belitung like what. I told you that because I was one plane with a Russian. He is from Jakarta to Belitung. I asked where did you know Belitung. He said from Laskar Pelangi. I've said thousands of times thanks to Andrea Hirata."* (The owner of Kong Dji coffee, Ismen Holidi)

The phenomenon experienced by Kong Djie stall was also experienced by other long-standing coffee shops. The owner of the Millennium Coffee Shop in Manggar, East Belitung, which has been established for 20 years, compared if the guests who came were more than PT Timah's employees, now the visitor segment is different.

> *"The beginning of standing was indeed advanced. Because of the pattern, only the segments are different. It used to be only local residents and limited to that. But the name of the business continues to go on. With technological advances with the Laskar Pelangi boom, it is far from the number of visitors."* (Millenium coffee owner, Markus Japinto)

The four coffee shop owners above have been proven to be able to identify visitors to their stalls. Conversely, visitors to coffee shops usually also have close ties with their coffee shops, because they share the same interests as other visitors. This shows how interpersonal communication has taken place in the relationship between the usual coffee shop owners who are always on their stalls all day, mingling with their loyal customers. In their communication process, there has been the identification of meaning, clear self-concept and connectedness between customers as individuals and their existence in society. These three things that formed the relationship of symbolic interaction occur so strongly in the coffee shop.

In other simply saying, this symbolic interaction could be identified when a visitor chooses his favorite coffee shop to go. Why he likes to go there so often is simply because he will meet his passionated friends that are talking the same self-concept and receiving the same meaning. This interaction will trigger the togetherness among them and makes he come back there in other time.

Exchange of information and culture has taken place there. Discussions that occurred create meaning and then interpreted by other visitors in the context of the story. Coffee shops in Belitung have the concept of 'solace' which is a means to entertain. Entertainment that occurs can be interpreted as happiness when individuals and groups exchange stories and information in the context of an equally interesting field.

Visitors interpret their presence in the coffee shop to be very meaningful because this is where he is able to understand his concept when meeting other people who also have the same interests. Here, too, he feels his existence as an individual is more meaningful because he can contribute more deeply as a social being. With these various features, a person feels happy while in a coffee shop and gathers with fellow enthusiasts in the same field, rather than staying at home. Cultural exchanges and information occur, so individuals feel their existence is more valuable in society.

In the context of marketing, visitors to coffee shops will indirectly feel that they have a close bond with a coffee shop that is often visited by people who share the same interests. No wonder, this is what makes them 'willing' to come to the same coffee shop every day. Even if necessary, several times a day. It is this close bond that can later give birth to a strong family spirit in living its social relations.

According to the observer of Malay culture, Fathurozzi, the concept of interpersonal interaction that occurred at each coffee shop in Belitung was able to provide clues to the existing variants of local communication products. These local communication products then can be developed and able to encourage the tourism sector. Local communication is a culture that speaks of the local community such as *'menggantang asap'* which means the type of conversation a person is then retold to others who are different locations, or *'cangkriman'* which can be interpreted as a nickname for someone who has become a common vocabulary so that it can be understood by people who are used to interact. Things like this are capable of giving rise to the desire to return to coffee shops with the same culture.

> *"Communication is the interaction of the communicant or communicator, who rotates with the channel or channel. But this channel in Laswell Theory must have feedback. Feedback is what keeps the communication pattern going; there is interpersonal communication, can build intercultural communication, build mass communication. When interpersonal communication was built and enlarged into mass communication, political resistance emerged at the coffee shop. But when we want to see a coffee shop, communication as a community, then we see what variants of this local communication product. That is what people do not see that this cultural aspect is what drives tourism. So people only see that culture from this communication as a channel, not as feedback, not as something that is whole, so Instagram, selfie, is marketing*

(marketing) communication, but behind it does not see the whole, that there are actually excavations of variants – a variant communication based on local culture, which can actually be a community. Not as a marketing instrument, that's not all." (Malay cultural observer, Fathurozzi)

In the context of marketing, the local communication product was able to identify the Brand Culture of the Belitung community which is implied from their culture when gathering and discussing in a coffee shop. Because Belitung culture appeared in the film Laskar Pelangi, which is a means of cultural marketing that is accepted and agreed upon by the community. For those who read stories or watch Laskar Pelangi films, they will be fascinated by the beauty and hospitality of the people of Belitung who are portrayed attractively there. There is a charm in the attributes, benefits, values, culture, personality, and users there, all of which support the existence of Belitung as a brand or product.

In the concept of brand culture or cultural marketing, the land of Belitung is perceived as a charming area where the values of local wisdom are still very well maintained among its inhabitants. This is of course contained in all of its social capital assets in the community, which are then promoted by the local government as the content of its tourism industry. One way to recognize and understand social capital that relates to the relationship between individuals and society as tourism content is the interaction in the coffee shop. No doubt, coffee shops scattered in Belitung became a brand culture tool to indirectly promote tourism activities in Belitung.

Eventually, it happened in Belitung. But it is a bit different from the concept of the rise of coffee shops in East Belitung. Because even though he was younger, the government of East Belitung Regency seemed more daring to act because it was able to claim itself as an area with 1001 coffee shops. Through this slogan, the local government wants to explain to the public how much he is a coffee center in Belitung. Although in reality, many coffee shops are closed due to lack of buyers.

The East Belitung region is considered not yet able to transform itself by changing the paradigm of hanging out at the coffee shop as a boosting machine for the tourism sector. Some people judge, coffee shops there are still limited to solace or seeking solace. Although the city of East Belitung has a strong branding concept, some people consider that the branding has not been carried out properly. Because of that, there are differences in the concept of coffee shops in Belitung and East Belitung.

In the concept of brand management, this difference is crucial. Because it can be interpreted that the attributes, benefits, values, culture, personality, and users of the brand are much different. By attribute, the coffee shop in Belitung has a clear stigma or stereotype that is as a driver of the tourism sector without leaving its local wisdom of kinship between sellers and buyers.

In terms of benefits, the brands attached to the city proved to be very useful in bringing tourists to Belitung. Even when the slogan is the soul of the whole city, this is, of course, a concern for the community, where everyone is moved to share the slogan.

Aspects of value, culture, personality, and users are also interrelated in bringing in tourists in the area. This branding is indeed intended to increase the number of visitors because the branding of this city is designed to make existing coffee shops as a commodity means to drive the success of city tourism. But unfortunately, in fact, this success has not been seen. The number of coffee shops in Manggar is not up to 1001 coffee shops.

So in marketing, what the East Belitung Regional Government has done is still not in line with expectations. But in terms of managing cultural marketing, the decision to branding the city is quite interesting because they have the opportunity to be developed.

IV. CONCLUSION

From the phenomena that occur in the two regions in the Province of Belitung, it can be concluded that the cultural factors of coffee drinking that have emerged in the Belitung community for a long time, turned out to be one of the boosters of regional tourism investment if managed and developed properly. Laskar Pelangi's film set in the natural beauty and culture of Belitung by Andrea Hirata inevitably must be recognized as a turning point in the rise of Belitung tourism in the eyes of the people at the national and even international level. Through this film, all positive cultures in Belitung have become elevated and known, one of them is the culture of drinking coffee.

The existence of a culture of drinking coffee is certainly not free from the existence of a lively coffee shop. These spaces give rise to a process of communication and deep interaction for the community so that its function is no longer a place to enjoy the aroma of coffee alone. Deep interaction then gave birth to community groups with similar interests. Finally, there was a special coffee shop among journalists, or a coffee shop as a gathering place for fishermen, etc.

From here it can be seen, how the various interactions that emerge and form this particular community, are able to have the same cultural spirit, which then becomes a brand culture-based marketing strategy or cultural marketing, which is run by local residents and local governments. The synergy between them was well formed, as evidenced by the increase in the number of tourists to Belitung every year.

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On that basis, the need for synergy among various parties, including Academics, Tourism Business, Government, Citizen Community, and Media. The goal is that the development of the tourism sector in Belitung can progress further and contribute greatly to local, national and international communities.

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