

The Coffee Village and Republik Kopi: The Production–Consumption Nexus in Bondowoso’s Identity Construction

Volume 7 Issue 2
(August 2025)

e-ISSN 2716-5191

doi: [10.30997/ijsr.v7i2.630](https://doi.org/10.30997/ijsr.v7i2.630)

Dodik Harnadi¹, Hery Prasetyo¹, Dien Vidia Rosa¹

¹Department of Sociology, University of Jember,
Indonesia

ARTICLE INFO

Article history:

Received: 04-18-2025

Revised version received: 06-03-2025

Accepted: 07-29-2025

Available online: 28-08-2025

Keywords:

business; coffee village; consumption;
identity construction.

How to Cite:

Harnadi, D., Prasetro, H., & Rosa, D. V. (2025). The Coffee Village and Republik Kopi: The Production-Consumption Nexus in Bondowoso’s Identity Construction. *Indonesian Journal of Social Research (IJSR)*, 7(2), 180-192.

<https://doi.org/10.30997/ijsr.v7i2.630>

Corresponding Author:

Dodik Harnadi

dodik@unej.ac.id

ABSTRACT

This article addresses a significant gap in studies on regional identity, which often emphasize consumption while neglecting the role of production in shaping local identity. In response, this study investigates how local identity in Bondowoso is co-constructed through coffee production and consumption, particularly through the *Kampung Kopi Pelita* initiative. The research examines how historical legacies, state interventions, and everyday entrepreneurial practices intersect in making Bondowoso's Republik Kopi identity. This study used a qualitative Grounded Theory approach to examine the co-construction of local identity in Bondowoso. Data were collected through 25 semi-structured interviews with key actors in Kampung Kopi Pelita, including coffee entrepreneurs, Pokdarwis members, and community leaders. To complement the interviews, an FGD with 20 participants was held. These methods enabled a rich analysis of identity formation's symbolic, economic, and political aspects, with data reaching thematic saturation. The findings challenge dominant consumption-based perspectives by Arslan & Coskun, which underplay the productive agency of local actors. Instead, the study develops a model of identity co-creation where producers and consumers mutually shape symbolic meanings and regional imaginaries. Theoretically, it enriches Giddens' concept of reflexive identity by embedding it in local economic practices. Practically, this research provides insight into how rural branding initiatives can be more inclusive by involving grassroots entrepreneurial actors. In conclusion, *Kampung Kopi Pelita* emerges not merely as a commercial space but as a cultural arena where local identity is contested, negotiated, and collectively imagined.



Available online at <https://iojs.unida.ac.id/index.php/IJSR/>
Copyright (c) 2025 by Indonesian Journal of Social Research (IJSR)

1. Introduction

Bondowoso is renowned as one of the regions producing high-quality coffee. Its natural landscape, characterized by numerous highlands, provides an ideal environment for coffee cultivation. However, serious efforts to leverage coffee agriculture as a driver of regional economic development have only emerged in the last decade. A pivotal moment in this effort was the introduction of the tagline *Bondowoso Republik Kopi* (BRK) in 2016 (Harnadi & Suheri, 2018). BRK has been aggressively promoted as Bondowoso's new identity, replacing its previous reputation as the Tape city (known for fermented cassava). Various policies have since been implemented to mainstream coffee agriculture as an economic development sector, alongside rice and other crops. BRK has become a significant phase in the Bondowoso Regency government's efforts to reshape its image. With its strong historical significance, coffee has emerged as a new symbol representing the region's identity. Moreover, this re-identification with coffee is also expected to drive the development of the coffee sector as a potential economic avenue to enhance community welfare.

While previous studies have primarily focused on coffee shops from a utility perspective (Ferreira et al., 2021; Tumanan & Lansangan, 2012) or as representations of cultural shifts (Morris, 2013; Purnomo et al., 2021; Shaker & Rath, 2019), this study explores an underexamined aspect: business or production as a nexus for identity construction. This addresses an empirical gap that this research seeks to fill. Additionally, the study aims to address a theoretical gap left by studies such as Arslan and Coşkun (2022), which emphasize consumption practices as the primary drivers of identity formation. This research seeks to understand how the coffee movement in Bondowoso—through the emergence of local shops and communal spaces—becomes an arena for the co-production of regional identity. Since the establishment of BRK, numerous home-based coffee industries have emerged, marketing raw and packaged coffee products. Beyond production, the coffee movement has also been marked by the proliferation of coffee shops in several locations across Bondowoso, each offering unique specialty coffee creations.

Coffee shops can be considered new cultural spaces for modern society, influenced in some cases by the rise of global franchise coffee shops (Mario, 2024; Purnomo et al., 2021). The expansion of Starbucks into various countries, for instance, can be seen as a manifestation of Western cultural infiltration, which has complex implications, including those related to culture and identity (Maguire & Hu, 2013). Youth have played a significant role as key actors representing this new cultural phenomenon (Rosa, 2022). Interestingly, in Bondowoso, coffee shops serve as a medium for coffee enthusiasts to actively participate in shaping the town's new identity as a coffee hub. In this context, coffee shops function as new cultural spaces (Ferreira et al., 2021), facilitating regional identity construction. This involvement is uniquely driven by local coffee entrepreneurs' (bottom-up) initiative, organized under a local coffee association. This study examines how coffee shops and business communities in Kampung Kopi Pelita contribute to the co-creation of Bondowoso's regional identity by analyzing the interplay between production and consumption practices.

Previous studies on coffee shops have largely explored their cultural, social, or economic dimensions. For instance, Purnomo et al. (2021) and Morris (2013) frame coffee consumption as a space for cultural expression, highlighting how local actors adapt global coffee cultures to create alternative, locally rooted coffee experiences. Similarly, Ferreira et al. (2021) conceptualize coffee shops as community spaces that blur the lines between work and leisure. Shaker and Rath (2019) analyze how specialty coffee culture reflects class-based identity performance. Furthermore, this study addresses a research gap concerning the construction of local or district identities, an area in which coffee shops have rarely been considered. While national and regional identity construction studies are abundant (Cao et al., 2024; Ma et al., 2023; Paasi, 2009; Zhang et al., 2021), few involve coffee shops as a focal point. For instance, Zhang et al. (2021) investigate national identity formation through the creative tourism

industry. Their study highlights how cultural tourism plays a crucial role in shaping national identity among tourists, prompting governments to adopt culture-based tourism policies to strengthen national identity. According to Zhang et al., tourists' cultural backgrounds significantly influence the process of identity reinforcement.

In this regard, Zhang's research shares a similar emphasis with the current study—namely, the role of tourism in identity construction. Since coffee shops are legally categorized as part of the tourism sector under Indonesia's Law No. 10/2009 on Tourism, this research focuses on constructing district identity within the coffee business context. However, these studies tend to center on the role of consumption—viewing identity as shaped primarily through consumer engagement, symbolic experiences, and lifestyle choices. This is particularly evident in Arslan and Coskun's (2022) work, which positions tourists' consumption practices as the core mechanism of identity construction. Although valuable, such approaches often neglect the role of production and the agency of local entrepreneurs in actively shaping identity through their business practices, spatial arrangements, and everyday performances. This study offers a critical response to these limitations. Investigating how local coffee entrepreneurs in Bondowoso respond to consumer culture and shape it through production-led practices introduces a co-creation model of identity construction, where producers and consumers interact reflexively. This approach expands Giddens' theory of self-identity by embedding it within grounded, place-based economic practices, offering a more balanced understanding of how local identity emerges from what people consume and what they produce and organize collectively.

This study offers a key theoretical and empirical contribution by proposing a co-creation framework of identity formation—an approach that integrates production and consumption practices. While previous studies have emphasized mainly symbolic consumption as the main mechanism in constructing identity (e.g., Arslan & Coskun, 2022; Ferreira et al., 2021), this research highlights how local actors—particularly coffee entrepreneurs—actively shape identity through productive practices, spatial organization, and symbolic performances. Theoretically, this study advances Giddens' concept of reflexive self-identity by embedding it within local economic practices and entrepreneurial agency. It shows how identity is reflexively chosen through lifestyle consumption and strategically produced through place-making and community organizing.

Practically, the research offers insights into how local economic development policies—especially in rural tourism and cultural branding—can more effectively involve grassroots actors. This study provides a new lens for evaluating participatory regional branding models beyond top-down marketing strategies by conceptualizing identity construction as a co-creative process.

1.1. Identity

The concept of identity is a critical derivation of the concept of self (McAdams et al., 2021). Identity itself is a part of the self, defined as how we are known by others (Zhao et al., 2008). Essentially, how others perceive us constitutes our identity. The process of identity construction involves two key activities. First is identity announcement, carried out by individuals or groups claiming and identifying themselves with a particular identity (P. Burke & Kivisto, 2020). Second is identity placement, which involves recognizing and validating the claimed identity by others (Laitinen & Hirvonen, 2021). The intended identity emerges when there is a congruence between self-identification and external acknowledgment (Strandberg & Ek Styvén, 2024).

Identity differs from mere roles within a sociological perspective. Identity pertains to meanings derived from specific socio-cultural attributes. These attributes are the material elements that enable identity construction, such as historical experiences, geographic background, biological factors, and so forth (Castells, 2009; Fu & Luo, 2023). In identity

construction, the emphasis is on defining the meaning of socio-cultural attributes and asserting differentiation from the "others" who are perceived as distinct from the claimed identity. "We know that there is no society without names, no language or culture in which distinctions between self and other, we and they, are not created..." (Castells, 2009).

Identity functions as a distinguishing symbol that sets one apart from another. It is not something inherently given, but rather a construct. Every identity emerges through processes of construction that reflect specific social conditions. In this sense, identity is dynamic, always shaped by and tied to particular social contexts. In short, identity can be viewed through two main paradigms. First, identity is a structural product (Burke, 2025; Dong & Li, 2025; Earley & Laubach, 2017; Merolla et al., 2012). In this view, individuals do not choose their identity. A person's identity is influenced by their social environment, such as membership in a particular social group, and soon (Choi et al., 2024; Soh et al., 2024). Accordingly, what constitutes an individual's identity is their social identity. Meanwhile, the other paradigm sees identity as emerging from an individual's capability to choose their identity (Bardill, 2014; Flynn & Mathias, 2020; Jackson & Hogg, 2010; Serpe & Stryker, 2011). From this second perspective, identity results from a person's reflexive capacity (Dziedzic & Sułkowski, 2023; Hung, 2024). Someone can live within a particular social environment, but their reflexive awareness allows them to choose a different identity.

Some scholars attempt to reconcile these two tendencies within the process of identity formation. Initially, when a person is born, they are shaped by their social environments (Burke, 2025; Dewey, 2021). The environment in which they are born, grow up, and undergo early socialization forms their identity. However, the next phase is the phase of individualization, when a person gradually develops the capacity to form a personal identity that differs from their social identity. Regardless of this debate, identity is undeniably a distinctive symbol—both between one group and another, and between one individual and another

1.2. Giddens' Self-Identity

This study uses Anthony Giddens' theory of self-identity to analyze the co-creation of identity based on business and consumption. Giddens' conceptualization of identity is particularly relevant in this discussion. Giddens situates his theory of identity within the context of modernity, which he argues introduces uncertainty and fragmentation to human identity. Modernity, according to Giddens, has a dual nature: on one hand, it poses threats to human existence, yet on the other, it offers structures that foster a more humanistic and conscious environment (Lackey, 1992). Amid this uncertainty, Giddens emphasizes the importance of reflexive self-awareness. Reflexivity allows individuals to regain a sense of certainty necessary for navigating daily life (Lackey, 1992). Reflexivity becomes a cornerstone of Giddens' sociology.

A reflexive self is essentially an empowered self, which is attributed to agency in Giddens' structuration theory. Giddens posits that every individual is an agent. He identifies three attributes of agency within social life: first, the capacity for *reflexive monitoring of action*; second, the *rationalization of action*; and third, the *motivation of action* (Giddens, 1984). Reflexivity involves the ability to engage in introspection and self-awareness. This capacity for reflection enables structural change by facilitating the de-routinization of outdated schemas when they are no longer deemed adequate in addressing shifts in social practices. De-routinization, in turn, leads to structural obsolescence (Priyono, 2016).

In identity, a reflexive self enables transformation and the creation of new identities. According to this theory, individuals engage in specific actions and communicate intended self-images to the broader audience (Giddens, 2023). Thus, self-identity is not a static construct but is continually created and maintained through ongoing actions, including actions of production and consumption. In the postmodern era, self-identity evolves alongside lifestyle

changes. Giddens argues that when an individual adopts a particular lifestyle, they effectively represent a specific identity. Changes in identity are mirrored in lifestyle changes. "Lifestyles are routinised practices, the routines incorporated into habits of dress, eating, modes of acting and favoured milieux for encountering others; but the routines followed are reflexively open to change in the light of the mobile nature of self-identity" (Giddens, 2023).

According to Giddens' perspective, an individual's choices—such as how they dress, what they eat, or the social circles they engage with—are inherently linked to the self-identity they aim to construct. This identity is not rigid or fixed. Giddens emphasizes the fluid nature of self-identity, which reflexively allows individuals to choose and modify the identities they wish to establish over time. In this study, Giddens' theory is used to analyze how coffee entrepreneurs in Bondowoso reflexively construct identity through symbolic consumption and intentional production practices and spatial interventions—particularly through the Kampung Kopi initiative.

2. Methods

This study employed a grounded theory methodology (GTM), as it allows for developing a theory grounded in empirical data rather than merely testing existing frameworks (Collins & Stockton, 2018). GTM was considered the most appropriate approach compared to other qualitative methods (e.g., case studies or phenomenology) because this research aims to generate a novel conceptual framework on how local identity is co-constructed through production and consumption practices in Kampung Kopi Pelita. The researchers conducted 25 in-depth semi-structured interviews and one Focus Group Discussion (FGD) involving 20 participants to collect data. Each interview lasted between 45 and 90 minutes, and was guided by interview guidelines developed based on preliminary field observations. The FGD allowed for the validation and enrichment of emerging themes and was audio-recorded with participant consent.

Informants were selected using purposive sampling, with inclusion criteria such as: (1) active involvement in the coffee-related activities of Kampung Kopi Pelita; (2) having a minimum of one year of experience; and (3) occupying diverse social roles (e.g., entrepreneurs, tourism activists, and community leaders). The sample size was determined based on the principle of theoretical saturation, where no new themes emerged from additional data collection. The data were analyzed through three systematic stages typical of GTM. First is open coding, where interview transcripts were broken down into discrete codes reflecting participants' meanings and experiences. The second is axial coding, where codes were grouped into categories by identifying relationships among concepts, such as identity narratives, branding practices, and symbolic consumption. The third is selective coding, where a core category, namely *co-creation of local identity*, was developed, integrating the major categories into a theoretical explanation.

Throughout the coding process, the researchers employed constant comparison, writing analytical memos, and regularly reviewing coding decisions with peers to ensure theoretical sensitivity and consistency. Triangulation was applied across interview and FGD data to enhance validity, and member checking was conducted by returning preliminary findings to selected participants for feedback.

Theoretical contributions were not drawn deductively from existing frameworks. Instead, relevant theories such as Giddens' theory of self-identity were used in the theoretical elaboration stage, after substantive categories had emerged from the data, aligning with Urquhart's (2013) guideline to let theory emerge inductively.

3. Results and Discussion

3.1. Results

3.1.1. *From Colonial Legacy to Symbol of Local Authenticity*

Bondowoso, a region historically associated with Tape (fermented cassava), is increasingly recognized for its identity as a coffee producer. While Tape remains a familiar symbol, the declaration of Bondowoso as the Republic of Coffee has foregrounded coffee as the new regional identity. Entrepreneurs in Kampung Kopi Pelita echo this sentiment, emphasizing coffee's historical and economic significance to Bondowoso. This initial shift marks a broader process of identity reorientation, one of the emerging categories in this research. According to one informant, the deep historical ties between Bondowoso and coffee make it a more authentic identity marker. Bondowoso's identity is coffee. History is deeply intertwined with us. It is just that not many people knew this before. "Bondowoso coffee is, in fact, globally recognized" (Interview with Syamsi, coffee shop founder of Daun). This quote reflects the emergent sub-category of hidden legacy, where historical identity remains underrecognized until strategically revived.

He explains that the recent declaration as a coffee-centered region reflects this legacy, though it remained obscured for generations. Historically, Bondowoso coffee was often marketed under the Ijen brand, diminishing its local identity. The suppression of local branding aligns with the broader pattern of colonial economic extraction, a recurring code in participant narratives. "Unfortunately, the Bondowoso name didn't emerge. It was Java Ijen that took the spotlight, benefiting a few entrepreneurs while many local farmers were unaware of the high quality and economic potential of Bondowoso coffee" (Interview with Syamsi). This exemplifies the theme of disconnected recognition, the gap between product quality and local acknowledgment. He further notes that, while Tape was promoted as Bondowoso's primary identity, coffee has a more profound historical connection and greater economic potential. This suggests a gradual displacement of symbolic goods, as older icons give way to more globally viable commodities.

Heru Sukanto, another informant, highlights three indicators that establish Bondowoso as the Republic of Coffee: historical legacy, government policy focus, and economic development. He explains that Bondowoso has been recognized as a coffee producer since the Dutch colonial period, with large-scale coffee exports to international markets. "During the Dutch era, Bondowoso was a major exporter of high-quality coffee, but the local population was largely unaware of this due to colonial control" (Interview with Heru, head of Paguyuban Coffee Village). This testimony reflects the code of policy-supported identity formation and the colonial legacy of resource alienation. Historical records align with Heru's statement, noting that East Java, including Bondowoso, became a hub for Arabica coffee cultivation under the Dutch East India Company (VOC). Specific plantations, such as those in Kayumas, Blawan, Jampit, and Kalisat, were central to this enterprise. Post-independence, these plantations were nationalized under PT Perkebunan Nusantara XII, which monopolized coffee management. These historical shifts underscore the theme of continuity of control, where structural monopolies persisted post-independence.

Heru also emphasizes the economic impact of coffee on local development. Since the establishment of the Republic of Coffee, both upstream and downstream sectors of the coffee industry have witnessed growth, benefiting entrepreneurs and farmers. "The coffee initiative, symbolized by BRK (Bondowoso Republic of Coffee), serves as a platform to showcase other local products, such as organic rice and Tape, to global markets," he explains. This narrative supports a cross-cutting category of coffee as an integrative economic catalyst. Rudi, another informant, further elaborates on the historical depth of Bondowoso's coffee legacy. As a student of coffee studies, he discovered that Dutch colonial authorities established coffee factories in Bondowoso as early as 1818. These factories sourced high-quality Arabica coffee

from Bondowoso's plantations for export. However, the local population was denied access to this high-quality coffee due to colonial monopolies. Instead, they were limited to consuming lower-grade Robusta coffee, often mixed with rice due to economic hardship. Arabica coffee was reserved exclusively for export during the colonial period. The locals were unaware of its superior quality and economic value, as the colonial rulers ensured this information was withheld" (Interview with Rudi).

Rudi also references geological studies indicating the ancient origins of coffee in Bondowoso that reflect the conceptual dimension of indigenous authenticity, strengthening the narrative of identity legitimacy. Findings suggest that coffee cultivation in the region could date back to prehistoric times, potentially predating its introduction by the Dutch. This geological evidence underscores the argument that coffee is an intrinsic part of Bondowoso's historical and cultural identity. The shift from Tape to coffee as Bondowoso's regional identity reflects a deeper historical and economic narrative. The declaration of Bondowoso as the Republic of Coffee acknowledges this legacy and serves as a strategic initiative to harness the economic potential of coffee while promoting regional pride and sustainability.

3.1.2. Coffee and Business in Kampung Kopi

The category of economic expression of identity is emerging, where symbolic affiliation is reinforced through production. This refers to the fact that the integration of coffee as a core identity in Bondowoso has strongly influenced entrepreneurs in the Pelita area to focus on coffee as their main commercial product. The establishment of Kampung Kopi Pelita has institutionalized coffee-related business activities, solidifying coffee as a symbol of regional identity. For example, Rudi, one of the entrepreneurs, sought to create a brand for Bondowoso coffee by marketing it in other cities. "I once sourced coffee from Bondowoso and sold it in Malang, collaborating with Kopi Singa," he explained in an interview. Rudi recounted that a colleague at Kopi Singa purchased the coffee to produce packaged coffee, which he believed could rival well-known brands like Kapal Api. Notably, the coffee he supplied from Bondowoso was of a lower grade, classified as grade five. This effort represents a case of entrepreneurial scaling, where local identity attempts to transcend regional boundaries. Rudi's efforts to promote Bondowoso coffee intensified as he established his business locally. Before the formal declaration of Bondowoso Republik Kopi (BRK), coffee shops were not absent in the Pelita area. However, Rudi's Bunga Pelita cafe was the first to serve coffee in the area, marking a pioneering step in establishing a local coffee culture.

At that time, opening a cafe in Bondowoso was considered unconventional due to the prevailing association that cafes were linked to negative connotations. Rudi recalled, "This was likely the first cafe, and it still operates today. Back then, the concept of a cafe was misunderstood, perceived as a place for inappropriate activities." Rudi initially started by running a flower shop, with a small coffee stall adjacent to it. "Why Bunga Pelita Cafe? Because we initially sold garden flowers, there was also a small coffee stall", he shared. This strategy reflects an adaptive strategy under resource constraints, forming the category of identity experimentation. In the early days of his venture, Rudi faced significant challenges in sourcing Arabica coffee, which was predominantly exported by a few businesses. The easier-to-access option was Robusta coffee, which was less preferred for its quality. The institutionalization of identity politics related to the policy alignment with local enterprise began in the era of Amin Said Husni as District Head of Bondowoso. Rudi advocated promoting Bondowoso's coffee heritage, emphasizing its global quality and historical significance. "At the time, selling Arabica coffee was nearly impossible due to access issues. When Mr. Amin became the regent, I raised the matter, emphasizing that Bondowoso has a legacy of producing world-class coffee. Although he faced initial challenges during his early years in office, Mr. Amin strongly supported and championed efforts to brand Bondowoso", Rudi explained.

As a testament to coffee's role as Bondowoso's identity, Rudi decided to sell only local coffee varieties. The diversity of Bondowoso's coffee, rich in globally recognized quality, became the cornerstone of his business. Kampung Kopi Pelita evolved beyond just a commercial space for selling coffee. It became a center for coffee education, offering visitors information and knowledge about coffee. This represents the emergence of knowledge-driven identity reinforcement, as businesses take on cultural-pedagogic roles. Similarly, Syamsi expressed his motivation for establishing a coffee-centric cafe, citing the deep cultural and historical connection between Bondowoso and coffee. "Bondowoso's identity is rooted in being a region that produces high-quality coffee", he remarked. This conviction led him to establish Kafe Daun, where visitors could enjoy a wide range of Bondowoso's signature coffees, brewed by skilled young baristas. The cafe became a hub for coffee enthusiasts to gather and experience the region's coffee culture. In Kampung Kopi Pelita, most businesses along Pelita Street are dedicated to selling coffee, although not all exclusively focus on coffee products. Heru Sukanto highlighted the collective ethos among vendors to prioritize local Bondowoso coffee. "At least in the early days, you would not find instant coffee being sold here", Heru explained during an interview with researchers that reflects the theme of collective identity discipline, where informal rules enforce symbolic authenticity. This collective effort by entrepreneurs in Pelita showcases how Bondowoso's coffee identity has shaped local business strategies and strengthened its position as a symbol of the region's cultural and economic heritage.

3.2. Discussion

3.2.1. *The Meaning of Coffee: Bondowoso Identity*

From Anthony Giddens' perspective of reflexive self-identity, this study reveals how coffee entrepreneurs in Bondowoso perceive coffee as a regional identity, shaped by a reflective and evaluative process of prior identity dimensions. This process, as described by Giddens, creates a space for identity reconstruction amidst the dynamics of modernity. In this context, reflexivity is not abstract; it is evidenced in concrete actions, such as rejecting Tape as outdated and actively marketing coffee as a symbolic product. Coffee entrepreneurs in Bondowoso emphasize the region's long-standing history with coffee as a primary reason for affirming it as a regional identity. Bondowoso's coffee industry holds significant economic and cultural potential, and it is renowned for producing high-quality coffee globally, even though this recognition is often associated with the Ijen area. Coffee as a symbol of Bondowoso did not emerge spontaneously but rather through a prolonged historical process, serving as the foundation for entrepreneurs' belief that coffee best represents Bondowoso's identity. The process is relevant to Giddens' idea that self-identity is built on a narrative, where past legacies are selectively reassembled to suit current needs.

Economically, coffee has greater prospects than Tape, the traditional fermented cassava product previously associated with Bondowoso's identity. Tape faces challenges in scaling up due to limited shelf life and declining raw material availability. Conversely, coffee production has remained stable and is increasing, with broader opportunities for international export. These factors provide a compelling argument for entrepreneurs to advocate for Bondowoso's rebranding as a coffee-producing region.

In the context of modernity, Bondowoso experiences identity fragmentation, a phenomenon outlined by Giddens. The previously dominant identity—such as Bondowoso as the City of Tape—is confronted with challenges of relevance in contemporary times. The process of reflexivity, described by Giddens as the evaluation and potential reconstruction of identity, is evident in Bondowoso, as entrepreneurs reevaluate the Tape identity and its place in today's socio-economic landscape. Their choices exemplify how actors navigate between tradition and opportunity, adapting identity to changing circumstances while negotiating the legitimacy of both old and new narratives. Entrepreneurs conclude that a coffee-based identity

aligns more closely with current dynamics, supplanting the older identity, which is perceived as outdated or obsolete. This process, called de-routinization, highlights the shift from a traditional identity while acknowledging that the former identity does not entirely disappear but loses its prominence as a regional symbol. The statement contributes to the empirical nuance to Giddens' argument: instead of rupture, we observe layering of identity revision rather than replacement.

The emergence of coffee as Bondowoso's primary identity is not an endpoint but rather a dynamic and ongoing process. According to Giddens, identities are continually constructed and reconstructed, influenced by various social, economic, and cultural factors. The coffee identity in Bondowoso remains open to further evolution, interacting with other existing identities, such as its historical association with Tape. The transformation of Bondowoso's identity from the City of Tape to the City of Coffee reflects the dynamic nature of identity within Giddens' reflexivity framework. This process demonstrates how Bondowoso's community and entrepreneurs adapt their identity to address the demands of modernity. By leveraging historical significance and economic potential, coffee has become a new symbol representing Bondowoso on national and international stages. However, as with all identities in Giddens' view, this identity remains fluid, subject to future reconfigurations in response to evolving socio-economic and cultural dynamics.

3.2.2. The Identity Construction through the Coffee Business

Identity formation is not solely tied to consumption activities, as Arslan and Coskun (2022) suggested. The activities of Kampung Kopi Pelita illustrate that identity formation is also reflected through production activities, particularly in the coffee businesses run by local entrepreneurs. These coffee businesses serve as an embodiment of Bondowoso's identity as a center for high-quality coffee. The data extends prior studies by showing identity construction as a co-produced process between production, place-making, and symbolic performance. In this context, coffee entrepreneurs consciously act to express their identity. According to Giddens (2023), continuous actions create and sustain identity. This principle is evident in how cafe and coffee shop owners in Bondowoso choose coffee businesses to construct and reinforce the region's identity. Their repeated actions constitute practical expressions of reflexivity. Giddens further asserts that individuals not only choose to engage in specific actions but also communicate an image of themselves to the public (Giddens, 2023). For coffee entrepreneurs, engaging in coffee-related businesses is more than an economic decision; it is a deliberate effort to project their identity. This identity is tied to the image of Bondowoso as the Republic of Coffee. These entrepreneurs convey a collective identity through their business choices and align themselves with the regional narrative of excellence in coffee production. This finding differs from Ferreira's (2020) study, where place branding emerged from formal institutions. It is grassroots-driven and entrepreneur-led.

In the light of Giddens' theory, the selection of coffee businesses by Kampung Kopi Pelita entrepreneurs signifies a conscious display of self-identity. By doing so, they proclaim their role integral to Bondowoso's Republic of Coffee. Moreover, as identities evolve, the nature of these entrepreneurial activities may also shift, reflecting ongoing changes in how identity is constructed and perceived. Thus, the establishment of coffee as a regional identity is evident in coffee business activities. Entrepreneurs are motivated not merely by economic factors but also by the desire to represent coffee as a symbol closely associated with Bondowoso. Business activities in this context play a significant role in constructing regional identity, which is emerging as a key finding of this research. While previous studies have primarily focused on consumer activities in selecting objects of consumption as identity markers, this study reveals that business activities can also serve a similar function. The integrated identity formation within Kampung Kopi Pelita showcases how the choice of coffee enterprises, coupled with efforts to promote coffee tourism, stems from the shared

understanding of coffee as a reflection of Bondowoso's identity. Consequently, it is not only consumption but also the entrepreneurial practices in Kampung Kopi Pelita that contribute to the construction of identity. The Republic of Coffee's identity as a regional marker emerges from co-creating consumption and business activities.

4. Conclusion

Based on the research questions, this study draws two interrelated conclusions that address the identity-production nexus in local economic development. First, coffee entrepreneurs perceive coffee as a defining local identity of Bondowoso. Unlike most identity studies, which focus on consumption narratives, this study foregrounds identity as constructed through production—emphasizing the role of local actors in shaping cultural meaning through everyday economic practices. This new coffee identity is considered more relevant for Bondowoso due to several key factors: (1) historical significance, (2) development orientation from the local government, and (3) economic potential in improving community welfare. These factors align to form a production-centered identity model rooted in local narrative and strategic positioning. Second, due to affirming coffee as a regional identity, entrepreneurs have focused their business activities on the coffee sector. They have established Kampung Kopi Pelita, where numerous coffee shops and cafes operate extensively. This localization strategy is not merely economic, but a performative act of reflexive identity work (Giddens, 1991), wherein entrepreneurs intentionally shape space, symbol, and interaction to construct a living identity. Beyond coffee shop businesses, the construction of this identity is reflected in the commitment of entrepreneurs in Kampung Kopi Pelita to market Bondowoso's local coffee products exclusively. Moreover, Kampung Kopi Pelita has been holistically positioned as the heart of the Bondowoso Republic of Coffee, where all activities are designed to reflect and celebrate Bondowoso's coffee culture. This co-created identity model illustrates a dynamic interplay between economic strategy, cultural narrative, and spatial branding.

Acknowledgment

We extend our gratitude to all parties who contributed to the success of this research project. In particular, we would like to thank the Research and Community Service Institute (LPPM) of the University of Jember. The funding provided by LPPM played a pivotal role in enabling this study. We hope that this research will offer a positive contribution, both practically and theoretically, in fostering a productive scientific climate within the academic community.

References

- Arslan, E., & Coşkun, İ. O. (2022). Tourism Consumption. In E. Arslan & İ. O. Coşkun, *Identity Construction and Tourism Consumption* (pp. 7–61). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-6402-2_2
- Bardill, J. (2014). Identity as Socially Constructed: An Objection to Individual Change. *AJOB Neuroscience*, 5(1), 19–20. <https://doi.org/10.1080/21507740.2013.863250>
- Burke, P. J. (2025). A theory of core identities. *Theory and Society*, 54(2), 311–329. <https://doi.org/10.1007/s11186-025-09616-4>

- Cao, Z., Mustafa, M., & Mohd Isa, M. H. (2024). Regional Architecture Building Identity: The Mediating Role of Authentic Pride. *Buildings*, 14(4), 1059. <https://doi.org/10.3390/buildings14041059>
- Castells, M. (2009). *The Power of Identity* (1st ed.). Wiley. <https://doi.org/10.1002/9781444318234>
- Choi, M., Romero, D. M., & Jurgens, D. (2024). Profile update: The effects of identity disclosure on network connections and language. *EPJ Data Science*, 13(1), 45. <https://doi.org/10.1140/epjds/s13688-024-00483-0>
- Collins, C. S., & Stockton, C. M. (2018). The Central Role of Theory in Qualitative Research. *International Journal of Qualitative Methods*, 17(1), 1609406918797475. <https://doi.org/10.1177/1609406918797475>
- Dewey, A. M. (2021). Shaping the Environmental Self: The Role of Childhood Experiences in Shaping Identity Standards of Environmental Behavior in Adulthood. *Sociological Perspectives*, 64(4), 657–675. <https://doi.org/10.1177/0731121420981681>
- Dong, P., & Li, X. (2025). Cultural Identity and Value Perception as Drivers of Purchase Intention: A Structural Equation Model Analysis of Cultural Products in Luoyang City. *Sustainability*, 17(3), 1317. <https://doi.org/10.3390/su17031317>
- Dziedzic, J., & Sułkowski, Ł. (2023). The Role of the Scientist's Personal Brand in the Reflexive Construction of Organizational Identity. *Discourses on Culture*, 20(1), 199–228. <https://doi.org/10.2478/doc-2023-0016>
- Earley, P. C., & Laubach, M. (2017). Structural Identity Theory and the Dynamics of Cross-Cultural Work Groups. In M. J. Gannon & K. L. Newman (Eds.), *The Blackwell Handbook of Cross-Cultural Management* (1st ed., pp. 256–282). Wiley. <https://doi.org/10.1002/9781405164030.ch13>
- Ferreira, J., Ferreira, C., & Bos, E. (2021). Spaces of consumption, connection, and community: Exploring the role of the coffee shop in urban lives. *Geoforum*, 119, 21–29. <https://doi.org/10.1016/j.geoforum.2020.12.024>
- Flynn, K., & Mathias, B. (2020). "I would say it's alive": Understanding the social construction of place, identity, and neighborhood effects through the lived experience of urban young adults. *Qualitative Social Work*, 19(3), 481–500. <https://doi.org/10.1177/1473325020911673>
- Fu, Y., & Luo, J. M. (2023). An empirical study on cultural identity measurement and its influence mechanism among heritage tourists. *Frontiers in Psychology*, 13, 1032672. <https://doi.org/10.3389/fpsyg.2022.1032672>
- Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Univ of California Press.
- Giddens, A. (2023). Modernity and self-identity. In *Social theory re-wired* (pp. 477–484). Routledge.
- Herry-Priyono, B. (2016). *Anthony Giddens: Suatu pengantar*. Kepustakaan Populer Gramedia.

- Hung, J. (2024). Reflexive awareness and reflexivity: An identity model of reflexive awareness with Korta and Perry's reflexive-referential theory of content (RRT). *Synthese*, 204(1), 30. <https://doi.org/10.1007/s11229-024-04688-8>
- Jackson, R., & Hogg, M. (2010). *Encyclopedia of Identity*. SAGE Publications, Inc. <https://doi.org/10.4135/9781412979306>
- Lackey, C. (1992). *Giddens's "Modernity and Self-Identity"*.
- Laitinen, A., & Hirvonen, O. (2021). Recognition, Identity, and Difference. In L. Siep, H. Ikäheimo, & M. Quante (Eds.), *Handbuch Anerkennung* (pp. 459–468). Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-19558-8_68
- Ma, L., Tan, Y., & Li, W. (2023). Identity (re)construction, return destination selection and place attachment among Chinese academic returnees: A case study of Guangzhou, China. *Cities*, 143, 104563. <https://doi.org/10.1016/j.cities.2023.104563>
- Mario, M. (2024). Coffee Shop Culture: Urban Lifestyle Transformation in the Perspective of Consumerism. *International Journal of Humanities and Social Sciences Reviews*, 1(4), 01–06.
- McAdams, D. P., Trzesniewski, K., Lilgendahl, J., Benet-Martinez, V., & Robins, R. W. (2021). Self and identity in personality psychology. *Personality Science*, 2, e6035. <https://doi.org/10.5964/ps.6035>
- Merolla, D. M., Serpe, R. T., Stryker, S., & Schultz, P. W. (2012). Structural Precursors to Identity Processes: The Role of Proximate Social Structures. *Social Psychology Quarterly*, 75(2), 149–172. <https://doi.org/10.1177/0190272511436352>
- Morris, J. (2013). Why espresso? Explaining changes in European coffee preferences from a production of culture perspective. *European Review of History: Revue Européenne d'histoire*, 20(5), 881–901. <https://doi.org/10.1080/13507486.2013.833717>
- Paasi, A. (2009). The resurgence of the 'Region' and 'Regional Identity': Theoretical perspectives and empirical observations on regional dynamics in Europe. *Review of International Studies*, 35(S1), 121–146. <https://doi.org/10.1017/S0260210509008456>
- Purnomo, M., Yuliati, Y., Shinta, A., & Riana, F. D. (2021). Developing coffee culture among Indonesia's middle-class: A case study in a coffee-producing country. *Cogent Social Sciences*, 7(1), 1949808. <https://doi.org/10.1080/23311886.2021.1949808>
- Rosa, D. V. (2022). *Montrase Ngopi Anak Muda*. CV Penta Sari Media.
- Serpe, R. T., & Stryker, S. (2011). The Symbolic Interactionist Perspective and Identity Theory. In S. J. Schwartz, K. Luyckx, & V. L. Vignoles (Eds.), *Handbook of Identity Theory and Research* (pp. 225–248). Springer New York. https://doi.org/10.1007/978-1-4419-7988-9_10
- Shaker, R., & Rath, J. (2019). The coffee scene in Glasgow's West End: On the class practices of the new urban middle classes. *City, Culture and Society*, 17, 1–7. <https://doi.org/10.1016/j.ccs.2018.08.001>
- Smith Maguire, J., & Hu, D. (2013). Not a simple coffee shop: Local, global and glocal dimensions of the consumption of Starbucks in China. *Social Identities*, 19(5), 670–684. <https://doi.org/10.1080/13504630.2013.835509>

- Soh, S., Talaifar, S., & Harari, G. M. (2024). Identity development in the digital context. *Social and Personality Psychology Compass*, 18(2), e12940. <https://doi.org/10.1111/spc3.12940>
- Strandberg, C., & Ek Styvén, M. (2024). The multidimensionality of place identity: A systematic concept analysis and framework of place-related identity elements. *Journal of Environmental Psychology*, 95, 102257. <https://doi.org/10.1016/j.jenvp.2024.102257>
- Tumanan, M. A. R., & Lansangan, J. R. G. (2012). More than just a cuppa coffee: A multi-dimensional approach towards analyzing the factors that define place attachment. *International Journal of Hospitality Management*, 31(2), 529–534. <https://doi.org/10.1016/j.ijhm.2011.07.012>
- Zhang, S.-N., Ruan, W.-Q., & Yang, T.-T. (2021). National Identity Construction in Cultural and Creative Tourism: The Double Mediators of Implicit Cultural Memory and Explicit Cultural Learning. *Sage Open*, 11(3), 21582440211040789. <https://doi.org/10.1177/21582440211040789>
- Zhao, S., Grasmuck, S., & Martin, J. (2008). Identity construction on Facebook: Digital empowerment in anchored relationships. *Computers in Human Behavior*, 24(5), 1816–1836. <https://doi.org/10.1016/j.chb.2008.02.012>