The Coffee Shop Functions as Facilities, Pattern of Interaction and Social Intervention in Jeneponto Regency, South Sulawesi, Indonesia

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ABSTRACT

This study aims to determine the process of changing the function of a coffee shop as a facility and pattern of social interaction and determine the change in the meaning of a coffee shop as a social intervention.

This type of research is a case study research because this research is specific by using a qualitative descriptive approach. The purposive sampling technique carries out the determination of informants. This type of research also uses a naturalistic (qualitative) paradigm approach to analyze and construct changes in the meaning of coffee shops as a means of social interaction and intervention patterns in Jeneponto Regency, South Sulawesi. The writer chose this location with the consideration that Jeneponto Regency has a heterogeneous population.

Data analysis was carried out by data reduction, which focused on the selection, simplification, abstraction and transformation of rough data from field notes, followed by data presentation and concluding.

The results of this study indicate that the change in the function of a coffee shop into a means and pattern of social interaction and intervention is marked by the development of simple facilities into

> public spaces equipped with facilities and information such as television, newspapers, and the internet networks. To meet the needs and satisfaction of visitors. As facilities, pattern of interaction and social intervention as a unifier in association without distinction of race, religion and so on, in solving problems, both formally and informally.

Keywords: Coffee shop; social interaction; intervention patterns.

1. INTRODUCTION

Most people think that drinking coffee only relieves sleepiness and increases endurance. In terms of coffee can provide so many benefits for human life. Ibn Sina (1000 AD) has investigated the chemistry of coffee. His document is the first known document dissecting coffee from medical and health sciences. The subsequent studies found that drinking coffee can prevent uterine cancer and improve workers' memory and concentration. Drinking coffee for children once a week is believed to strengthen the heart. Meanwhile, for women, drinking coffee can be used as a choice in dieting because the efficacy of coffee can delay hunger.

In Jeneponto Regency, before 2005, the existing coffee shops were only used by the consumer to satisfy the desire for coffee. In the next decade, the function of the coffee shop became more diverse. They started by discussing daily social problems, socialization for the rulers and politicians, business meetings, and self-expression.

Coffee shops have developed into a medium for expressing lifestyle and class identity. Visiting coffee shops has turned into a code of social intervention for certain circles to actualize their existence in social groups. This can be seen from the visitors are coming from females and men. Changes in coffee drinking patterns and behaviour are growing along with globalization which is emphasized by media imperialism. For Klapper, the mass media can manipulate consciousness. By Merton, the media can smooth out coercion to look like persuasion [1]. The globalization of the media has played a role in spreading the culture of enjoying coffee in coffee shops. Contemporary culture is related to people's tastes. According to Bourdieu, taste is an opportunity to experience and assert one's position in the environment [2].

Visiting a coffee shop is not only about enjoying a delicious cup of coffee. Now the attention is no longer on what is drunk in coffee shops, but more than that, namely how coffee is processed, served, and drunk. Changes in people's patterns and behaviour in enjoying coffee cannot be separated from the influence of the globalization of the coffee shop business, which has increased in recent years. In the era of globalization, the coffee shop business is not only working on coffee products; it is further than consumers by formulating contemporary business jargon full of social interventions. For some people, enjoying a cup of coffee in a modern coffee shop has become a symbol of luxury, exclusivity and prestige, as well as a marker or identity of social class. The change in the meaning of the coffee shop is also inseparable from the social interaction of the community. The consequences also have an impact on changes in society. Consumerism began to take root in the Jeneponto society. Consumptives, in this case, is defined as the use or consumption of pure goods because of the demands of social prestige and not out of necessity. This fact shows that the community itself creates the cultural space, but it is also a part of the expansion of global culture, which intentionally or not has expanded to the coffee shop spaces. Cultural globalization is a form of transnational expansion of shared codes and practices (homogeneity) or the interaction of local cultures with global cultures that creates a fusion leading to cultural grafting (heterogeneity). This process towards homogeneity is often associated with cultural imperialism, characterized by increasing international influence on specific cultures. So do not be surprised if the coffee shop will one day replace the social spaces that have been established previously. The coffee shop has become a part that not only becomes a consumptive media for certain classes, but it has shown the socio-cultural characteristics of the community.

The proliferation of coffee shops in Jeneponto Regency has encouraged the growth of public spaces. Coffee shops are no longer just a means of meeting coffee's needs but have changed their shape and face as a space for social and cultural glue. This is possible because coffee shops can reduce the barriers to differences in visitors' social, economic, and cultural backgrounds by designing an atmosphere and communication as

loose and fluid as possible. So that every citizen, from various social classes, can be intervened in a social space full of dynamics. Coffee shops can also trigger openness and exchange of information because the social space provided by coffee shops is so accessible and open. Coffee shop visitors are free to talk about problems in social and cultural life.

Based on the background described above, the main problems in this research are as follows:

1. What are the social interaction patterns in coffee shops?
2. Are coffee shop social intervention used as a means of social glue?

The results of this study are expected to be useful for:

1. Academically, this research aims to provide benefits to develop and advance social science as a reference, especially coffee shops as a means of social interaction and intervention patterns in Jeneponto Regency.

2. Practically, the results of this study are expected to be taken into consideration or input for those interested in making policies related to coffee shops as a means of social interaction and intervention patterns in Jeneponto Regency.

2. LITERATURE REVIEW

2.1 Social Interaction Pattern

According to Khaldun, "humans are created as social beings, namely creatures who always need other people to maintain their lives so that their life with society and social organizations is a must" [3]. Because of the relationship between one another, both in the form of groups and individuals, it is a picture of the development of society in realizing its dynamism.

Symbolic interactionism theorist Cooley [4] sees "society is a mental phenomenon, the relationship between people's ideas". Meanwhile, Thomas, Henri, Susan, Bridget, added that "society is in my mind like the relationship and mutual influence in certain ideas which are named "I". Bahtiar[4] sees "society and individual are not two separate realities, but two sides or aspects of the same reality. The two are like two sides of a coin that cannot be separated."

These human characteristics illustrate how meaningful the pattern of social interaction is in human life. Young & Raymond stated that "the pattern of social interaction is the key to all social life because, without social interaction, there will be no life together" [5]. Social interactions are based on several factors, including imitation, suggestion, identification and sympathy. These factors can move individually or in combination. For this reason, according to Soekanto[5], "social interaction is impossible if it does not meet two conditions, namely social contact and communication". Meanwhile, Mead [4] is of the view that "only by adjusting to the expectations of others, interaction will be possible".

In sociology, the unit of analysis is a social event called social interaction between two or more people. Social interaction can be classified into social relationships fostered by several people and actors from one or two groups/organizations. According to their characteristics, various social relations between people from one or two groups, called Inter-group Social relations, can be classified into multiple social processes. There are social processes that bring people closer, and there are social processes that distance people.

Patterns of social interaction can be classified into several forms of interaction. Gillin & Gillin [5]divide the form of interaction into two parts, namely: "(1) associative processes (accommodation, assimilation, and acculturation), and (2) dissociative processes (competition, opposition). Meanwhile, Young [5] divides the form of interaction into three parts, namely: "(1) opposition (competition and opposition), (2) cooperation that produces accommodation, and (3) differentiation (each individual has the right and obligations based on differences in age, sex, and occupation. As for Tomatsu Shibutani, it distinguishes the form of interaction into (1) accommodation in routine situations, (2) expression of meetings and suggestions, and (3) strategic interaction in conflict; development of mass behaviour[5].

In discussing the pattern of social interaction for the Bugis-Jeneponto community, the tradition that should be put forward is the tudangsipulung. The term tudangsipulung means 'sitting together, which has the meaning and purpose of solving their needs and problems in their lives and daily lives in a democratic manner. A pallontara '(interpreter of lontara'), Andi Burhanuddin explains in Bugis language that:

naiyamakeupengetudangsipulung,
lyanaritumallariade-e napogautorioliota'.

*Tudangmaddepung-deppungeng,
tudangmallewo-
lewoangfateawaiakkattamaelosipatangngarengn
enniyamaelo mala there is assimaturuseng.*

(What is meant by tudangsipulung is a tradition that is often carried out by the ancients (our elders)—sitting together, gathering with the aim of deliberation for consensus" [6].

The presentation indicates that the Bugis-Jeneponto community has carried out the TudangSipulung tradition as a common space for deliberation and consensus to find solutions to problems faced by the community.

Anwar Ibrahim [6] states that "all problems of people's lives can be accused of being silted up. The implementation of tudangsipulung can be official or unofficial. Gudang sipulung, which are informal, are usually carried out within the family or between families who discuss family issues such as marriage and proposals. While matters concerning social issues, or critical decisions within a village, between villages or kingdoms, are usually carried out officially led by a matoa (who is elder according to custom) as the leader (king) of a village/country (wanua).

This illustrates that the position of tudangsipulung for the Bugis-Jeneponto community is very important. This can be seen from its goal of being a bridge or mediator for resolving various problems, both problems with a small scope, namely family, and issues with a wider area, such as political and state issues. For the more modern people of Jeneponto Regency, the emergence of coffee shops today is not only a means of satisfying the need for the pleasure of coffee, but more than that, namely as a gathering place while discussing various life problems, both those concerning social, cultural and political issues. .So it is not an exaggeration to gather in a coffee shop is described as a manifestation of the tudangsipulung tradition.

2.2 Social Intervention

2.2.1 Basic concepts of social intervention

Intervention is a specific action by a social worker concerning a human system or process to bring about change. Meanwhile, according to IsbandiRukminto Adi, social intervention is a planned change carried out by change agents to various targets of change consisting of individuals, families, small groups (micro-level), communities and organizations (mezzo level))

and the wider community, both at the local, provincial, state, and global levels (macro-level).

In the past, social healing was more emphasized on psychological elements, but nowadays, social healing is more emphasized on social elements. So this emphasis places the practice of social work in social healing efforts. Intervention is a functional and developmental process that enables people with problems to carry out their social functions in community life. (Decree of the Minister of Social Affairs of the Republic of Indonesia No. 07/HUK/KBP/II/2011). Social means everything about the society that cares about the public interest. The term intervention began to appear in the social work literature in the late 1950s and early 1960s. At the outset, there seems to be little explanation of the meaning of the term. This term is being used to replace the term treatment as used in the "study, diagnosis and treatment" description of the social work process.

2.2.2 Social intervention method

The main purpose of the social intervention method is to improve the social functioning of people (individuals, groups, communities) who are the target of change. When a person's social function functions well, it is assumed that prosperous conditions will be more easily achieved. Prosperous conditions can be realized when the gap between expectations and reality is not too wide.

Through social intervention, social barriers faced by the target group of change will be overcome. In other words, social intervention seeks to reduce the distance between environmental expectations and the client's reality. The functions of social intervention methods in social work, including: a. looking for a solution from the client's problem directly, of course with social work methods, b. connecting the client with the source system, c. Help clients deal with the problem d. They are exploring the potential from within the client to help him solve the problem.

2.2.3 Forms of social intervention

As for its implementation in social workers, interventions can be divided into micro, mezzo, and macro interventions. a. Micro-interventions are the skills of social workers to address problems faced by individuals and families. Handling social problems are generally related to psychological problems, such as stress and depression, barriers to relationships,

adjustment, lack of self-confidence, and isolation (loneliness). The main method commonly applied by social workers in this setting is individual therapy (casework) which involves various healing techniques or psychosocial therapies such as client-centred therapy, behaviour therapy, and family therapy. Therapy). b. Mezzo intervention, in this case, the expertise of social workers is to address the problems facing groups and organizations. Social workers commonly apply the main method in this mezzo setting is group therapy involves various healing techniques such as socialization groups, self-help groups, and recreational groups. c. Macro intervention is the skill of social workers to overcome problems faced by the community, society and environment (social system), such as poverty, neglect, social injustice and social exploitation. The three main methods in the macro approach are community development, human service management and social policy analysis. At the practical level, according to Louise C. Johnson, the implementation of the intervention is divided into two forms, namely: a. Direct Practice, involves actions with individuals, families and small groups that focus on changing both transactions within families, small group or individual systems and the function of small groups concerning people and social institutions in their environment. b. The indirect practice involves actions taken with other people rather than with clients to help other clients.

3. METHODS

This research is a qualitative descriptive study that aims to describe in-depth the phenomenon of coffee shops in Jeneponto Regency as a means or socio-cultural space for the people of Jeneponto Regency. According to Rianse& Abdi, "qualitative research seeks to provide an in-depth description of the situation understudy". [7]. This is further emphasized by Bogdan & Taylor that "qualitative research does not merely describe, but what is more important is to find the meaning contained behind it (phenomenology), as a hidden meaning, or deliberately hidden to produce descriptive data in the form of words. Both written and oral" [8].

a. Participatory Observation: What is meant by participant observation is when the observer or the person conducting the research takes part or is in the state of the object being studied.

b. Deep interview: In-depth interviews are open-ended interviews. According to Sudan [9], "the interview is not only conducted once or twice, but repeatedly with high intensity". In-depth interviews were conducted with informants at the research location, intended to obtain information related to the required data.

c. Documentation: Documentation is a way of collecting data through document sources, both in official documents found in government offices related to the development of coffee shops in Jeneponto Regency and individual records found in the field.
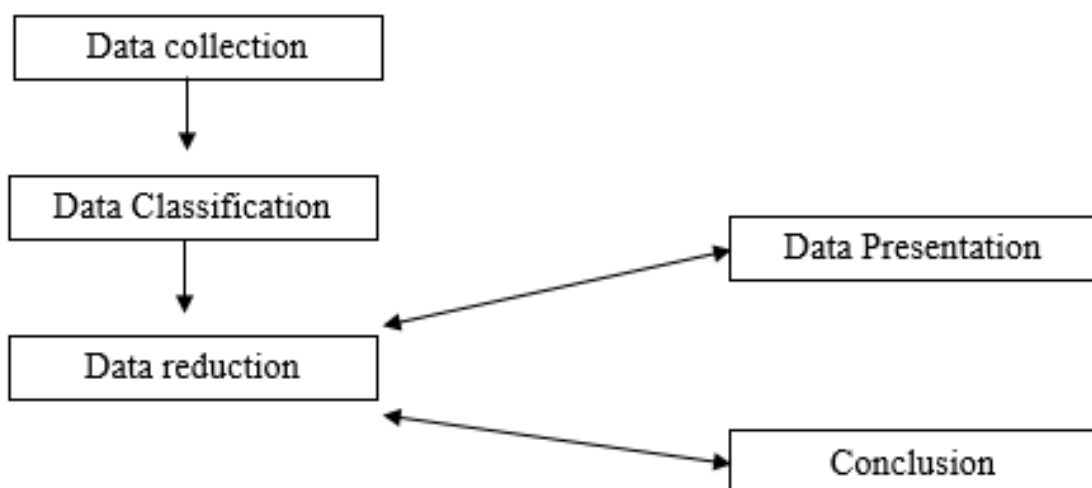

Fig. 1. Data analysis technique flow

The analytical technique is used in sociological analysis. According to Teeuw [8], sociological analysis discusses cultural studies concerning space and time, where and when objects take place, or events and objects that we see, for example, which are generally referred to as social facts that can be observed. Observed in everyday life is not the real reality that gives birth to a reality that has been interpreted, so it is an interpretation that determines that reality. Can be seen in Fig. 1.

4. RESULTS AND DISCUSSION

Sociological analysis can be done in two ways: (1) extrinsically, through the outer aspect of the object, and (2) intrinsically, through the inner aspect of the object. To clarify both, the steps taken are:

1. Interpret and conclude extrinsic data, namely information obtained from primary data sources, namely residents of Jeneponto Regency who visit coffee shops and elements of society who understand the development of coffee shops in Jeneponto Regency.
2. Interpret and conclude intrinsic data, namely information obtained from primary data sources, especially those that are the research object.

According to Sugiyono[10], the validity of the data in qualitative research includes the credibility test (internal validity), transferability (external validity), dependability (reliability) and confirmability (objectivity). Based on these four conditions, the validity of the data in further research can be explained as follows:

a. Internal validity (credibility) measures the truth of the data collected, which describes the suitability of the researcher's concept with the research results. Therefore, the researchers did:

1. Extension of observation (prolonged engagement), which is going to the field to check the truth of the data that has been obtained. If the data obtained is correct, the extension period can be terminated.
2. Improving persistence (persistent observation) is to make observations repeatedly and continuously on various objects of research locations.
3. Triangulation (peer debriefing) of sources and methods, namely analyzing

and matching the results or interpretation of data from observations and interviews, field notes, with the approach, technique or method used.

b. External validity (transferability), proving whether the research results can be generalized to different social settings but have the same characteristics.
c. Dependency (reliability), where the research results represent a series of data search activities that can be traced. Therefore, the supervisory commission's audit of the research process, starting from determining the problem, entering the field, determining data sources, and drawing conclusions, is a measure of the reliability of the research process.
d. Certainty/objectivity (confirmability), carried out simultaneously withdependability, to test the relationship between the results and the research process:

1. Interaction Patterns Formed in Coffee Shops

The patterns of social interaction that exist in coffee shops, in general, can be said to be in an associative or cooperative process. The coffee shop as a public space or social space is currently identified as a place for interaction. The author's interviews and observations at coffee shops in Jeneponto Regency showed that most social interactions created in coffee shops were based on work relationships or interests. So what appears in the coffee shop spaces is that businessmen or business people only interact with fellow businessmen, employees only interact with fellow employees, students only interact with fellow students, and so on. Meanwhile, interactions with a wider scope occur in coffee shops that have standardized communities. Communities like this usually name their community according to the name of the coffee shop where the community resides.

2. Interaction Patterns Among Coffee Shop Socialites

The interactions that take place in coffee shops are generally based on the interests of each visitor. The background of interest can be seen from the groups and plots seen in the coffee shop spaces. This condition makes interaction limited and tends to be rigid. Interactions in coffee shops that only occur among friends or groups are a reflection of most coffee shops in

Jeneponto Regency, as stated by Muhammad Yusuf, who has spent a lot of time in coffee shops since 1997, that:

In many coffee shops, interactions occur based on their interests and goals to the coffee shop. He only interacts with people he knows; it can be seen from the plots in the coffee shop (interview on January 15, 2020).

However, in several coffee shops that the author visited during this research, several coffee shops whose social interactions seemed very fluid and had many directions involving various groups and diverse social backgrounds. We can find this multi-directional social interaction in coffee shops that have an institutionalized community through a social organization that has a management structure. We do not find this in most of the coffee shops in Jeneponto Regency.

In coffee shops that have a community, they usually name their community with the name of the coffee shop where they often hang out. The interactions are more fluid and dynamic, although basically, they are distinguished by their work background and interests in the coffee shop. The existence of an accommodating organization and a work program makes the meetings and interactions among members of this community more intense. The high intensity of these meetings makes the interactions at the coffee shop usually continue in their social life outside the coffee shop. Muhammad Yusuf recounted the characteristics and characteristics of the Ilham Coffee Shop Community, of which he was a part, according to him:

The community filling the coffee shop knows no time; only weather and health factors cause community members to not attend. It's not just when they gather to play community card members; some friends are grieving, we also flock there, some are sick, we are also busy going there. Some rejoice; we are also busy there. Assisting fellow community members is what we come together for. We gather not only for joy but also for sorrow (interview on January 15, 2020).

One of the goals often stated by coffee shop visitors is to socialize and make many friends. In this group of coffee shop users, it is usually easier to interact with other people or groups who have not been known before. H. Naba stated that:

Coffee shops make it easy to make many friends; at first, it was just a smile or a handshake, but they became friends because of the frequent encounters (interview on February 4, 2020).

Another phenomenon in coffee shops is that it allows visitors to interact with other groups if they are "stuck" at the same table. Ahmad Syamsuddin emphasized:

Since we're stuck at the same table, it just so happens that no one is empty, so sit down and strike up a conversation with a previously unknown person (interview January 25, 2020).

From the author's observations at coffee shops, being stuck at the same table often occurs when the coffee shop is busy (especially during break hours), which allows someone not to get an empty table. Finally, the visitor is trapped in an empty seat at a table that another person or group has filled. This event provides an opportunity for interaction with unknown people.

3. Interaction Pattern of Coffee Shop Visitors from Entrepreneurs and Workers

The coffee shops in Panakkukang District look more lively than coffee shops in other areas in Jeneponto Regency if the number of visitors. Still, many groups of coffee shop users enliven the coffee shops in the area with different interests. At the coffee shops in this area, most visitors are from the business world and workers with various specialities.

Visiting coffee shops based on work interests makes interactions between different groups look stiff. For entrepreneurs or business people, the themes raised for discussion are usually dominant around the world of business or work. So the interactions that can be seen between them are interactions that only occur at the same table. Meanwhile, interactions with other groups at other tables were almost non-existent.

Ihsan started this, one of the Multi-Level Marketing (MLM) activists who were interviewed at the Cappo Coffee Shop, while waiting for his colleague, said that:

On the other hand, Hasanuddin saw that the interaction between groups of coffee shop visitors with different classes and interests persisted, even though it was only limited to

small things, as seen from his following statement:

If interactions between tables tend to be quiet, even if there are interactions, it's only in the form of a queue to read newspapers or borrow matches. But for closer or more intrusive interactions, it tends not to. At best just smile (interview on January 16, 2020)

Interaction with other groups in the coffee shop also happens to coffee shop users with a work background as a marketing company for a company. For those who are engaged in marketing, coffee shops are potential. Andi Amran stated that:

Interaction with other groups is possible if it is seen that there is potential; for example, a marketing person wants to offer his business. Because many people have just met in coffee shops, communication is open to getting to know each other while offering their business (interview on January 24, 2020).

Coffee shops in Jeneponto Regency have played a large role for entrepreneurs and workers. The coffee shop has become a meeting ground for negotiating, transacting and building business networks. It is not surprising that the business centres in Jeneponto Regency are the most vibrant areas for coffee shops. The coffee shop, designed to be free and relaxed, makes entrepreneurs make it a means to interact with fellow business communities and business relations.

Social interactions in the community of entrepreneurs or business people in coffee shops are fluid and lively. The similarity of effort and purpose to the coffee shop made their interaction even more intense. However, interaction on a wider scale with groups outside the community, the intensity is very small, unless the entrepreneurs see that there is business potential that can be achieved in other groups of visitors.

4. Interaction Patterns of Visitors with Political Actors in Coffee Shops

The form of coffee shops by political actors, which is currently trending in Jeneponto Regency ahead of the upcoming Jeneponto Regent election, is socialization with the surrounding community and the communities in the coffee shop. The author had the opportunity to witness

and involve himself in the socialization of the two candidates for the Jeneponto Regent. The socialization event was packaged in a "coffee together" or "coffee ring" event.

From these two activities, the authors get data about the pattern of interactions in these activities. Lively interactions were found between political actors and community leaders who were deliberately invited or brought in by volunteers. Community leaders are given ample opportunity to convey the problems of daily life they face.

Meanwhile, interactions between political actors and other coffee shop communities tend not to occur as expected by political actors. Many of the coffee shop visitors are still busy with their respective activities and tend to be indifferent to political actors in the coffee shop. On this basis, Ahmad Syamsuddin assesses:

The interaction of political actors in the form of discussions which is currently a trend is carried out in coffee shops because coffee shops are an effective space in influencing one's choice. (interview January 25, 2020).

5. Interaction Patterns Between Users of Information Facilities at Coffee Shops

One of the goals of visitors to fill coffee shop spaces is to widen the function of coffee shops to obtain information. Sources of information can be obtained by interacting with fellow community members; it can also come from information facilities that are indeed provided and serve as coffee shop management services.

In this section, the author focuses on the social interactions in coffee shops in the utilization or use of available information facilities. As previously stated, the information facilities available at most coffee shops in JenepontoRegency are free internet access, newspapers, and television.

Social interactions in visitors who aim to find information in coffee shops can be said to be fragmented. For internet network users, most of whom are young people and students, live and fluid social interactions are only with their fellow community members. Meanwhile, if visitors come alone without friends intending to access the internet, the author sees almost no communication and social interaction with other visitors. Even if interaction with other visitors, it is only about small things, such as asking for user

names or passwords and borrowing matches, as stated previously. The same thing also happens to newspapers; interactions occur when there is a queue to read newspapers; other than that, it does not. Meanwhile, social interactions that appear in the use of television are only in the entertainment program segment, such as football matches.

6. Visitors' Interaction Patterns That Make Coffee Shops a Means of Entertainment

The information media provided by the coffee shop manager in this study can be considered a means of entertainment. Among students who are the main internet network users in coffee shops, they think that this facility offers various kinds of entertainment, such as online games and social networking sites. This user interaction pattern is also segmented into each group.

Lively and fluid social interactions usually occur when watching a football match together on a big screen. Almost all segments and groups in the coffee shop are involved in this watching event, which allows for social interaction on a wider scale, namely between groups of different backgrounds. The same thing happened to visitors who entertained themselves by playing cards. Different backgrounds do not become a barrier to create a fluid atmosphere characterized by the jokes and laughter of the actors.

4.1 Social Intervention

a. Social Intervention on Coffee Shops

The proliferation of coffee shops in Jeneponto Regency today can be said to be a very beneficial phenomenon for the social and cultural life of the people in this Regency. The emergence of coffee shops now is a means to enjoy coffee and has spread its wings to the community's social and cultural adhesive functions.

Today's coffee shops are designed for the social and cultural diversity of the community. The coffee shop spaces are open to all people from different economic, social, political, cultural, ethnic and religious backgrounds. In the coffee shop, everyone mingles, sitting the same low standing up the same. This potential is a valuable asset that can become a social and cultural glue for the diverse population of Jeneponto Regency. At the coffee shop, there is a community with members from different backgrounds. Intense interaction makes a high bond of brotherhood between them. Intense interaction among members of the coffee shop community in Jeneponto Regency can also be a means for its members to increase social awareness.

Social care in the coffee shop community occurs both among members and the environment around the coffee shop. Several coffee shops in Jeneponto Regency make social awareness an annual work program. This can be seen in the oldest coffee shop in Binamu District, namely Warung Kopi Kafe 88, part of the Jeneponto Coffee Shop Community.

The Jeneponto Coffee Shop community in the last four years has carried out social activities in the form of mass circumcision during the school holiday season, distribution of basic food packages before the month of Ramadan, and breakfast together every Sunday Dawn in the month of Ramadan, as well as celebration of religious holidays (interview on February 4 2020).

In addition to these social benefits, a coffee shop in Jeneponto Regency is an alternative means of entertainment and business for its devotees. Therefore coffee shops must be maintained and maintained. Maintaining a coffee shop, of course, requires intervention from the government and the people of Jeneponto Regency, known as coffee lovers and connoisseurs. The forms of intervention in question are:

b. Social Order Intervention

The proliferation of coffee shops in Jeneponto Regency at this time is not impossible to give birth to disturbances in the social order of the Regency community. The potential for disruption of social order if it does not get the right attention and approach can give birth to social conflicts. Several forms of intervention in ensuring social order are as follows:

1) Parking

It is also hoped that the government, as policymakers and policymakers, regarding licensing the establishment of coffee shops is not limited to issuing licenses for coffee shops. One of the criteria that need attention is the parking area. The author's search found that many coffee shops are not equipped with adequate parking areas; some even do not exist at all and only use

the shoulder of the road as a parking space. If this does not get attention, it is not impossible that this can disrupt road user traffic.

2) Coffee Shop Zoning with 24-Hour Operation

One of the differences between the coffee shops of the past and today's coffee shops in Jeneponto Regency is the operating hours. Currently, many coffee shops are open from morning to late at night; some coffee shops operate 24 hours per day. What needs attention, of course, is not to let the long operational time interfere with the comfort of resting for the surrounding community. For this reason, coffee shops whose business locations are close to residential areas should have special rules regarding this. In this case, the government needs to set zoning for coffee shops that can operate for up to 24 hours.

3) Manager and Visitor Security

Since the coffee shop is equipped with internet network facilities, students have shifted from an internet cafe to a coffee shop. The student community that uses coffee shops is generally active at night until late at night, even into the morning. Scenes like this seem to have attracted some people's attention to commit criminal acts in the form of robbery or seizing the laptops of coffee shop visitors. Incidents like this happened quite often in coffee shops in Jeneponto Regency a few years ago.

Although nowadays, the robbery and plunder of portable computers targeting coffee shops that operate at night are no longer heard, along with the reality that portable computers are no longer a luxury item. An incident like this with a different mode and target item may happen again. For this, there needs to be good cooperation between the police and the coffee shop manager.

c. Social Surveillance Intervention

It's no secret that many civil servants (PNS) like to hang out at coffee shops in Jeneponto Regency. This will be seen clearly because the uniforms worn are so contrasting with the clothes of other coffee shop visitors who are usually free and relaxed. The Jeneponto Regency Government has issued a ban on civil servants wandering around during working hours. Whether it's in shopping centres or coffee shops.

Through the civil service police unit, even the district government has carried out raids on these naughty civil servants. However, a handful of civil servants remain stubborn and hang out in coffee shops during working hours, although the current number is not as high as before the Jeneponto Regency Government's ban on visiting coffee shops during working hours. For this reason, it is hoped that the district government will be more stringent in implementing the existing regulations.

The phenomenon of Civil Servants activities in coffee shops needs to be made regulations. H. Arifuddin Lewa assessed:

Some sub-districts or surahs use coffee shops as a place to socialize a policy or government regulation. This is because the coffee shop is cheap, and the atmosphere is pleasant (interview on February 4, 2020).

d. Community Intervention

To maintain the social functions of the coffee shop, several things need to be done so that the coffee shop can still exist. The first is to maintain equality; there are no exclusive tables and chairs, no awards and special treatment for a class or group of visitors. With such conditions, all groups and levels of society can still have the same access in coffee shops, so diversity can still be seen in coffee shop spaces.

The second is to facilitate the formation of communities that will turn their coffee shops into hangouts. The results of observations and observations of researchers during data collection indicate that coffee shops with a relatively community look more crowded and lively.

The third is the provision of adequate worship facilities. The author's observations of this facility in coffee shops in Jeneponto Regency found an imbalance between the existing facilities and the number of visitors to the coffee shop. Most of the coffee shops in Jeneponto Regency provide worship facilities, but they are relatively narrow in size on average. By providing adequate facilities for worship, the negative side of coffee shops can be minimized. H. Arifuddin Lewa, a politician, businessman, and at the same time a preacher by profession, stated that:

There are coffee shop visitors who forget the time. Because of the fun of playing cards, playing poker, Dhuhur is gone, Asr is gone, Maghrib is

passed, Isha is flying, Fajr is missed. Even though we have obligations before God, we have a family at home (interview on February 4, 2020).

5. CONCLUSION

1. The pattern of social interaction in coffee shops is increasingly attracting people's tastes because, in coffee shops, everything is mingled, sitting the same low and standing the same height. This potential is a valuable capital that can be glue and social concern.

2. Coffee shops as a means of social intervention, because people think that coffee shops are the most appropriate to think rationally after drinking coffee,the feeling of sleepiness is gone, the situation has begun to recover so that the pressure that is a problem in them can be expressed openly. Finally, all problems or pressures can be liquidated, and problems can be found the best solution.

6. IMPLICATION

1. To the Jeneponto Regency Government and related agencies to provide easier access for coffee shop entrepreneurs to obtain assistance or capital loans.

2. To entrepreneurs or coffee shop managers, several things need to be considered, namely:

a. Coffee shop spaces should be designed to be more open and transparent, preventing social deviation in coffee shops.

b. The taste and efficacy of exclusivity in the use of facilities should be maintained so that the coffee shop can become a social andcultural glue space for all circles of society.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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