

CREATING SUSTAINABLE CONTENT BY INTEGRATING CULTURAL HERITAGE ON INSTAGRAM

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PAPER INFO	ABSTRACT
Received: January 2023 Revised: January 2023 Approved: January 2023	Background: With the extensive research conducted on millennials and their behaviors, most resulting in understanding the generations as the digital generations who are always been stereotype and linked to negative adjectives. Aim: This research explores the various cultural heritage information use as Instagram content on a single origin coffee brand from Flores, Indonesia and gain a better understanding on how cultural heritage can become a sustainable content as an approach to digital marketing strategy. Method: The research was conducted on thirty Instagram followers of a single-origin coffee brand based in Jakarta, that uses coffee originating from Sikka, Flores. Findings: The descriptive analysis result from surveys and follow-up interviews resulting in three main archetypal characteristic of Indonesian Millennials in Jakarta who are more appreciative towards unorthodox content post on the brand's Instagram account.
KEYWORDS	<i>Indonesian millennials, culture, social media, Instagram, sustainable content</i>
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INTRODUCTION

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

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

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

And with Instagram in mind, the rise of social media platform as a marketing tool is also a major change in Indonesia. Indonesia, being the fourth most populous country in the world,

has the pattern to easily change their food consumption pattern. The social media platforms provide retailers with easier access and opportunities to generate brand equity. Social media feeds provide news and updates almost instantly that they have become the center of millennial social life (Zamrudi & Il-Hyun, 2018). This has been especially beneficial for Indonesian consumers who have been utilizing the growth in social media usage, to establish brand identity and awareness to their valuable customers.

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

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

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

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

This research explores the various cultural heritage information use as Instagram content on a single origin coffee brand from Flores, Indonesia and gain a better understanding on how cultural heritage can become a sustainable content as an approach to digital marketing strategy.

METHOD

The research is done in qualitative methodology by using descriptive research, as this research concerns with connecting and cross referencing different phenomenon. Therefore observation and survey tools are used to gather the data (Nassaji, 2015), fundamentally because

this research involves naturalistic data collected from the Bangflo Instagram Account Followers (herein, BCIF) in two separate survey and interviews. A preliminary in-depth interview was also done with the owner of Bangflo Coffee, as part of this research's collaborator. Understanding his brand philosophy and his view on the model he uses in creating the content on Bangflo Coffee's Instagram account.

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

From the first stage of the survey, 30 respondents agreed upon answering a more detailed questions with regards to the BCIF posts. Respondents were then given selections of images from the posts and given questions on their perception and opinion to the images relating to the posts. The obtained data then analyzed synthesizing them, reducing them, interpreting them, to finally concluding them.

RESULTS AND DISCUSSION

Clarifying Coffee Waves Phenomenon

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

Then, enter the current wave or third wave phenomenon is marked by an understanding that coffee should be appreciated, just like we appreciate art (Prakosa, 2019). Where coffee become a high-quality artisanal food and beverages, sometimes compared to wine. Drinking a coffee is no longer considered as an act of consuming a beverage, but it becomes an act of pleasure, an experience, lifestyle and it is considered as social status (Samoggia & Riedel, 2018). With Starbucks coming in 20 years later after established, they awoke transparencies in the process of producing coffee, the prices it paid and the treatment of the farmers. Most important, it creates consumer awareness of coffee origins. Consumers are now becoming concerned about the origin of their coffee consumption. Consumer are becoming eager in understanding the fair-trade process of coffee farmers to how the coffee is roasted and served with the latest sophisticated equipment (Rodney & Anindya, 2021; Samoggia & Riedel, 2018).

Different from the global acceptance of coffee waves, Indonesia's waves can be divided into two broader timeframes: colonial, or Dutch colonial and contemporary (Rodney & Anindya, 2021). With the first waves spanning in the post-colonial rule, from 1945 to 1970s where coffee businesses and trades still follow the colonial practices, and cheap tubruk (powdered) style coffee entered the domestic market. The second wave was introduced with

the brand Kapal Api launching their fine grounded robusta coffee. When mix with sugar, drinking coffee become a daily ritual in almost every household. In the 1990s, the brand introduced the single sachet serving coffee, and the second wave coffee phenomenon in Indonesia held their momentum together with the rest of food and hygiene products available in all *warung* (small shops) and supermarkets. This enables Indonesian with smaller daily wages to afford a better-quality powdered coffee on day at a time.

On the business, the people involved in this wave are considered not just as experts, but also as artisans and coffee connoisseurs. From the growers, the roaster, to the barista, even to the customer creating a high quality “movement” as a representation of what the future might look like (Fischer, 2019; Manzo, 2014). At the same time, the new wave has shifted from US-centric third wave focus on roasting and brewing in coffee consuming countries, to the coffee producing countries controlling the narratives (Rodney & Anindya, 2021).

Indonesian Millennials

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

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

In previous research conducted, Tedjakumala et al. (2022) analyzed that Indonesian millennials as current consumers are becoming more socially conscious with the products they purchase. As a consumer, it is necessary that every purchase needs to contribute positively towards society and the surrounding environment.

Making a purchase is no longer about just purchasing a product. Indonesian millennials, especially in Jakarta are drawn to the story behind the product. In social media, the narratives become the key element in creating powerful storytelling that could evoke the consumer's emotion towards the brand. Brand owner must be able to relate and create relationships with its consumer through storytelling, if necessary, creating conversations with the consumer.

Previous research has found that the current (third) wave coffee generation as the generation that would need clear transparencies in the process of producing coffee. And transparencies can be shared through stories and narratives. A mindset that fits into and has already been accepted in the Indonesian millennials' mindset.

In addition, as leaders and entrepreneurs themselves, the Indonesian millennials are creating new strategies to help deliver those stories. Creating conversational marketing strategies, to make sure that consumers are also playing the part as active players in their brand's narrative to sustain a good relationship with their consumers (Tedjakumala et al., 2022).

Storytelling as Persuasive Communication in Branding

Using storytelling as a media or technique, is proven to develop relationship between brands and consumers more effectively (Brechman & Purvis, 2015; Dessart & Pitardi, 2019).

Combined with the narrative skill of the storyteller, a story can win over audience attention, entertain, persuade and shape new ways of thinking (Nicoli et al., 2022). Strong brands are based on a narrative. The narrative tells the story to the consumer about the company, its products and services. The brand narrative no longer owns by the company but rather by the consumers. In storytelling, the structure of the narratives provides a framework to the meaning of the brands and as a conclusion, the consumer's experience with the brand.

Chronologically, the narrative thinking organizes events as actions that occurs over time. The time in narration is shaped into episodes, each with beginning, middle, and end, while, it is a continuous flow. Then structured into organized framework with scenes, action, conversation, and acts (Denning, 2006; Woodside, 2010).

In marketing, it has become a basic idea that peoples need help in finding out what makes them happy, and the brand-consumer storytelling has become a tool to deliver that pleasure outcome (Woodside, 2010). Consumers are enabled to portray the stories with specific archetypal plots to aid their quest for happiness through the brand's storytelling.

The approach on storytelling is considered one of the most efficient approaches for Bangflo's digital communication tool. What Bangflo means to a consumer is based on the narrative in the storytelling that the consumer has constructed. As the storytelling creates a conversation between the consumer and Bangflo (as a brand), on conscious and unconscious level of thinking. The stories then stored in memory forming a self-brand connection perceived into psychological benefits (Escalas, 2004).

Just the Right Customer's Generations

From the first and second stage of action research, the researcher discovers that culture has multiple angles and layers that can be used as Instagram contents. However, outside the context of the content, what is important is also understanding Bangflo's customers, and specifically Bangflo's Instagram Account Followers (herein BCIF).

Bangflo's Instagram followers mostly consists of the millennials, where they, themselves have become the generation that contribute positively towards society (Tedjakumala et al., 2022). These days, Instagram has become a solid marketing tool for coffee brands, agreed by both, scholars and practitioners (Park & Namkung, 2022), especially with its image-centered social media platform with high user engagement rate.

The culture of the coffee wave has described the current generation to be a generation of consumers who are becoming more aware, concern and more involved with the coffee they purchase. Millennials, as the dominating Instagram account followers, are the generation that keeps themselves updated with information through technology. The BCIF responded well towards the posts that relates to the origin, and the process of the coffee, as well as the coffee farmers (Tedjakumala et al., 2022). Purchasing the coffee also means being responsible with the source of the coffee itself. By relating themselves with how the coffee farmers lives their daily lives, they are projecting a social image and creating an awareness. As conversation starters, the followers will no doubt be spreading the news and encouraging others to do the same and use the same brand. By doing so, they believe that they are giving support and appreciations towards the brand.

Bangflo posts different cultural stories, from the land, the people, their everyday lives, the farmers, their tradition, and their cultural heritage such as weavings, traditional dances, and

musical instruments. The storytelling from each post creates stronger values, thus creating a deeper relationship and capture a larger audience within the millennials. Another finding that is crucial to this research is that millennials, especially Indonesian millennials are also known to be the generation of storytellers.

Tell Me a Story

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

This sits well with how Bangflo share their posts and stories. They do not just share images, but stories in the form of narration. With narratives telling a story that would include emotional appeals formed by the dramatic intensity of the plot (Shaw et al., 2013).

This storytelling style would invoke an emotional attachment with BCIF. The act of storytelling can be seductive and creates a haven to connect with the feared unknown "other". Storytelling can evoke the emotions of the listener or audience. It can be seen as a test for empathy, and empathy responses as involuntary and unselfconscious merge to another's (Escalas, 2004; Escalas & Stern, 2002; Manney, 2008).

The owner of Bangflo Coffee is also a millennial, and it is also in his interest to be able to tell the story of his brand rather than doing the straight approach of selling his coffee. Bangflo Coffee owner's philosophy believes that culture relates to human. Selling a product is not merely packing the goods and delivering them to the customers. Their brand delivers a more complete package. It carries stories and ideas that ties the people's spirit and hope, and it creates relationship between the brand and its customer, as the owner further stated.

Bangflo Coffee's Instagram posts does not only share images, but also stories in the form of narration. Narratives tell a story that would include emotional appeals formed by the dramatic intensity of the plot (Shaw et al., 2013). Each image is linked to its own information through storytelling.

BCIF appreciate more stories with stronger values creates deeper relationship and capture bigger audience in Indonesian millennials who respects and recognize the religious differences and who are balancing between speaking out on their individual beliefs while maintaining harmony within society (Tedjakumala et al., 2022). The storytelling creates stronger ties between the brand and the BCIF, as well as and giving the followers sense of belonging.

More Culture-Related Content, Please

Every communication practice is a very complex cultural representation. Culture and communication interact closely and dynamically, which are reciprocally related. Culture will not exist without communication and vice versa. One entity will not change without changing the other entity (Mulyana, 2019). Culture and communication interact closely and dynamically, which are reciprocally related. Culture will not exist without communication and vice versa. One entity will not change without changing the other entity.

Using the richness of East Nusa Tenggara's cultural heritage as Bangflo Coffee's Instagram contents. when given the question about the origin of the coffee brand, most sources agreed that when they hear the word "Flores" they would associate the place with the natural beauty of the island, and local cultural heritage. Natural resources and the local people did not get enough attention from the sources. This, of course, with more than 55% of the sources admitted to never even been to Flores.

Tourist destination always occupies the most of the sources' mindset. With Komodo National Park as the first one in the rank, and designated village as rural tourism (*desa wisata*) falls last. The island's natural beauty, people and cultural heritage seems to be a very good source to create more stories for Bangflo's Instagram account Followers are still eager to know more about the people and cultural heritage of Flores. And outside cultural point of view, sources want to hear more about the community service that Bangflo Coffee can provide, and they want to hear more about the coffee plantation and the farmers.

Creating Sustainable Content

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

The advantage of Bangflo Coffee being a single origin coffee brand, is that they can maintain using a single source of culture as part of their narratives. The exploration of stories from the island itself is its endless sources. Even though in the Instagram posts and stories, the researcher used different variations of cultural heritage from the island of East Nusa Tenggara, there are different approaches and point of views in telling the story.

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

As Indonesian millennials are also known to value the Indonesian political value of *Bhinneka Tunggal Ika* (Unity in Diversity), by showcasing the images that would showcase Flores' natures, culture, and ethnicity on BCIF, the millennials could identify themselves in joining a good cause just by liking the image. The images trigger them in finding out more of the images' source. These images become a better representation of the brand, rather than the regular images of drink variants.

As BCIF appreciate the different variations of cultural heritage, beauty of the land, as well as the brand's social and philosophical approaches as content, each narratives storytelling creates an enjoyable moment for the followers and an emotional attachment to the brand itself.

CONCLUSION

The culture of the coffee wave has described the current generation to be a generation of consumers who are becoming more aware, concern and more involved with the coffee they purchase. The current coffee consumers are comprised of consumer of the third wave or also the origins wave generation, who understood that the fair-trade process should be directly proportional as the taste of the coffee.

The advantage of Bangflo Coffee being a single origin coffee brand, is that they can maintain using a single source of culture as part of their narratives. The exploration of stories from the island itself is its endless sources. Even though in the Instagram posts and stories, the researcher used different variations of cultural heritage from the island of East Nusa Tenggara, there are different approaches and point of views in telling the story.

BCIF appreciate the different variations of cultural heritage, beauty of the land, as well as the brand's social and philosophical approaches as content. Each narratives storytelling creates an enjoyable moment for the followers and an emotional attachment to the brand itself.

While the storytelling works as a communication tool to bring the follower closer to the brand, but receiving new information also infuses a sense of curiosity about the brand, and the origin of the brand. Thus, the many sources of cultural approaches can bring in a long list of Instagram content, creating sustainable content for the brand itself. In the end, it can create a long-term relationship with the brand. Therefore, further research regarding sustainable content should be conducted to give more insight to public on how it works.

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