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**Responsible coffee tourism:
Business Models, Experience, and Future Scenarios**

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Heri Puspito Diah Setiyorini

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Bandung

Statement of the Contribution of Others

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Statement of The Use of Generative AI

The utilisation of Grammarly (grammarly.com), Quillbot (quillbot.com), Wordtune (app.wordtune.com), and Chat GPT (chat.openai.com) is acknowledged for aiding in English writing during the development of this thesis. Generative AI tools assist in tasks such as word selection, enhancing vocabulary usage, and facilitating the editing process for my writing. I did not employ any explicit cues to develop the AI. I utilised the copy-paste function to transfer my material into the designated interface, where I afterwards assessed the word structures.

I undertake the task of evaluating and modifying the outcomes generated by AI technologies to guarantee precision, logical consistency, and compliance with established academic criteria. Consequently, I can ascertain that my thesis accurately embodies my original thoughts, extensive study, and meticulous analysis. AI tools have served as valuable aids, although it is essential to emphasise that the intellectual input primarily originated from my own efforts.

Heri Puspito Diah Setiyorini

Abstract

The purpose of this research is to explore the social representations of responsible tourism, specifically concentrating on the embodied experiences of tourism stakeholders within the realm of coffee tourism. To achieve this goal, three research objectives were formulated, as follows:

1. To explore how the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and the implementation of responsible practices.
2. To identify the profiles of coffee tourists, encompassing their motivations, segments, and experiences, and how their embodied experience during visits contributes to responsible tourism awareness.
3. To analyse the social representations surrounding responsible tourism within the context of coffee tourism.

Four studies were designed to help achieve these three research objectives.

Study 1 focuses on investigating how the embodied experience of coffee helps develop coffee tourism. It aims to explore the embodied experience of coffee tourism business providers and understand how the experience can lead to the meaning constructions of coffee tourism development. The meaning constructions highlight the placemaking, business models, and responsible practices in the operations of coffee tourism. The result shows two prominent aspects. First, three elements of embodied coffee experiences of business providers are evidence in shaping the meaning construction contributed to responsible tourism. The elements are perspective of coffee, occupational-related experience, and coffee culture. Second, the embodied experiences are manifested in placemaking, business models, and responsible practices.

Study 2 aims to identify and analyse the profiles of coffee tourists. It involves examining their motivations for engaging in coffee tourism, classifying different segments of coffee tourists, exploring their embodied experiences during their visits, and identifying their ideas about responsible tourism awareness. This study is conducted to understand the diverse characteristics and preferences of coffee tourists and their perspectives on responsible tourism practices. The results show that the motivations that lead individuals to visit coffee attractions are diverse. These include educational interests, a connection with nature, the desire to escape routine, social interactions, and the pursuit of recognition. Furthermore, building upon the motivation-based segmentation, three segments are identified: the relaxers, the ambassadors, and the enthusiasts. Moreover, embodied experiences highlight unique dimensions in cognitive, affective, activity, and relationship experiences across segments. This can describe the diverse perceptions and engagements with coffee tourist attractions. Finally, the study reveals that responsible tourism awareness was detected among visitors, primarily existed at the cognitive level, with limited signs of active engagement or action.

Finally, building upon the understanding gained from the embodied experience and the construction of meaning contributing to responsible tourism, Studies 3 and 4 aim to explore the social representations of responsible tourism, in particular the shared knowledge and values associated with responsible tourism. Study 3, specifically, examines the media representations in response to the COVID-19 pandemic. Given that Study 1 and Study 2 were conducted before the pandemic, Study 3 aims to analyse the impact of the pandemic on how the media represents responsible tourism and the shared knowledge of responsible coffee tourism practices. The findings reveal that the primary actors representing responsible tourism in the media are governmental entities. This underscores the hegemonic social representations surrounding responsible tourism, emphasising the government's role in formulating public policies to address the crisis.

Study 4 investigated the social representations of responsible tourism more broadly. It aims to analyse the shared knowledge of responsible tourism, as well as provide future scenarios based on these factors. There are three key findings on this study. First, lived experiences are intertwined with meaning-making and communication. In addition, altruistic motivations emerge as crucial, serving as internal driving forces that foster a collective commitment to responsibility. Moreover, communication is a key factor in translating ideas into practice.

Second, the result indicates the three themes, namely: pro-social, pro-environmental, and the management of tourism impacts, as the essential collective knowledge about responsible tourism. This shared or collective knowledge is also known as symbols in social representations. Finally, the result is on future scenarios for responsible tourism based on social representations. Drawing from Jafari's (2003) approach, three scenarios emerge: the advocacy scenario, aligned with pro-social knowledge; the cautionary scenario, associated with pro-environmental knowledge; and the adaptancy/knowledge-based scenario, linked to managing impacts. These scenarios offer forward-looking perspectives on how responsible tourism may evolve, considering changing dynamics and societal considerations.

Overall, this comprehensive research contributes the enhancement of the connection between the embodied experience and social representations. In particular, this research highlights the connection between individual and group behaviour in developing social representations. In addition, it is noteworthy that specific vital stakeholders, such as business providers, tourists, and governments, have displayed considerable enthusiasm for incorporating responsible tourism practices into the development of coffee tourism.

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Chapter 1

Introduction and Foundational Theories

1.0 CHAPTER OUTLINE

1.1. Research background

1.1.1. Responsible tourism business practices

1.1.2. Responsible tourists

1.1.3. Coffee tourism in Indonesia

1.2. Theoretical foundation

1.2.1. Consumption theory

1.2.2. Embodiment theory

1.2.3. Social representations theory

1.3. Research objectives

1.4. Overview and significance of the research

1.5. Paradigmatic concerns and research position

1.6. Overall structure

1.7. Reflexive of the research methods

1.7.1. The personal background

1.7.2. The reflection on data collections

1.7.3. The reflection on responding to the research results

1.1. Research background

Responsible tourism aims to strike a balance between providing visitors with enjoyable and enriching travel experiences while ensuring the long-term sustainability and well-being of host communities, natural environments, and cultural resources (Goodwin, 2011; Nair et al., 2020; Spenceley, 2008). The concept was first introduced at the International Conference on Responsible Tourism Destinations (ICRTD) held in Cape Town in 2002 (Goodwin, 2011; Nair et al., 2020). At this conference, responsible tourism was defined as “*Tourism that provides quality travel experiences by maximising the benefits and opportunities to local communities, minimising negative social or environmental impacts, and helping local communities conserve fragile cultures and habitats or species*” (Nair et al., 2020, p. 5). This foundational conference played a crucial role in shaping the understanding and promotion of responsible tourism.

The purpose of this research is to explore the social representations of responsible tourism, specifically concentrating on the consumption and embodied experiences of tourism stakeholders within the realm of coffee tourism. The adoption of consumption theory aims to contextualise coffee tourism studies within the broader landscape of global coffee consumption patterns. Kivinen et al. (2010) emphasise that initially, the term “consumption” primarily described individuals consuming food. However, the consumption theory extends to more than consuming food. As highlighted by Kivinen et al. (2010), there has been an evolution in the concept of consumption, transitioning from commercial consumption for personal benefit to consumption for gift exchange, aligning with social consumption, and incorporating a moral dimension into the act of consumption.

In the tourism domain, experience is a primary factor of tourist consumption: “... *to consume tourism is to consume experiences...* (Sharpley & Stone, 2010, p. 2). The experience in the surrounding destination, such as found in the sensory, emotional, and social context, is

embodied by the tourist as a holistic experience (Urry, 1990; Pearce & Zare, 2017). These experiences are then imprinted in memory, fostering understanding and knowledge of places and events that tourists encounter during the trips (Pearce & Zare, 2017). Additionally, some scholars draw connections between the concepts of tourism consumption and sustainability and responsible consumption (Dickinson & Peters, 2014; Weeden, 2001, 2011, 2014). Therefore, consumption theory offers valuable insights to analyse elements contributing to the development of coffee tourism as an extended concept of coffee consumption.

Furthermore, the embodiment theory is used as the lens to analyse the embodied experience related to coffee tourism. Embodiment theory focuses on the interplay between the body and mind in understanding the world (Merleau-Ponty, 2012). This theory provides a framework for understanding how individuals engage with their surroundings. In the tourism domain, existing studies on embodiment focus on the tourists engaging their bodies and minds, contributing to the construction of their internal conceptual systems (Lu et al., 2020). Considering that the tourism experience encompasses sensory activities like sight, taste, and hearing, this study investigates the interplay between bodily movements and cognition, constituting the embodied experience. Subsequently, the research analyses the contribution of these embodied experiences in shaping the construction of meaning and shared knowledge in the context of responsible tourism.

The exploration of how the knowledge of responsible tourism is analysed through the lens of social representation theory. Social representations involve understanding the values, ideas, beliefs, and concepts that shape how society defines reality (Moscovici, 1988; Halfracree, 1993). According to Pearce et al. (1996), these representations play a significant role in shaping future behaviours and actions. In the context of tourism development, a deep understanding of social representations is crucial for designing effective tourism planning and governance

(Moscardo, 2011). Moreover, O'Connor (2017) highlights that the embodied experience plays a pivotal role in determining the degree to which individuals engage with specific topics and communicate the development of common-sense knowledge. In essence, comprehending the embodied experience is crucial for understanding social representations.

To understand the embodiment experiences and social representations of responsible coffee tourism, this research focuses primarily on two key stakeholders: coffee tourism providers and tourists. Coffee tourism providers constitute the supply side, while tourists represent the demand side. Recognising and addressing the needs and considerations of both sides is crucial for responsible tourism implementation. It is important to note that managing tourist destinations is not solely an act of charity, but a business endeavour (Krippendorf, 1987; Phillips, 2019). A destination relies on revenue generation to sustain its operations and ensure long-term sustainability. Prior research has demonstrated that operating a sustainable and responsible tourism business can incentivise businesses to maintain the economic resources necessary for their long-term viability (Chan & Tay, 2016; Miller, 2001; Shahzalal & Font, 2018).

Furthermore, Coles et al. (2017) argued that every enterprise, regardless of the size and scope, has the potential to contribute to sustainable development. In the tourism industry, numerous examples of responsible tourism practices are evident in tour operators (Chan & Tay, 2016), hotels (Musavengane, 2019), national parks (Morrison-Saunders et al., 2019), ecotourism and sport tourism businesses (Singh et al., 2016), as well as transportation and other related services (Carasuk et al., 2016). These examples illustrate that responsible tourism principles can be implemented in various facets of industry to achieve sustainable tourism development.

Likewise, on the demand side, tourists may often desire autonomy and freedom in their travel due to the sacrifices they have made in terms of money, time, and energy. Consequently, it can

be challenging for tourists to engage in responsible actions at the destinations; tourists may find it difficult to conduct responsible actions at the destination. However, there is a growing trend for some tourists to prioritise responsible values, preferring to travel with responsible values, such as concerns for environmental issues (Lee et al., 2017; Lee et al., 2015) and cultural perspective of host communities (Weeden 2014, Amin, 2017; Mody et al., 2014). Clearly, any in-depth study of the demand-side of responsible tourism must assess the views and interests of a broad and comprehensive sample of tourist types who might have different values for responsible tourism.

Given this context, the research comprises three specific research aims, as follows: 1) to analyse the business perspectives of responsible tourism; 2) to analyse the tourist profile at the coffee tourist attractions and to detect responsible tourism awareness; and 3) to analyse the social representations of responsible tourism. The aims will provide valuable insights for developing strategies and future scenarios that promote responsible tourism practices. Figure 1.1 illustrates the research aims.

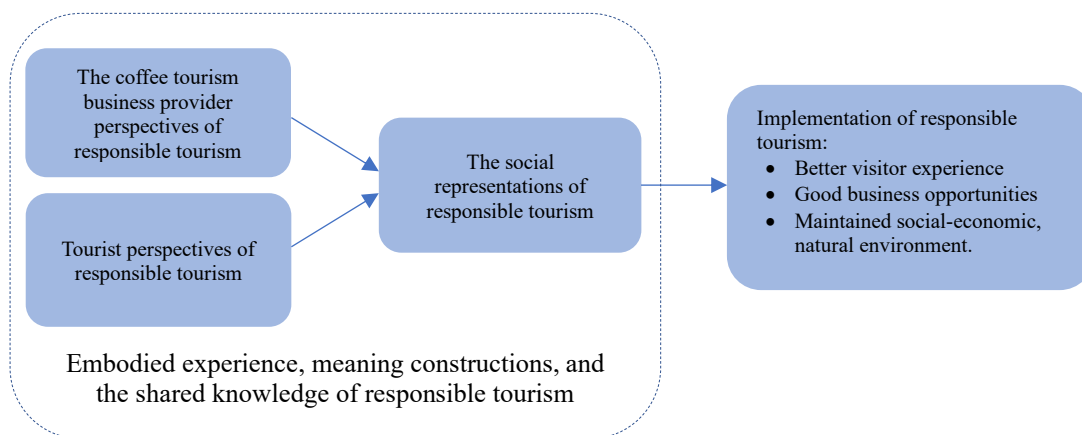


Figure 1. 1. The focus of the research

In the following sections, the essential aspects of responsible tourism are further discussed. The first two sections focus on the concepts of responsible business practices and responsible tourists. These sections explore the principles and strategies that businesses and tourists can adopt to promote sustainability and responsible behaviour in the tourism industry. The last section provides an overview of coffee tourism in Indonesia as the research context, including its historical background, distinctive features, and its association with responsible tourism practices.

1.1.1. Responsible tourism business practices

The second ICRTD, held in Kochi, India, emphasised that responsible tourism was not a form of product or brand but a framework for stakeholders to guide tourism development. It involves addressing negative impacts and optimising the benefits (Spenceley, 2008; Leslie, 2012). Moreover, other authors (e.g. Fennell (2006), Goodwin (2011), and Leslie (2012)) continue to argue that responsible tourism is an effective tool for stakeholders to implement sustainable tourism practices. Nair et al. (2020) further highlighted that responsible tourism is a means to achieve sustainability, and it requires the active involvement and responsibility of various stakeholders. Therefore, responsible tourism goes beyond being a mere product or brand and encompasses actions and initiatives undertaken by various stakeholders involved in tourism development (Goodwin, 2011; Nair et al., 2020).

Coffee tourism providers, as businesses operating in the tourism industry, play a crucial role in promoting responsible business practices. Weeden (2014) argued that it is easier to influence businesses to conduct responsible practices through regulation than to influence tourists. Therefore, the international and national policies and regulations encourage businesses to conduct their operations responsibly. The visitor management system in a destination, for example, is implemented by developing a set of rules to regulate visitors. This management

system encourages tourist activities that can have minimal impact on the environment and contribute to the sustainable development of the destination.

In addition, conducting responsible tourism business is not just influenced by the regulations. The personal values of the manager or owner (Bowles & Ruhanen, 2018; Chan & Tay, 2016) can also encourage responsible tourism business and management practices. Moreover, the business practices are also faced with increasing consumer demand for ethical products (Caruana et al., 2019; Font & McCabe, 2017; Sin, 2017). This presents a business opportunity for providing environmentally friendly tourism products, such as the green accommodations and responsible tour packages (Al-Aomar & Hussain, 2017; Bowles & Ruhanen, 2018; Han et al., 2017).

On the other hand, implementing responsible tourism is challenging. There are at least three factors that make implementing responsible business tourism challenging. First, since responsibility is a component of ethics, it is challenging to identify, evaluate, and measure the performance (Wicks et al., 2010). The diverse social and cultural backgrounds of work environments in the tourism industry also contribute to the challenge. A second challenge to the implementation of ethics is the unfriendly environment in which fraud, corruption, and malpractice may exist in organisations and society (Holjevac, 2008; Tormo-Carbó et al., 2016). It is also possible that the vested interests of multiple stakeholders might lead to this unfriendly environment. A third problem is that many businesses emphasise on economic performance, which results in sustainability not being the primary concern in many operations (Hall & Mitchell, 2005). Most business performance measures are quantitative in nature, including Return on Investment, Return on Assets, and Balance Scorecard.

Therefore, these challenges provide opportunities for further research into responsible business practices. This allows us to identify progress, challenges and future directions for incorporating responsible and ethical business practices into tourism development.

1.1.2. Responsible tourists

Responsible tourism practices emphasise the joint involvement of tourists, hosts and other relevant stakeholders to facilitate the development of sustainable tourism. However, most tourists perceive travel and tourism as the freedom to indulge themselves at the expense of time, material, and money (Krippendorf, 1987; Frey & George, 2010). In addition, since tourists visit places temporarily, they have limited commitment to being responsible. In other words, most tourists might not consider the social, cultural, and environmental aspects of their travel (Weeden, 2011).

Drawing on ethical consumer studies, ethical concerns in tourist research have increased but remain limited (Weeden, 2014, p. 45-46). Existing research showed some actions of tourists' behaviour, such as choosing the type of vacations that have minimal impact on environment (Goodwin & Francis, 2003), using green hotel services and tour operators (Camilleri, 2016; Wang et al., 2018). Previous research observed responsible tourists from their behaviours, such as paying attention to social, ecological, environmental, and other green-related issues, including buying from Fair Trade accredited outlets, and engaging in volunteering activities (Weeden, 2014).

Responsible tourism also shares some similar characteristics with slow tourism. In general, the characteristics of responsible tourism involve a preference to travel independently and slowly, using responsible tour operators, purchasing local products, using public transportation, staying at local accommodation, participating in outdoor activities, and interacting with nature and culture (Özdemir & Çelebi, 2018, Weeden, 2014). In addition, previous research on ethical,

responsible and slow tourists has mainly been conducted in developed countries (Amin, 2017; Mody et al., 2014; Weeden, 2001). However, the increasing levels of education, specific demographic characteristics, personality traits, and cultural norms have contributed to the rise of ethical studies in tourism globally (Filimonau et al., 2018; Markowitz et al., 2012; Weeden, 2014). This has led to a growing interest in responsible tourist research in developing countries (Amin, 2017; Mody et al., 2014; Weeden, 2001).

1.1.3. Coffee tourism in Indonesia

Coffee tourism encompasses all coffee-related experiences beyond coffee consumption, such as participation in coffee education, coffee culture, coffee production and coffee history (Casalegno et al., 2020; Wang et al., 2019; Yun, 2014, Jolliffe, 2010). Existing research on coffee tourism emphasises tourism marketing and destination development. Coffee tourism destination research explores the benefits, consequences, and opportunities of developing coffee tourism for the local community (Karlsson & Karlsson, 2009; Lyon, 2013; Mesfin et al., 2017). Moreover, coffee tourism marketing research emphasises analysing customer behaviour, satisfaction (Kim et al., 2016; Suhud et al., 2020), loyalty (Dhisasmito & Kumar, 2020; Purnomo et al., 2020), and branding (Bookman, 2014; Verma, 2017).

This research was conducted in Indonesia, the fourth-ranked coffee producer in the world. Indonesian coffee tourism is closely related to coffee history, culture, history, production, and education. Coffee was introduced to the Indonesian region during the Dutch colonial era in the 17th century and has been a major commodity since then. The commodity was cultivated in Java, Sumatra, Sulawesi, and almost the entire East Indies, the former name of Indonesia. As a result, coffee from Indonesia was a successful crop in the global market during that era.

Java coffee was a global prime commodity during that period. However, the political turmoil between colonial countries, such as the 4th Anglo-Dutch War (Northrup et al., 2014), affected

the Dutch company association that monopolised the coffee trade in that period. A new agricultural system was imposed to compensate for losses caused by the war. This practice was successful to revive the Dutch economy after the war. However, this caused famine in the local community. As a result, local political unrest emerged, which eventually led to the Indonesian movement for independence (Northrup, et al, 2004).

After Indonesia gained its independence, many of the coffee-related assets, including coffee plantations and factories, were nationalised. The local community can also own the coffee plantations in accordance with the agrarian laws. Hence, most coffee plantations (99,32%) in Indonesia are owned by households (Indonesian Coffee Statistics, 2021). Some of the coffee remains from the colonial period, such as buildings, factories, and plantations, still operate up to today. Apart from being used for the coffee industry, the remains also function as tourist attractions. In addition, the local folklore narrating the connection between coffee plantations and the colonial era has also been popular. The narratives and folklore are integrated into the local culture, influencing Indonesian coffee culture.

The former *agricultural system* implemented during the colonial period, for example, has influenced Indonesian coffee culture. Due to the system, all coffee products had to be submitted to the plantation owner for export, resulting in limited access to coffee consumption for the local community. However, despite these limitations, the local community found creative ways to enjoy coffee, for instance, adding ground corn to the coffee mixture and consuming “luwak coffee”. Adding ground corn to coffee not only served as a means to stretch the limited coffee supply but also created a unique flavour profile. One can still find the “corn coffee” practice in some places in the Java region at present (Purnomo et al., 2021).

Luwak coffee consumption has been popular to local community since the colonial period in Indonesia. Luwak is a possum-like mammal that lives in the wild and eats fruits, including coffee cherries. Due to the animal's digestive system, the coffee beans are excreted in their droppings without being fully digested. During the colonial period, the coffee workers collected these droppings, cleaned the beans, and processed them into coffee grounds for consumption. The unique process of coffee production results in a distinct flavour profile, making luwak coffee a sought-after specialty coffee in Indonesia. However, it is important to acknowledge that this practice has been surrounded by controversy. While the traditional method of collecting luwak coffee beans from the wild is considered ethical, there have been practices that keep luwaks in small cages and feed them only coffee cherries, neglecting their nutritional needs (Carder et al., 2016).

In the present day, global coffee shops play an important role in nurturing coffee culture (Tucker, 2010). Purnomo et al. (2021) classified three coffee shop settings in Indonesia: traditional coffee shops (*warung kopi*), *semi-modern coffee shops (kedai)*, and modern coffee shops (*café and international chain coffee shop*). The *warung kopi* is usually visited by male customers. Coffee is typically served with fried or steamed treats, such as bananas, sweet potatoes, or cassava. Traditional coffee culture may vary from region to region but in general, this kind of coffee shops serves simple coffee, which is a mixture of coffee and sugar. During 1980 – 1990, instant coffee was popularly consumed in Indonesia (Rezkisari, 2019). The instant coffee was usually sold in small packaging on a sachet and easily found in traditional local coffee shops and retails. As a result, more *warung kopi* began to sell this sachet coffee rather than selling ground coffee.

The popularity of *warung kopi* among Indonesians also lends its name to semi-modern and modern cafés. However, most of the semi-modern and modern cafés offer ground coffee and a

similar service as international-café chains. Modern coffee shops entered the Indonesian market in early 2000. These cafes introduced a new coffee culture into Indonesia by using international brewing techniques and using various types of ground coffee. The technique and ingredients influence the coffee taste and flavours and are perceived as new coffee culture, especially to young people and middle-class society (Purnomo et al., 2021). Furthermore, these modern coffee shops have created a sense of novelty and excitement in the domestic market. As a result, there has been an increased appreciation for local specialty coffee as an alternative to instant coffee sachets (Purnomo et al., 2021). This shift in consumer preferences indicates a growing interest and curiosity in exploring the coffee culture among domestic consumers. Figure 1.2 illustrated a *warung kopi* that sells instant coffee in the sachet and local modern café in Indonesia.



Source: Kuswan, 2020

Warung Kopi



Source: Gaba Coffee@memorabiliakopi (2022)

Local Modern Cafe

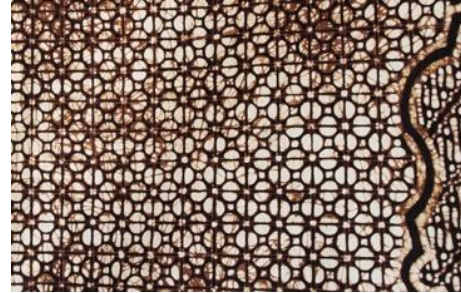
Figure 1. 2. “*Warung kopi*” & local modern coffee shop

Coffee culture in the country goes beyond the act of brewing and consuming coffee. It is deeply ingrained in local traditions and rituals. Indonesia’s rich coffee culture is manifested in various aspects of daily life, including fabric motifs, traditional art forms, dances, events, and festivals. These cultural elements incorporate coffee-related themes and symbols, showcasing the significance of coffee in the local community. As an illustration, there is coffee-themed motifs for the traditional fabrics in Java, Indonesia. The motif is called “*pecah kopi*” (broken coffee), which symbolises the coffee bean and a representation of the region’s coffee heritage and

identity. They not only add aesthetic value to the fabrics but also carry cultural and historical meanings associated with coffee production.



Source: Yuliandri, 2018



Source: Dananjaya, 2020

Figure 1. 3. “*Pecah Kopi*” (broken coffee) motifs

The integration of coffee-related cultural components into local traditions and rituals highlights the deep-rooted connection between the people of Indonesia and their coffee heritage. It enhances overall coffee experience for visitors and provides them with a deeper understanding of the cultural significance of coffee in the country. By leveraging these unique elements, Indonesia has the potential to develop a distinctive coffee tourism experience for both domestic and international visitors. These historical, local coffee products, and culture can create potential opportunities for coffee tourism. It allows tourists to not only explore the taste and production of local coffee but also engage with cultural elements and the local communities. This can further contribute to the promotion of Indonesia’s coffee resources and products, preservation of environment and culture while providing economic benefits to local communities involved in coffee tourism initiatives.

Hence, to ensure that coffee tourism maximises its sustainable resources, and social, cultural, and local economic potential, it is essential to conduct studies on responsible tourism. These studies can provide insights into best practices and identify challenges and opportunities to achieve sustainability in the region. By adopting responsible tourism principles and practices, the coffee tourism industry in Indonesia can thrive while safeguarding the natural environment, preserving cultural heritage, and promoting the well-being of the local communities.

1.2. Theoretical foundation

The subject of this research, responsible tourism and Indonesian coffee tourism, has been elucidated and delineated in the preceding sections. In this section, a description of selected theories that serve as the research's foundation is provided. The theoretical perspectives offered by the consumption, embodiment, and social representations theories are essential to comprehending the topic of responsible coffee tourism. Those theories work together to provide critical perspectives from which responsible coffee tourism is viewed.

First, consumption theory is employed to explore the global context, forming the cornerstone of this research. This theory encompasses multidisciplinary studies examining coffee consumption and its implications for the emergence of tourism development. In the second chapter, we explored global perspectives on coffee consumption, connecting critical media discourses to the evolution of coffee tourism.

Moving forward, embodiment theory becomes instrumental in comprehending the interplay between bodily movements and cognitive processes in the context of coffee, shaping it as an embodied experience that gives meaning to the development of coffee tourism. Study 1 in Chapter 3 utilises embodiment theory to explore the elements of embodied coffee experiences of coffee tourism business providers and understand how these elements enable tourism business providers to construct meaning of destination development, specifically in placemaking, business models, and responsible practices. Study 2 in Chapter 4 focuses on exploring tourist profiles, shedding light on the embodied experience of their visits and their awareness of responsible practices.

Lastly, social representations theory is employed to investigate how responsible tourism is socially portrayed among stakeholders, functioning as a form of social knowledge. Study 3, in Chapter 5, attention is directed to media representations of responsible coffee tourism during

the COVID-19 pandemic. Additionally, Study 4, in Chapter 6, analyses stakeholders' social representations of responsible practices, encompassing their shared values and ideas of responsible tourism from the lived experience of developing coffee tourism.

Overall, these studies contribute to expanding the link between embodiment theory and social representations theory (O'Connor, 2017), providing insights into the connections between lived experiences (body) and states of mind (values and ideas) in sharing the common knowledge of implementing responsible tourism. The subsequent sections provide a detailed overview of each theory and their associated studies respectively.

1.2.1. Consumption theory

The concept of consumption has evolved beyond its traditional definition of ingesting food to encompass a broader range of objects and meanings (Gronow et al. 2010), including the ethical dimension of consumption (Lewis & Potter, 2013). Ethical consumption, as discussed by Lewis and Potter (2013), involves making consumption choices that align with one's ethical values and beliefs. Ethical consumption is often associated with specific product branding, such as Fair Trade, and Organic Certified, where the moral aspects are embedded in the products themselves. Moreover, consumers increasingly consider the social, environmental, and ethical implications of their consumption choices and seek to align their consumption behaviour with the ethical principles (Clarke, 2008; Hudson et al., 2013; Lewis & Potter, 2013). Understanding these dimensions of consumption is crucial for examining responsible tourism practices, as it sheds light on the motivations, values, and behaviours of coffee tourism providers and tourists.

1.2.2. Embodiment theory

The embodiment theory can be used as the basis to understand the connection between the body and mind. Further, this theory can facilitate to understand the physical experiences of coffee tourism and the cognitive aspects of responsible tourism practices from the perspectives

of coffee tourism providers and tourists. This theory has been developed from former philosophers and scholars. Descartes' philosophy of Cartesian dualism indeed posits the separation of the mind and body, treating them as distinct entities that can be studied separately (O'Connor, 2017). However, phenomenology, as introduced by Merleau-Ponty (1962), offers an alternative perspective that emphasises the inseparable connection between the mind and body in human lived experiences. According to phenomenology, the mind and body are interwoven and can be understood as a unified whole.

The *habitus* concept, introduced by Bourdieu (1977) further reinforces the idea that our bodily experiences are shaped by cultural and social contexts. Our repeated activities and interactions within a particular cultural framework create embodied habits and dispositions that influence our behaviour and perception of the world. This suggests that the body is not just a physical entity but also a carrier of cultural meanings and practices. Building upon these theories, Gillespie and Zittoun (2013) emphasise the reciprocal relationship between bodily movement and the construction of meaning. They propose that bodily movement not only influences the cultural meaning attached to it (Bourdieu, 1977) but also that our perception and understanding of meaning can shape our bodily movements. This dynamic relationship highlights the interconnectedness of the mind and body in the creation and interpretation of meaning.

In the context of responsible tourism, the embodiment theory provides a comprehensive framework to explore the connections between the physical experiences of coffee production, consumption, and the cognitive aspect of responsible tourism practices. By considering the interplay between the mind and body, as well as the influence of the cultural and social contexts, this theory offers valuable insights into how embodied experiences contribute to responsible cognition and action in the context of coffee tourism. Furthermore, this can contribute to a holistic and nuanced comprehension of how individuals participate in responsible behaviours.

1.2.3. Social representations theory

In line with consumption and embodiment, this research examines how coffee tourism stakeholders, in particular coffee tourism providers and tourists, represent the ideas of responsible coffee tourism. Therefore, this research applies the social representations theory to provide insights into how the coffee tourism stakeholders represent and perceive responsible coffee tourism. Moscovici (1984) defined social representations as the concepts, statements and explanations derived from inter-individual communications of everyday life. The social representations are the collective understandings that individuals acquire from society and utilise as strategies for living their lives. Further, social representations operate at both the individual and group levels, forming the basis of social identity and guiding thoughts and actions (Pearce et al., 1996). Hence, the social representations shape individuals' values and beliefs, which in turn influence their behaviour.

Research on social representations encompasses various dimensions. According to Pearce et al. (1996), evaluating social representations involves scrutinising the benefits, values, attributes, and explanations inherent in the representations of individuals and groups. Furthermore, the assessment process may incorporate elements such as personal experience, social interaction, and media observation. This comprehensive approach facilitates the establishment of a framework for understanding social representations.

Moscovici (1988) identified three distinct types of social representations: hegemonic representations, emancipated representations, and polemic representations. Hegemonic representations delineate power relationships within structured social systems, where the dominant group generates representations, resulting in a more coercive and uniform perspective. Emancipated representations pertain to subgroups within societies characterized by mutual respect and independent autonomy. Lastly, polemic representations emerge from societal conflicts, leading to diverse and unshared representations among its members. These

varied forms of social representations illustrate the dynamic nature of how groups within community construct representations of specific social phenomena.

In the context of this research, exploring social representations of responsible coffee tourism among the stakeholders can shed a light on the collective perceptions, beliefs, and values that shape their shared knowledge of responsible tourism practices. It provides a deeper understanding of how the act of consuming coffee is linked to responsible tourism and how these social representations can construct stakeholders' meaning, future behaviours and actions.

Based on the preceding description of the theories, the theoretical foundation of this research is illustrated in Figure 1.4.

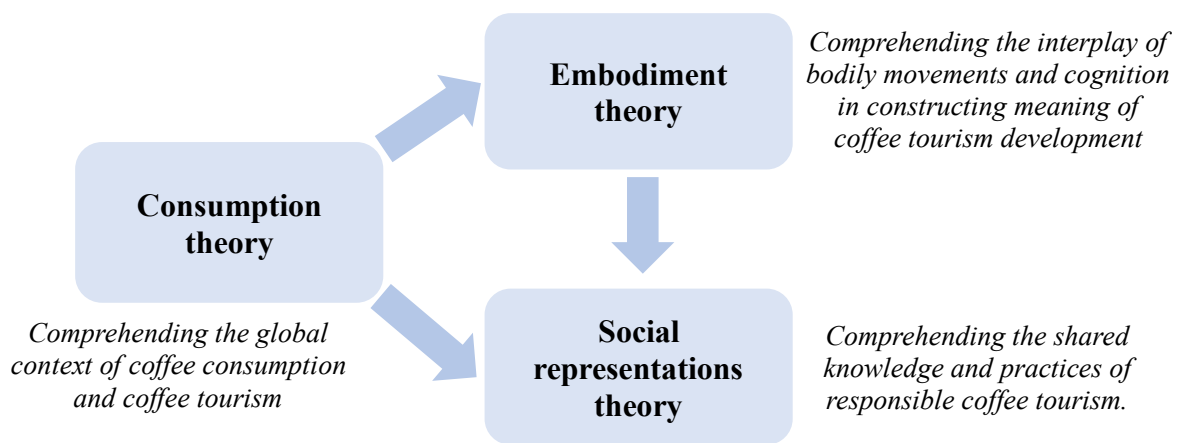


Figure 1. 4. Theoretical foundation

1.3. Research objectives

As outlined in the preceding section, the aim of this research is to explore the perceptions and practices associated with responsible tourism, with a focus on coffee tourism as the research context. In particular, this research aims to analyse the roles played by both coffee tourism providers and tourists. Therefore, the following three research objectives are posited:

Research Objective (RO) 1:

To explore how the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and the implementation of responsible practices.

Research Objective (RO) 2:

To identify the profiles of coffee tourists, encompassing their motivations, segments, and experiences, and how their embodied experience during visits contributes to responsible tourism awareness.

Research Objective (RO) 3:

To analyse the social representations surrounding responsible tourism within the context of coffee tourism.

Four studies were designed to help achieve these three research objectives. Study 1 focuses on investigating how the embodied experience of coffee helps develop coffee tourism. It aims to explore the embodied experience of coffee tourism business providers and understand how the experience can lead to the meaning constructions of coffee tourism development. The meaning constructions highlight the placemaking, business models, and responsible practices in the operations of coffee tourism.

Study 2 aims to identify and analyse profiles of coffee tourists. It involves examining their motivations for engaging in coffee tourism, classifying different segments of coffee tourists, exploring their embodied experiences during their visits, and identifying their ideas about responsible tourism based on their embodied experience. This study is conducted to understand the diverse characteristics and preferences of coffee tourists and their perspectives on responsible tourism practices.

Finally, building upon the understanding gained from the embodied experience and the construction of meaning contributing to responsible tourism, Studies 3 and 4 aim to explore the social representations of responsible tourism, in particular the shared knowledge and values associated with responsible tourism. Study 3, specifically, examines the media representations in response to the COVID-19 pandemic. Given that Study 1 and Study 2 were conducted before the pandemic, Study 3 aims to analyse the impact of the pandemic on how the media represents responsible tourism and the shared knowledge of responsible coffee tourism practices. Study 4 investigated the social representations of responsible tourism more broadly. It aims to analyse the shared knowledge or values of responsible tourism, as well as provide future scenarios based on these factors. The following table summarises the connections of research questions, objectives, and studies.

Table 1. 1. Connections of research aims, objectives, and the studies.

Research aims	Research objectives	Study/Chapter/ and Research questions
<p>RA 1:</p> <p>To analyse the business perspectives of responsible tourism.</p>	<p>RO 1:</p> <p>To explore how the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and the implementation of responsible practices.</p>	<p>Study 1: Chapter 3</p> <p>Coffee-themed tourist attractions: Place making & business models</p> <p>Research Questions:</p> <ol style="list-style-type: none"> 1. What are the coffee tourism business providers' embodied experience of coffee? 2. How does the embodied experience contribute to the meaning constructions of tourism development, including the placemaking of coffee tourist attractions, the business models and responsible tourism business practices?
<p>RA 2:</p> <p>To analyse the tourist profile at the coffee tourist attractions and to detect responsible tourism awareness.</p>	<p>RO 2:</p> <p>To identify the profiles of coffee tourists, encompassing their motivation, segment, and experiences; and how does their embodied experience during visits contribute to responsible tourism awareness.</p>	<p>Study 2: Chapter 4</p> <p>Coffee tourists: Motivation, experience, and responsible tourism awareness</p> <p>Research Questions:</p> <ol style="list-style-type: none"> 1. What are coffee tourist profiles, including the motivation, segmentations, and experience?

Research aims	Research objectives	Study/Chapter/ and Research questions
		2. What experience do tourists have in tourist attractions? Can we detect tourist responsible awareness?
RA 3: To analyse the social representations of responsible tourism.	RO 3: To analyse the social representations surrounding responsible tourism within the context of coffee tourism.	Study 3: Chapter 5 Learning from pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia Research Questions: 1. Who are the key actors in Indonesian coffee tourism during the pandemic as represented in the media discourses? 2. What are the main practices for Indonesian coffee tourism during the pandemic as discoursed in the media?
		Study 4: Chapter 6 Responsible coffee tourism: Social representations and future scenarios Research questions: 1. What are the social representations of responsible tourism?

1.4. Overview and significance of the research

The research overview emphasises two key dimensions: 1) the importance of utilising coffee tourism as the research context for analysing responsible tourism, and 2) the theoretical significance employed in this study. Firstly, two primary reasons justify the selection of coffee tourism as the context for responsible tourism research. To begin with, ethical practices have been integrated into coffee commodities and production, with Fair Trade coffee serving as a notable example. This mechanism ensures ethical standards for producers and consumers (Goodwin & Boekhold, 2010; Lyon, 2007, 2013; Weeden, 2014). Scholars such as Weeden (2014) and Hall (2010) propose a connection between Fair Trade coffee and responsible tourism, indicating the applicability of Fair Trade principles to the tourism industry. Organizations like Fair Trade in Tourism South Africa (2012) advocate for ethical principles in

tourism, encompassing fair labour prices, equitable purchasing, ethical operations, just distribution of benefits, and respect for human rights, culture, and the environment (The Fair Trade in Tourism South Africa, 2012 in Weeden 2014, p. 123). Although the market share for Fair Trade and responsible tourism is currently limited, there is a growing trend in their adoption (Weeden, 2014).

Next, the surge in the number of tourists desiring visits to coffee-producing facilities, including countries where coffee is produced, offers another rationale. This increase is attributed to the “third wave of coffee”, where consumers are drawn to production sites to learn about the processing of high-quality coffee (Manzo, 2015; Morland, 2018). This trend is not exclusive to international tourists but extends to domestic tourists in coffee-producing nations. Governments of these countries also express interest in promoting coffee tourism to enhance local communities' welfare (Anbalagan & Lovelock, 2014).

Coffee tourism spans beyond agricultural leisure, encompassing activities related to coffee production, history, culture, and education, as well as opportunities to purchase local coffee products (Jolliffe, 2010; Cox & Fox, 2003). These activities contribute to the economic well-being of the community and add value to its agricultural resources (Anbalagan & Lovelock, 2014; Andersson, 2018; Hara & Naipaul, 2017; Lyon, 2013, 2015). However, it is important to note that the development of coffee tourism has also demonstrated negative impacts, including potential conflicts within and between local communities, community distress over tourists' behaviour, and environmental impacts due to visitor activities (Lyon, 2015). Moreover, concerns about exploiting existing coffee resources for tourism have emerged. Hence, this research is significant as it provides insights into how stakeholders can responsibly manage coffee tourism destinations, addressing these potential issues.

Secondly, this study has the potential to enrich the social representations of responsible tourism by investigating the embodied experiences and social constructs associated with responsible coffee tourism. Responsibility is deeply embedded in individuals' mindsets, evident in their moral considerations. The exploration of responsible tourism predominantly centres on individuals' cognitive and moral dimensions, acknowledging that a conscientious state of mind translates into responsible behaviours. Moreover, the tourism domain intersects with physical activities that subsequently shape the perception of the destination. This interconnection between the mind and body aspects shows the dynamic interplay that gives rise to social constructions and shared knowledge (O'Connor, 2017), in particular within the responsible tourism context.

Moreover, current tourism research emphasises the embodiment theory on the tourists' perspectives (Jiang & Yu, 2020; Lu et al., 2020; Zhang & Chen, 2022). This study expands upon existing research by also examining the embodied experiences from a business perspective. In doing so, it offers a unique contribution to the field, potentially advancing the embodiment theory for a more thorough analysis of the social representations associated with responsible tourism. In essence, this research not only addresses practical aspects of coffee tourism but also contributes theoretically by integrating frameworks of embodiment theory and social representations theory.

1.5. Paradigmatic concerns and research position: Pragmatism

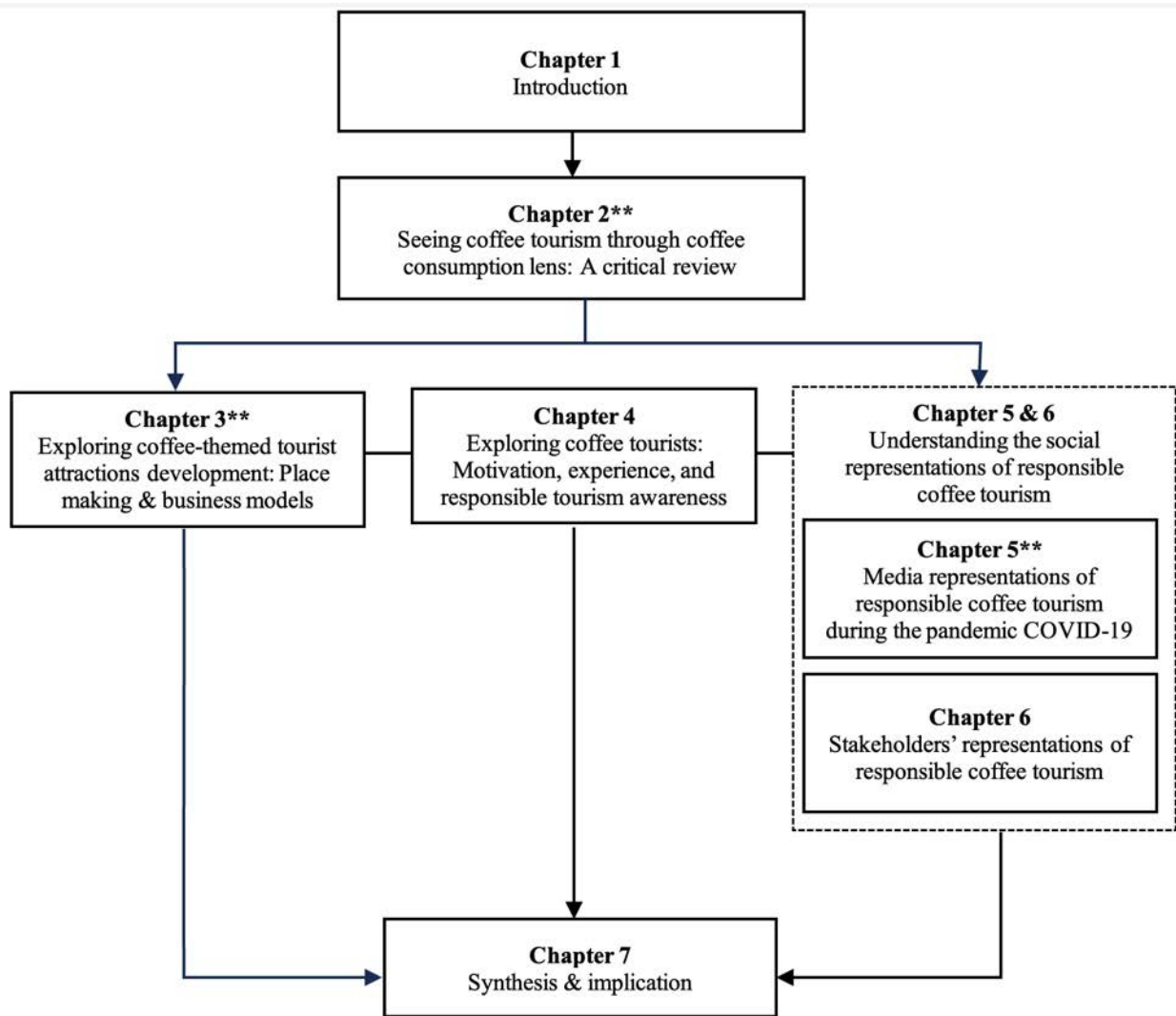
This research employs a pragmatic paradigm. Creswell (2007) highlights pragmatism as an interpretive framework for viewing the world, emphasising what works rather than focusing on considerations of what is objectively true or real. The classification of the ontology, epistemology, axiology, and method of pragmatism (Creswell, 2007) is as follows:

- a. Ontology stance of pragmatism posits reality is what is useful, practical, and “works”.
- b. Epistemology perspective views the reality through using many research instruments that reflect deductive and inductive evidence.
- c. Axiological aspects identify the values that reflect both the researcher’s and the participant’s views.
- d. The methods used in the research mostly involve qualitative approaches for data collection and analysis. However, one out of four studies used a quantitative approach in the data collection and analysis.

This research paradigm presents a comprehensive understanding of the factors underlying the development of responsible coffee tourism. This research’s ontology focuses on the awareness and practices of responsible coffee tourism implemented by tourism stakeholders, in particular the coffee tourism providers and the tourists. Hence, it identifies what is ‘useful’ and ‘practical’ and what ‘works’ within the context of coffee tourism. The epistemology of this research analyses the lived experience of the stakeholders experiencing responsible coffee tourism by using a range of approaches (e.g. focus groups and surveys) that are derived from theory (deductive) and build theory (inductive). The axiological underpinning of this research reflects the researcher’s stance in developing responsible tourism and the allows for capture of participant’s view in this research.

1.6. Overall structure

The overall structure of the research is illustrated in Figure 1.5. The thesis consists of seven chapters, with three of these chapters being based on publications in peer-reviewed journal, book chapter, and conference. The description of each chapter is described in the following sections.



Remarks:
**: Published

Figure 1. 5. The overall structure of the thesis

Chapter 1 – Introduction and foundation of literature

This chapter presents the research context and topic areas, followed by an overview of the significance of the research. It also introduces the paradigmatic concerns and research position of the overall research project. Reflections on research methods are also included to provide the researcher's influence on data collection and interpretation.

Chapter 2 – Seeing coffee tourism through the lens of coffee consumption: A critical review

In this chapter, the position of coffee tourism is explored by examining its relationship with other relevant topics and disciplines. Specifically, the lenses of coffee consumption studies are utilised to understand the global position of coffee tourism within the broader context of consumer behaviour, place consumption, and ethical consumption as the key areas of focus. These conceptual lenses are then used to analyse the studies conducted in the thesis, providing a theoretical base for understanding the findings and implications of the research.

Chapter 3 – Coffee tourist attractions: Placemaking and responsible business models

This chapter provides insights from Study 1 regarding how the embodied experience of coffee production links to coffee tourism development. In this study, the coffee tourism providers are investigated, in particular their embodied experience of coffee, in constructing the meaning of developing coffee tourism in the placemaking, the business models, and responsible tourism practices.

Chapter 4 – Coffee tourists: Motivation, experience, and responsible practices

This chapter presents the results of Study 2, which analyses coffee tourist behaviour and their awareness of responsible tourism. The analysis examines various aspects, including motivation, segments, embodied experiences, and awareness of responsible tourism practices from the embodied experience of tourists who visit coffee tourist attractions.

Chapter 5 – Learning from the pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia

This study was conducted in response to the COVID-19 pandemic. It examines media discourses related to responsible coffee tourism during the pandemic. Not only do the results provide a reflection of responsible practices that were implemented during the pandemic, but they also serve as a bridge to understanding the context of the following study.

Chapter 6 – Responsible coffee tourism: Social representations and future scenarios

This chapter presents the results of the fourth study that analyses social representations and their implications on the future scenarios for the development of responsible coffee tourism. Social representations of responsible tourism were used as a framework for analysing the stakeholders' perceptions and understanding the potential trajectories of responsible coffee tourism.

Chapter 7 – Synthesise and conclusion

This chapter presents how the research questions are addressed. Furthermore, this chapter discusses the implications of the overall study, the limitations, and the future directions of responsible coffee tourism research.

In addition, since this is a thesis by publication, the studies are presented as articles. This allows the author to present their research in a cohesive and succinct form, which is more effective than presenting it as a single document. This also allows the articles to be published in academic journals, which adds credibility to the research. Following is the table of the publication status of the chapters.

Table 1. 2. Publication status of the chapters

Chapter/Study	Publication Status
<p>Chapter 2 Seeing coffee tourism through the lens of coffee consumption: A critical review</p>	<p>Published Setiyorini, H., Chen, T., & Pryce, J. (2023). Seeing coffee tourism through the lens of coffee consumption: A critical review. <i>European Journal of Tourism Research</i>, 34, 3401. https://doi.org/10.54055/ejtr.v34i.2799</p>
<p>Chapter 3 Coffee-themed tourist attractions: Place making & business models.</p>	<p>Published Setiyorini, H. (2020). Creating the new coffee tourism market: Disneyization process at work in Indonesia. In Phillip Pearce & Antonia Correia (Eds). <i>Tourism New Market: Drivers, Details, and Direction</i> (pp.57-78). Goodfellows Publishers.</p>
<p>Chapter 4 Coffee tourists: Motivation, experience, and responsible tourism awareness</p>	<p>Prepared for publication at Tourism Review International: “Not just for coffee drinkers: Profiling coffee visitors at coffee-themed tourist attractions”.</p>
<p>Chapter 5 Learning from pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia</p>	<p>Published Setiyorini, H., Chen, T., Pryce, J. (2021). “<i>Learning from pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia</i>”. In Taha Chaiechi & Jacob Wood (Eds). <i>Community Empowerment, Sustainable Cities, and Transformative Economies</i> (pp.315-336). Springer.</p>
<p>Chapter 6 Responsible coffee tourism: Social representations and future scenarios.</p>	<p>Prepared for publication at Journal of Sustainable Tourism: “Responsible coffee tourism: Social representations and future scenarios.”</p>

1.7. Reflections on research methods

1.7.1. The personal background

Research on responsible tourism within the context of coffee tourism is intriguing, as it allows for the exploration of the elements of responsibility present in coffee production and consumption discourses, including practices such as Fair Trade, direct trade, and positioning coffee as a product that reflects responsible consumerism. It is interesting to examine how these responsible coffee production and consumption practices are reflected in coffee tourism. Additionally, conducting this study in Indonesia, a coffee-producing country, provides a unique perspective. Coffee is one of the primary commodities in Indonesia, and as an export product predominantly consumed in the global north, the coffee industry has focused on responsible production practices. By conducting this study, I aim to investigate whether responsible coffee

consumption is also prevalent in Indonesia, where coffee is produced. This research presents an opportunity to explore the alignment between responsible coffee production and consumption within coffee tourism in Indonesia. By examining the practices, attitudes, and behaviours of the coffee industry and tourists, I can gain insights into the extent to which responsible coffee consumption is practised and valued in the Indonesian context. This can contribute to a better understanding of the relationship between responsible production, consumption, and tourism in the coffee industry.

1.7.2. The reflection on data collections

In this research, a variety of data collection techniques were employed, such as interviews, questionnaire-based surveys, and focus group discussions. The participants and respondents involved in the study were mostly unknown to me, ensuring a diverse range of perspectives and experiences. However, to approach the data resources, I utilised different techniques, including a formal approach and personal experiences. The formal approach involved being open with the participants about the research intentions. All participants were provided with an information sheet that clearly stated my role as a researcher collecting data through these techniques.

For the interviews, I also engaged in personal experiences by purchasing coffee tour packages or visiting coffee farms to gather firsthand information. This approach allowed for direct interaction with the owners and staff of the coffee farms, which, in turn, provided valuable insights and perspectives on responsible tourism ideas, values, and practices. To ensure the objectivity of the research results and mitigate biases, such as social desirability bias, I utilised additional references from the media, news, articles, or features that were relevant to the participants or informant. These external references helped provide a broader perspective and context to the research findings.

Further, it is noted that data collection was conducted during the COVID-19 pandemic. This necessitated adjustments in data collection methods, such as the use of online surveys and online focus group discussions. The pandemic's impact on responsible coffee tourism was also embedded within the research as it influenced the understanding of how the crisis affected the industry.

By incorporating various data sources, employing diverse techniques to approach informants, utilising external references, and adapting to the challenges posed by the COVID-19 pandemic, I aimed to maintain the objectivity and trustworthiness of the research findings. These considerations contribute to the rigor and reliability of the study.

1.7.3. The reflection on the responding to the research questions

This research aimed to address three research questions that involved different stakeholders in the context of coffee tourism development. To capture the perspective and voices of the stakeholders, particularly the providers and tourists, with a greater emphasis on qualitative research approach. The use of a qualitative approach in this research aimed to give a voice to the smaller number of individuals and groups observed during the study, including the coffee tourism providers and the tourists.

The voice from coffee tourism providers

The coffee tourism providers in this research encompassed individuals from various backgrounds, including the coffee industry and tourism businesses. The participants from the coffee industry consisted of local coffee farmers, coffee factory owners or managers, and members of coffee cooperatives. Moreover, participants from the tourism business included tour operators, coffee attraction managers, and staff members. It is acknowledged that qualitative research often involves a smaller number of informants, and I was mindful of this limitation. However, despite the small sample size, this study uncovered several interesting and

important aspects, particularly the concerns expressed by the participants regarding the environment. Some participants recognised the conservation of the natural and social environment as part of their business responsibilities. This finding is significant and deserves attention in the research report.

The research revealed that while there is a risk of over-exploitation of coffee resources in coffee tourism, there were also coffee tourist attractions that demonstrated a commitment to sustainable coffee agricultural practices and conservation. With the increasing number of tourists visiting coffee farms, these attractions have a greater opportunity to promote their mission and values to a wider audience. This practice highlights the alignment between responsible coffee production and tourism activities, providing evidence that responsible practices resonate within the coffee tourism sector. In general, the voices of the coffee tourism providers in this research shed light on their concerns regarding the environment and their commitment to responsible coffee production.

The voice from tourists

This investigation provided valuable insights into the coffee tourism industry through the perspectives of tourists. Initially, I believed that coffee tourist attractions would predominantly appeal to coffee enthusiasts or those with a particular interest in coffee. However, the research revealed that these attractions also appealed to individuals who do not consume coffee. This indicates that coffee-themed tourist attractions attract a broader spectrum of visitors.

In addition, this study extends responsible practices beyond human concerns and include the non-human aspect, as exemplified by the concern over luwak coffee production practices. Luwak coffee, known as an Indonesian specialty, has gained popularity in the coffee industry. The study reveals that both coffee tourism providers and tourists are showing a growing awareness of responsible luwak coffee production. This awareness highlights the importance in considering ethical practices in the production of luwak coffee, particularly in relation to animal welfare standards.

Chapter 2

Seeing coffee tourism through the lens of coffee consumption: A critical review

2.0 CHAPTER OUTLINE

2.1. Introduction

- 2.1.1. Overview of coffee consumption and coffee tourism
- 2.1.2. Consumer behaviour in coffee consumption and coffee tourism: Consumption Metaphors
- 2.1.3. Place consumption: Consumer behaviour and the places

2.2. Research method

2.3. Findings

- 2.3.1. Profiling the literature
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- 2.3.3. The progress of coffee consumption and coffee tourism topics
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- 2.4.1. The changing coffee market landscape
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- 2.4.4. Consumer behaviour and ethical consumption

2.5. Managerial implications, Implications to the thesis, limitation of the research, and conclusion

- 2.5.1. Managerial implications
- 2.5.2. Implications to the thesis
- 2.5.3. Limitation of the research
- 2.5.4. Conclusion

2.1.Introduction

This chapter is a modified version of publication in *European Journal of Tourism Research*:

Setiyorini, H., Chen, T., & Pryce, J. (2023). Seeing coffee tourism through the lens of coffee consumption: A critical review. *European Journal of Tourism Research*, 34, 3401. <https://doi.org/10.54055/ejtr.v34i.2799>

This chapter reviews the existing literature on coffee consumption with the aim of analysing the expanding field of coffee tourism research. Specifically, it seeks to identify potential research opportunities. The review of the literature has uncovered three key areas within the realm of coffee consumption that warrant further exploration in this thesis. Firstly, coffee consumption has evolved beyond being viewed solely as a beverage or food; it now extends into consumer behaviour, as exemplified by Holt's consumption metaphor. The metaphor consists of consumption as experiences, plays, classification, and integration. Secondly, coffee consumption is associated with place consumption, including the human body as a place of consumption, and the interplay between place and the consumption process. Lastly, the ethical dimension of coffee consumption deepens the connection between the body and the mind, particularly concerning coffee consumption on ethical products. These three key areas provide the basis for formulating the research questions and designing the studies of this thesis.

2.1.1. Overview of coffee consumption and coffee tourism

Compared to studies on coffee consumption, the field of coffee tourism is relatively nascent. As coffee is one of the most extensively consumed beverages in the world, both the coffee industry and tourism business see this as an opportunity to capitalise on the value of coffee beyond its commodity nature. This study aims to investigate the variety of consumption realms that may contribute to the expanding field of coffee tourism research.

The coffee wave era may demonstrate the diversity of coffee consumption and its further link to coffee tourism. The wave emphasises how coffee consumption evolves from convenience goods to consumer mobility for experience and knowledge exchange. The first wave of the coffee era dates back to the 1950s, when consumers prioritised the convenience of coffee consumption, such as the accessibility to obtaining, brewing, and drinking the coffee. In this era, the coffee industry focused on convenience and the global distribution of coffee products (Manzo, 2015). It was marked by the invention and distribution of instant coffee worldwide for home consumption (Rosenberg et al., 2018). Multinational coffee producers, such as Maxwell and Nestle, dominated the market by offering consumers the convenience and accessibility of coffee (Renard, 1999).

The second wave of coffee emphasises coffee places, such as coffee shops, coffee houses, and cafés, as a medium for coffee consumption. These coffee places highlighted the brand experience of international coffee franchises, such as Starbucks, Gloria's Jean, and The Coffee Bean and Tea Leaf (Manzo, 2015). These cafés offered coffee culture materials, such as brewing coffee using a variety of techniques and equipment, creating a coffee ambience, and extending the meaning of the place into a broader symbolic value of modernity, prestige and luxury. These cafes contributed to the emergence of coffee culture, which began to dominate coffee consumption beyond its purely gustatory qualities.

The third wave of the coffee era shifts consumption and production to a new level. In this era, consumers are more concerned about the consistency of the quality of coffee products, experience, knowledge, and producer-consumer interaction (Rosenberg et al., 2018). Rothgeb, a barista who named this wave of the coffee era, explained the third wave as “... *it wasn't supposed to be shorthand for the industry to engage with itself, but a way to bring consumers into our world and help them engage with us*” (Light, 2019). The third wave defines the coffee

knowledge transmission between producers and consumers. Coffee consumers are drawn to coffee production places, such as small coffee roasters and coffee farms, to purchase, enjoy, and learn about coffee (Chen et al., 2021; Morland, 2017). As a result, this wave has opened up more opportunities for local and small enterprises to diversify coffee production. Hence, Manzo (2015) noted that the third wave of coffee marked the emergence and development of coffee tourism.

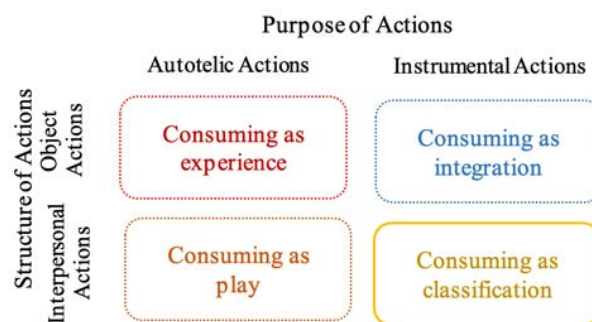
These coffee waves show the changes in coffee consumer behaviour associated with consuming places. Coffee was initially consumed as a food product. However, it is then brought up that some consumers appreciate the place in which coffee is consumed. The place becomes as important as the coffee products. Later, coffee production places have also gained interest to be visited by some people. The following section discusses coffee consumer behaviour and place consumption.

2.1.2. Consumer behaviour in coffee consumption and coffee tourism: Consumption metaphors

There were several approaches for observing consumer behaviour. The common approach is to analyse the behaviour of the consumer decision-making process from the initial considerations, evaluation, purchasing moment, and the post-purchase experience (Hudson & Thal, 2013). The tourism product is complex because the consumers are highly involved in the 'production' process. Thus, coffee tourism is not limited to the purchase of coffee. It entails planning the travel to the destinations and using other elements of travelling such as transportation, accommodations, and tour guide services at the destination. Thus, to anticipate the complexity, Holt's consumption metaphors are applied to help understand consumer behaviour in coffee consumption and tourism.

Holt (1995) introduced a variety of consumer behaviour by using the term metaphor to explain the multiple meanings of consumption. He studied the consumption metaphor by observing the sports event spectators' behaviour while consuming the baseball match. Sports spectators usually watch the game in their leisure time. In a similar manner to this, tourism is also activities conducted during leisure time. As a result, the metaphor can also be applied to tourism and coffee consumption as they share a common association with leisure time.

The metaphors explained consumption from two distinct perspectives: structure and purpose. In structure, consuming includes direct consumer engagement with consumption objects (object actions) and indirect consumer engagement with other people (interpersonal actions). Moreover, the purpose of consumption can be both ends in themselves (autotelic actions) and means to other ends (instrumental actions). The interaction between the structure (object-interpersonal) and purpose (autotelic-instrumental) elements is reflected in the four consumption metaphors: experience, integration, classification, and play (Holt, 1995), as explained in Figure 2.1.



Source: Holt (1995)

Figure 2. 1 Metaphor of consumption

Consuming as experience emphasises that the individuals' behaviour towards objects leads to subjective emotional reactions. Individuals gain experiences from their interaction and interpretation of objects. Holt's (1995) framework provides a means for interpreting consumption as an experience through accounting, evaluating, and appreciating. Accounting is

about making sense and giving meaning to the objects, such as having coffee to help to concentrate on working. The source for interpretation can be found in advertising and television films (Gistri et al., 2009), as well as knowledge from experts (Groves et al., 2000). Evaluating is to construct value judgement, and appreciating is more indicative of emotive reactions towards the objects of consumption (Holt, 1995).

Consuming as integration illustrates the embodiment of an object with a more profound significance. The consumption process and objects are seen as symbols with values that have the potential to shape an individual's identity. Holt (1995) suggests that assimilating, producing, and personalising can facilitate the integration in consumption. Assimilation involves internalising the objects in oneself. Producing is embedded in consumption processes. Holt's (1995) research indicated that when people watch sports, they are also likely to participate in the same sport they enjoy. Personalising is about giving the individual personal touch to the objects of consumption.

Consuming as classification represents the notion of consumers categorising themselves into a particular group. Holt (1995) initiated two perspectives in consumption as classification: through objects and through actions. These perspectives demonstrate that someone becomes a group member because they consume the same object or conduct the same action in consumption. *Consumption as play* describes the interactions of a personal reason for consumption and interpersonal actions. Holt (1995) proposes two aspects that facilitate consumption as a play: communing and socialising. These two aspects posit that consuming an object facilitates social relations amongst individuals.

2.1.3. Place consumption: Consumer behaviour and the places

The place is strongly associated with coffee consumption. For example, the names of coffee are linked with geographical locations to show the origin of coffee, such as Ethiopian Coffee,

Panama Coffee, and Sumatra Coffee. Moreover, the coffee wave shows how coffee places are consumed as coffee products. It is often difficult to determine whether consumers are fond of coffee or where they consume it. Hence, the research on coffee consumption also considers places in observing consumer behaviour. Therefore, in this study, place consumption is used as the lens to analyse coffee consumption and coffee tourism.

This study used two seminal publications to understand place consumption. First, a chapter about place consumption by Goodman et al. (2010) posited the connection between consumption and production. Second, Urry's publications on consuming places (1995, 2002) explained the connection between time, space, and tourist gaze and experience in place consumption. Goodman et al. (2010) supported Lefebvre's (1991) argument on place consumption, highlighting the connection between consumption and production. Specifically, consumption is likewise an integral aspect of the manufacturing process. Just as manufacturing demands space, so does consumption. Hence, Goodman et al. (2010) classified four dimensions of place consumption: 1) consumption of place; 2) consumption in place; 3) consumption as connection/disconnection/reconnection to production; and 4) consumption as production, and production as consumption.

On the other hand, Urry (1995) focused on the meaning of place consumption, which demonstrated the connection between time and space. Time plays a great role in tourism, as most tourism activities are conducted in spaces within leisure time. Thus, Urry (1995, 2000) claimed four elements of consuming places: 1) consuming places utilised human senses, particularly visually; 2) places are the foci of consumption; 3) places can be literally consumed through narratives by which the story can link the current places with the time in the past (for example, the historical building, places, and museums); and, 4) consuming places is also consuming the local identity.

Therefore, consumption metaphors and place consumption are used as the initial lenses for understanding academic discourses, as illustrated in Figure 2.2. Furthermore, this paper explores discourses in the academic literature to identify more consumption domains that may be used as an additional lens to comprehend the coffee tourism phenomena.

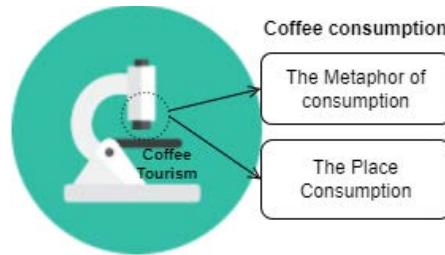


Figure 2. 2. Consumption concepts and theories for analysing coffee tourism

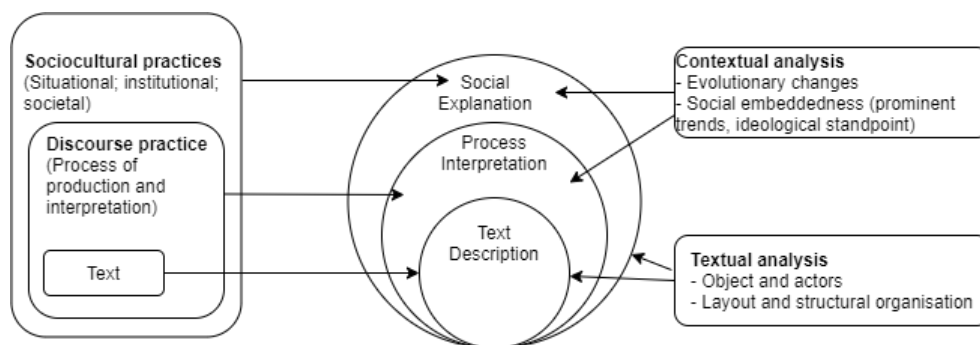
2.2. Research method

The research employed a scoping review and critical media discourse analysis (CMDA) to examine the global landscape of literature on coffee consumption and coffee tourism. Like other literature review methods, such as narrative and systematic reviews, a scoping review serves to map a topic, pinpoint knowledge gaps, and present the existing body of literature (Arksey & O'Malley, 2005; Xiao & Watson, 2019). A crucial point of divergence among these methods lies in the process of literature search. While narrative literature reviews often rely on non-systematic techniques, both scoping and systematic literature reviews utilise systematic approaches. These approaches entail defining the database used for literature searches and establishing inclusion and exclusion criteria for literature selection. Notably, it is worth mentioning that some narrative literature reviews also incorporate systematic literature searches by defining database used for literature search, as well as implementing the inclusion and exclusion criteria (Dewantara, 2022).

A scoping review, also known as rapid literature assessment, is employed to map a particular topic in the field of studies (Arksey & O'Malley, 2005). This method can help identify knowledge gaps, scope a body of literature, explain concepts, or analyse research conduct (Munn et al., 2018; Xiao & Watson, 2019). In this research, a scoping review was used to gain a broad literature landscape related to coffee consumption and tourism. Moreover, to provide a more comprehensive analysis, the study also uses the CMDA approach.

The CMDA is used to conduct an in-depth analysis of the scoping review results. This method has been used in discourse analysis of media, such as online media (Li et al., 2018), blogs (Oktadiana et al., 2020), and newspapers (Mayer et al., 2021). This study posited journals as a type of media in which scholars communicate their scientific ideas and research. CMDA is the extension of critical discourse analysis (CDA). Likewise, Fairclough (1995) suggests that CDA should be examined in situational, institutional, and socio-cultural contexts. Hence, the analysis procedure of CMDA is similar to CDA, focusing on the following: 1) the text, 2) the interpretation process, and 3) social explanation. The distinction is that CMDA is concerned with time, actors, strategies, and the effect of discourses on the final result (Li et al., 2018).

Figure 2.3 illustrates the framework of CMDA.



Source: Li et al., 2018

Figure 2. 3. The Critical Media Discourse Analysis Framework

The textual and contextual analysis is conducted to comprehend the discourse. The text analysis aims to identify the objects, actors, layout, and structure of the discourses. In this study, three

research areas were set to describe the objects and actors: tourism and hospitality, business and management, and social research. The contextual analysis consists of the interpretation process and the social explanation. The process of interpretation emphasises the time dimension in understanding the discourses. This process delineated how the topic evolved. Furthermore, the social explanation is often associated with the geographical region where the discourses are taken place. Different regions have distinct social, cultural, and political landscapes. Hence, understanding the time dimension and regional background can help to understand the context of the discourses.

The scoping review procedures

Scoping review is used to identify the prominent scopes discoursed in the literature. Coffee tourism is a relatively new field of study that piqued academics' interest in the last three decades (Chen et al., 2021). Therefore, this quick mapping may help detect a pattern of coffee consumption, which may contribute to the fast-growing study of coffee tourism.

Even though this method provides a quick analysis, the procedure can ensure the objectivity of the result. The procedure consists of six stages, including 1) identifying the research questions, 2) identifying the relevant studies, 3) study selection, 4) charting the data, 5) collating, categorising, and reporting the result, and 6) consulting the findings with the relevant stakeholders (Arksey & O'Malley, 2005). The consulting exercise is optional. The study's findings were discussed among the research team members. The following five stages of the procedure were highlighted in this study.

Stage 01: Research questions

This research aims to comprehend the existing literature on coffee consumption and tourism. Chen et al. (2021) suggested that an interdisciplinary study could provide more comprehensive insight into analysing the coffee tourism phenomenon. Consumption theory comprises a multi-

disciplinary perspective, such as from sociology, economics, and politics. In this regard, the scoping review is conducted to understand how coffee consumption is discussed in multi-disciplinary academic texts. In this way, we can determine how various disciplines analyse coffee consumption and how it affects coffee tourism.

Four research questions were set for this study:

1. What are the prominent scopes of coffee consumption discussed in the general literature across disciplines and in the tourism context?
2. How have the topics changed over time?
3. What can be explained by the social context in which this literature was conducted?
4. What are the research opportunities for coffee tourism research?

These questions were generated by comprehending the CMDA framework. The framework encompasses three objectives that allow for analysing the textual and contextual of the literature. The objectives include the examination of 1) the textual analysis, 2) the interpretation process, and 3) the social explanation. The first question reflected the textual analysis of the literature. Following that, the second question indicated the interpretation process of how coffee consumption and tourism changed over time. Next, the third question contained the social explanation. Finally, the fourth question was to strengthen the implication of the research to add more contextual meaning to the literature for this research.

Stage 02: Identifying relevant studies

The second stage is to search for relevant articles by developing protocols to ensure that the data collected are comprehensive and representative. This study used protocols, including selecting the database, choosing keywords, and setting up the inclusion criteria. Three databases, including *Scopus*, *Web of Science*, and *ProQuest*, were used to search the articles. These databases were commonly used in literature reviews due to their accessibility to peer-

review and rigour academic publications (Booth et al., 2020; Manosso & Domareski Ruiz, 2021; Mehraliyev et al., 2022; Pourfakhimi et al., 2020; Rosalina et al., 2021). Keywords were used to identify the relevant articles on coffee consumption and coffee tourism. To compile the variation of the words used in coffee consumption and coffee tourism, we used three combinations of keywords with the Boolean search (AND and OR), as explained in Table 2.1.

Table 2. 1. Keywords used to identify relevant studies

No	Variation	Keywords in Boolean Search	Number of article(s) in database		
			Scopus	Web of Science	Proquest
1	Coffee consumption in coffee tourism studies	"Coffee consumption" AND "coffee tourism"	2	1	16
2	Variety of consumption and tourism terms in the study	Coffee AND (consumption OR tourism OR experience OR travel OR hospitality)	85	107	115
3	Variety of consumption subjects terms	Coffee AND (consumer* OR customer* OR tourist* OR visitor* OR segment*)	84	150	127
Total			171	258	258
Total Articles			687		

The inclusion criteria were used to retain the relevant studies. The criteria included the peer-reviewed journals written in English and specific subject areas focused on business and management, social sciences, as well as tourism and hospitality. As a result, this stage compiled 687 articles.

Stage 03: Study selection

The third stage was selecting the data to ascertain whether the content was about coffee consumption and coffee tourism. The manual checks were conducted to eliminate duplication, resulting in 288 articles being excluded from the list. Following that, the research contexts of the 399 papers were examined thoroughly. Articles that did not incorporate coffee consumption or coffee tourism as the core research context and only included coffee terms in their references

were removed. As a result, 152 articles were selected for further analysis (See Appendix I). The selection process is illustrated in Figure 2.4.

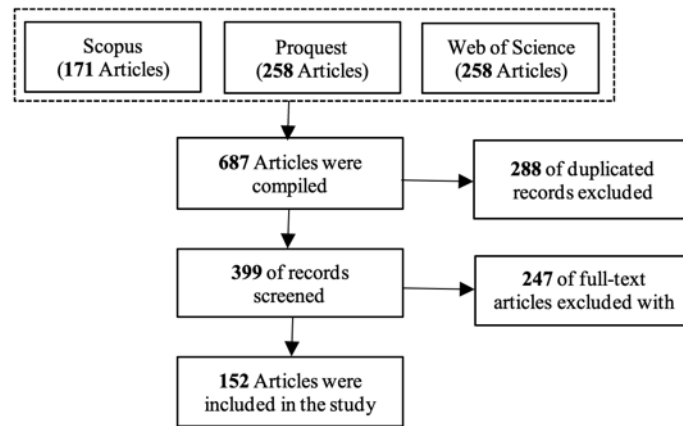


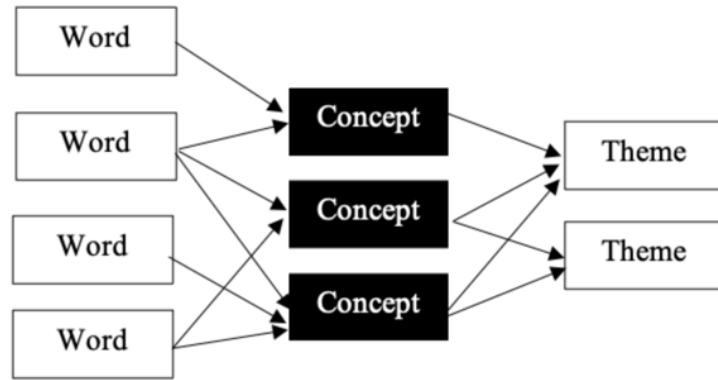
Figure 2. 4. The article selection process

Stage 04: Charting the data

The fourth stage is the charting stage, which aims to organise the literature’s information into relevant concepts or themes. A chart is created to categorise the literature according to the key concepts and themes (Arksey & O’Malley, 2005). This chart serves as a map of critical issues discussed in the literature. Previous studies of scoping reviews used manual charting to gather insights from the literature. In this study, the charting process was assisted by Leximancer. Leximancer has gained significant recognition as a tool for performing content analysis on textual data. Its primary aim is to support researchers in their transition from textual data to semantic comprehension, ultimately resulting in valuable insights (Tseng, et al., 2015).

This text mining software can get a general overview of the key themes within the text automatically. Hence, in this study, the charting process is represented by a heat map containing relevant concepts and themes from the literature. Leximancer was employed to minimise the subjectivity of manual article examination. The software performs spatial and relational analysis of words to identify the importance of the semantic network prior to generating a map of concepts and themes (Hyndman & Pill, 2018), as illustrated in Figure 2.5. Leximancer has

been used for systematic literature review and discourses studies, such as in a systematic review of service-dominant logic concepts and theory (Wilden et al., 2017), media discourses on management crisis (Thirumaran et al., 2021), and tourist perception of island destinations (Oliveira et al., 2019).



Source: Adopted from Crofts and Bisman (2010)

Figure 2. 5. Simplified model of semantic pattern extraction in Leximancer

Stage 05: Collating, categorising, and reporting the result

The final stage is about making sense of the data and presenting the meaning of the findings. The concepts and themes generated by Leximancer have a minimum intervention from the researchers that can ensure objectivity and efficient analysis (Wilk et al., 2021). However, the researcher may influence the interpretation process of the automatically generated map from software. The researcher can draw a cluster of themes and concepts from the map to elucidate the meaning and interpretation (Cheng & Edwards, 2019; Thirumaran et al., 2021; Wilden et al., 2017).

Adopting the procedure by Cheng and Edwards (2019), the following steps were conducted to analyse the data and interpret the Leximancer result:

1. **Data comprehension:** The step is to understand the nature of the data. The qualitative data used in this software is in the text form of journal articles taken from related social science studies. Hence, the terms used in the articles were quite similar, allowing the researcher to find the articles' gist and message.
2. **Data Preparation:** This step involved several procedures to facilitate analysis. Initially, the references list was removed from the article before loading it into the Leximancer software. Subsequently, manual classification was carried out to address to Research Questions (RQ) 1-3. Manual coding was performed on each article to identify the research area, publications periods, and the geographical research context. This manual coding process involved reading each article and classifying it based on these three criteria.

In terms of textual analysis, the articles were classified into three research areas: 1) tourism and hospitality, 2) business and management, and 3) social studies. To trace how the topic evolved, the articles were further classified into three publication periods: a) before 2000; b) 2001 – 2010; c) 2011 – 2020. Finally, to contextualise the social aspects, the articles were divided based on the relevant research geographical context: coffee exporters and importers.

The composition of the number of articles in each category is as follows:

Table 2. 2. Categorising table of the selected articles

No	Category	Number of articles	Total
1	Research Area		
a	Social	25	152
b	Business and Management	85	
c	Tourism & Hospitality	42	
2	By Year of Publications		
a	Before 2000	5	152
b	2001 - 2010	28	
c	2011 - 2020	119	
3	By Countries		
a	Exporter (Coffee Producing Countries)	50	152
b	Importer (Coffee Importing Countries)	90	
c	Not identified	6	

3. **Concept adjustments:** This step was conducted after the data entry stage when Leximancer generated automated concept seed. This step enabled refinement of the concept seeds identified by Leximancer. Adjustments involved removing irrelevant words, such as “-ing”, “during”, and “include”, and merging similar words to streamline the analysis, such as combining “consumer” and “consumers”, “brand” and “brands”, “market”, and “markets”.
4. **Interpreting the result from the heat map and additional information from the “dashboard insights”.** The final step was presented visually by the heat map. Two aspects can be considered in interpreting the heat map: analysing the map’s visual cues and words co-occurrence. To begin with, the visual cues on the map include tags, circles or bubbles, and the constellation of words. The tags represent the data classification categories. In this study, the tags were used for classifying the three research areas, the publication periods, and the geographical research context of articles. The bubble contained a theme portraying related concepts described by the constellations of words. Concepts that are close to each other indicate strong semantic relationships (Campbell, Pitt, Parent, & Berthon, 2011; Smith & Humphreys, 2006 in (Cheng & Edwards, 2019). The colour of the bubble indicates the degree of frequency. The hot-coloured bubbles, such as red and orange, indicate more frequent and strongly used words representing more prominent themes than those in the cool-colour ones, such as blue and green (Leximancer, 2018).
Following, Leximancer also provides an algorithm that identifies the relevancy of words co-occurrence. The words or concepts that frequently co-occurred are shown in percentage. The greater the percentage, the more prevalent this word is with the assigned word/concept in the texts, indicating that the word is prominent under that assigned word/concept.

Leximancer additionally features an insight dashboard in an automatic report. For this report, the researcher may select specific categories or attribute required. The “tags” can represent specific categories, and the concepts can be selected to represent the attributes. The report contains ranks of the selected concepts for each category, which are depicted in a quadrant and diagram. The diagram shows the prominence score calculated by Leximancer by combining the strength and frequency ratings using Bayesian statistics (Leximancer, 2021). The prominence score demonstrates the correlation between attributes and categories of interest.

2.3. Findings

2.3.1. Profiling the literature

This scoping review examined 152 articles found in 101 journals. These journals were classified into three research areas: 1) social (25 articles, 16%), 2) business and management (85 articles, 56%), and 3) tourism and hospitality (42 articles, 28%). Most of these selected journals published one article on the issue of coffee consumption and/or coffee tourism. However, some journals featured more than five articles, such as the *International Journal of Applied Business and Economic Research*, *International Journal of Hospitality Management*, and *British Food Journal*. Table 2.3 classifies the research areas of the investigated journals.

Table 2. 3. The research area, journals, and number of article(s) in each journal

Name of the Journals	Number of article(s) in each journal	Number of articles
Social Research Area		25 articles
Agriculture and Human Values, Applied Economics. Asian Anthropology, Cultural Sociology, Environment and Behavior GeoJournal, Inter-Asia Cultural Studies, International Journal of Life Cycle Assessment, Journal of Consumer Policy, Journal of International Development, Journal of Place Management and Development, PLoS ONE, Quality and Quantity, Social and Cultural Geography, Social Identities, Social Science Research, Sociological Forum, The Journal of Material Cycles and Waste Management, Urban Studies	1	
Psychology & Marketing, Sociological Research Online, World Development	2	
Business & Management Research Area		85 Articles

Name of the Journals	Number of article(s) in each journal	Number of articles
Applied Economics, Asia Pacific Management Review, Business Ethics Quarterly, Business Horizons, Business Strategy and The Environment, Competition Forum, Corporate Reputation Review, Corporate Social Responsibility and Environmental Management, Economic Affairs, Economics, Emerald Emerging Markets Case Studies, Environmental Economics and Policy Studies, European Business Review, Forum Scientiae Oeconomia, Global Business and Finance Review, Human Organization, International Journal of Knowledge, Culture and Change Management, International Journal of Organizational Innovation (Online), International Journal of Research in Marketing, International Journal of Retail and Distribution Management, International Marketing Review, Journal of Applied Management – Jidnyasa, Journal of Brand Management, Journal of Business Research, Journal of Consumer Behaviour, Journal of Consumer Research, Journal of Entrepreneurship Education, Journal of Industry, Competition and Trade, Journal of Open Innovation : Technology, Market, and Complexity, Journal of Organizational Change Management, Journal of Public Policy & Marketing, Journal of Service Research, Journal of Services Marketing, Jurnal Pengurusan, Marketing Intelligence and Planning, Organizations and Markets in Emerging Economies, PRIMA, Property Management RBGN- Revista Brasileira, de Gestao de Negocios, REMark, Review of Economic Studies, Review of Integrative Business and Economics Research. Revista Pensamento Contemporâneo em Administração, Service Business, South African Journal of Business Management, The International Journal of Quality & Reliability Management, The Journal of Consumer Affairs, Academy of Marketing Studies Journal	1	
European Journal of Marketing, International Journal of Applied Business and Economic Research, Journal of Consumer Marketing, Journal of Marketing Research, Journal of Retailing and Consumer Services, Management Dynamics, Revista de Administração de Empresas, Review of Integrative Business and Economics Research, The Journal of Consumer Marketing	2	
Academy of Strategic Management Journal, Ecological Economics, Qualitative Market Research	3	
Journal of Business Ethics	4	
International Journal of Applied Business and Economic Research	6	
Tourism & Hospitality Research Area		42 articles
African Journal of Hospitality, Tourism and Leisure, International Journal of Culture, Tourism, and Hospitality Research, Journal of Destination Marketing and Management, Journal of Environmental Management and Tourism, Journal of Hospitality and Tourism Insights, Journal of Hospitality and Tourism Technology, Journal of Hospitality Marketing and Management, Journal of Tourism Research, Leisure Sciences, Leisure Studies, Tourism and Hospitality Research, Tourism Management, Tourism Management Perspectives	1	
Journal of Hospitality & Tourism Research	3	
International Journal of Contemporary Hospitality Management	5	
International Journal of Hospitality Management	9	
British Food Journal	12	
	Total	152

The categorisation of the geographical context indicated that 50 (33%) articles were set in coffee-producing countries, such as Vietnam, Indonesia, Guatemala, and Colombia. Furthermore, 96 (63%) of the studies were conducted in coffee-importing countries, such as the United Kingdom, the United States, Canada, Australia, and South Korea. Other articles (6 or 4%) did not explicitly mention the research context of the country because the research was either a conceptual study or a desk study with secondary data. The number of publications on coffee consumption and tourism has sharply increased over the last decade. There were 5 articles (3%) published before 2000, 28 articles (18%) in 2001-2010, and 119 articles (78%) in 2011–2020.

2.3.2. Identifying the scopes of coffee consumption and coffee tourism literature

This section presents a mapping of textual analysis in response to the primary research question: *What are the prominent scopes discussed in the general literature on coffee consumption and tourism across disciplines?* Figure 2.6, generated by Leximancer, shows the results of this analysis. Visual and likelihood analysis of related words/concepts were used to interpret the map. Figure 2.6 illustrates the heat map with 60% theme size and 0° rotation.

The tags represent articles in the three research areas: social, business and management, and tourism and hospitality. Five themes, shown in the bubbles, are presented in the heat map: “*customers*”, “*model*”, “*place*”, “*coffee*”, and “*price*”. The distance between the tags and bubble indicates the strength of relevance between the research areas and the relevant themes. The *customers* theme appears in the red bubble, indicating that this is the most prominent theme. This theme is close to the tourism & hospitality research tag, indicating more discourses on the *customers* theme in this research area. The “*coffee*” and “*price*” themes are in the warm bubble, suggesting they are moderate themes discoursed in the literature. These themes are close to the business & management tag, indicating a focus on themes of *coffee*” and “*price*”

in business and management research areas. Lastly, the “*place*” theme is close to the social research area tag, demonstrating its strong association with social research articles.

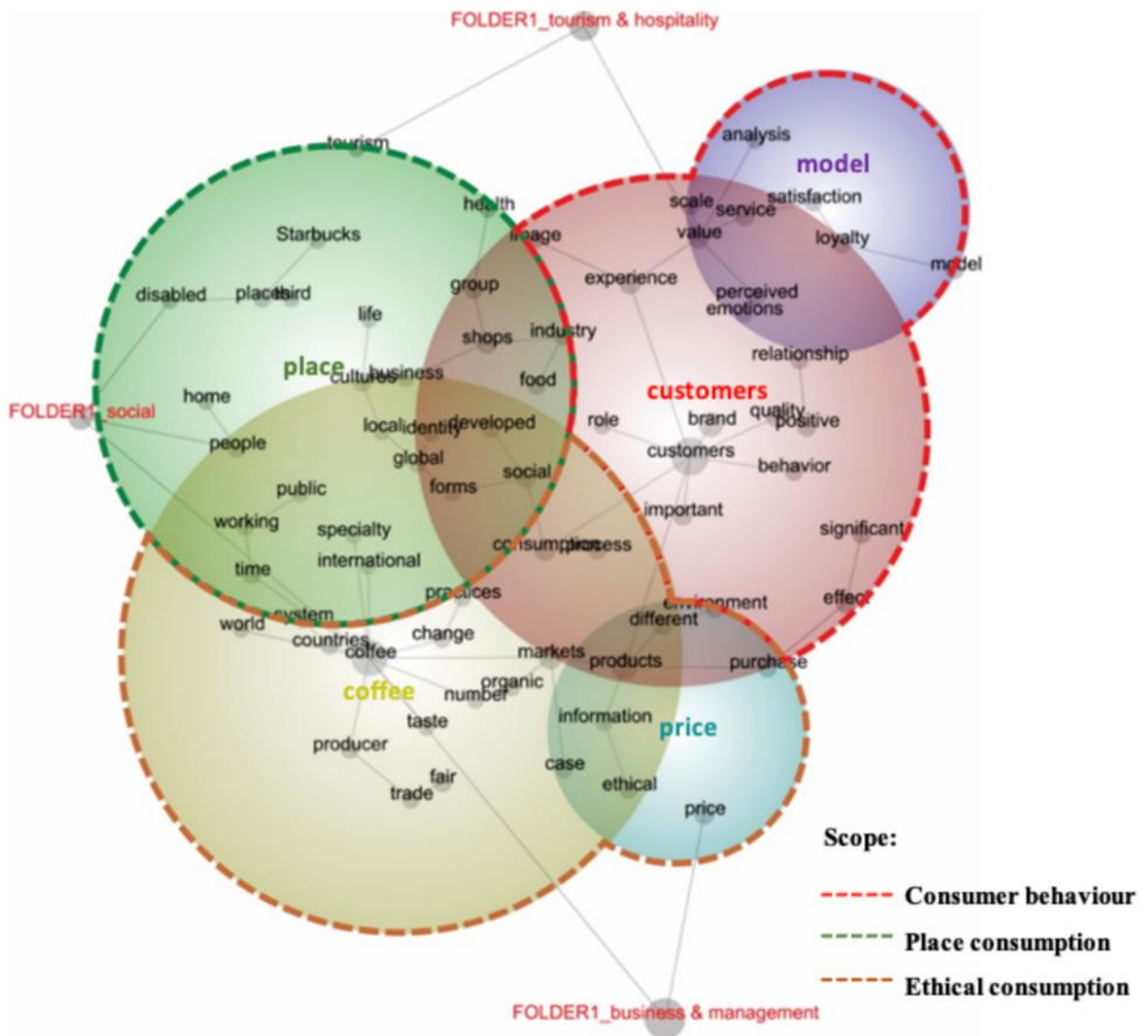


Figure 2. 6. The textual concept map of the literature based on research areas

The themes and concepts were manually clustered into three main scopes of the literature, namely *consumer behaviour*, *ethical consumption*, and *place consumption*. The clustering process involved two steps: determining the cluster of the scope and labelling the scope. In the first step, clusters were formed by grouping tags and bubbles that were close to each other. The tag represents the research area, and the bubble represents the themes. In the second step, the clusters were labelled based on the analysis of the top ten words co-occurring with tags

(research areas) and themes. The following sections explain this clustering process for defining the scopes and the interpretations.

Scope 1: Consumer behaviour

Scope 1 represents areas of tourism and hospitality research. This research area's tag is near to and grouped with the "customers" and "model" bubbles. The red bubble indicates that the "customer" theme is predominate. As a result, the tourism and hospitality tag and the "customers" theme were utilised for further analysis. The top ten co-occurring words or concepts with the tags "Tourism and Hospitality" and "customers" are used to label and analyse the scope's meaning. Table 2.4 lists the ten most co-occurring words/concepts. These top ten words are generated by Leximancer. The percentage of the word co-occurrence indicates the extent to which the concept frequently co-occurred with a particular tag or theme. The tables show several concepts that are associated with consumer behaviour terms, including *satisfaction, service, loyalty, and experience*. As a result, the cluster was labelled as *consumer behaviour* scope.

Table 2. 4. Words co-occurrences with "Tourism and Hospitality" tag and "customers" theme

<i>Top 10 words co-occurred with "Tourism and Hospitality" tag</i>				<i>Top 10 words co-occurred with "customers" theme</i>			
No	Related Word-Like	Count	Likelihood	No	Related Word-Like	Count	Likelihood
1	satisfaction	663	68%	1	satisfaction	689	71%
2	tourism	457	65%	2	service	1408	66%
3	service	1327	62%	3	behaviour	806	64%
4	loyalty	927	56%	4	loyalty	1031	63%
5	health	261	55%	5	experience	1319	59%
6	perceived	696	51%	6	emotions	537	58%
7	value	1263	50%	7	purchase	866	56%
8	industry	462	49%	8	perceived	758	56%
9	quality	1208	44%	9	consumption	1243	54%
10	relationship	587	41%	10	positive	931	52%

Research on the consumer behaviour scope highlights consumption stages, including pre-consumption, during consumption, and post-consumption behaviour. Some literature highlights motivation for purchasing coffee and visiting coffee tourist attractions that explain the pre-consumption stage (Casalegno et al., 2020; Kim & Jang, 2017; Kivetz et al., 2006; Lee et al., 2015; Van Loo et al., 2015). Other literature examines the on-site consumption experience, such as the sensory and emotional experience at coffee shops (Ihtiyar et al., 2018; Tangsupwattana & Liu, 2018). However, most research discusses post-consumption behaviour, such as satisfaction and loyalty to coffee and the places (Dhisasmito & Kumar, 2020; Pleshko & Heiens, 2015; Tran et al., 2020a).

Scope 2: Place consumption

The second scope is categorised by the “*Social*” research tag and “*place*” theme. This cluster is labelled as *place consumption* scope. Similar to the previous process, the word co-occurrences were analysed to cluster and label the scope, as shown in Table 2.5.

Table 2. 5. Words co-occurrences with “*Social*” tag and “*place*” theme

<i>Top 10 words co-occurred with “Social” tag</i>				<i>Top 10 words co-occurred with “place” theme</i>			
No	Related Word-Like	Count	Likelihood	No	Related Word-Like	Count	Likelihood
1	disabled	334	63%	1	third	365	59%
2	producer	479	45%	2	disabled	152	29%
3	identity	267	39%	3	home	111	24%
4	cultures	438	38%	4	public	101	21%
5	public	179	38%	5	people	165	16%
6	trade	422	38%	6	working	103	13%
7	global	273	37%	7	identity	86	13%
8	places	385	37%	8	world	46	9%
9	working	288	37%	9	business	79	9%
10	forms	233	35%	10	cultures	103	9%

There are some similar concepts that co-occurred with “*Social*” tag and “*place*” theme, including *disabled*, *identity*, *cultures*, *public*, and *working*. These concepts can serve as a representation of dimensions of place consumption (Goodman et al., 2010). The consumption in place and of place was illustrated by concepts such as *third (place)*, *public*, and *disabled*. Coffee is not the only material to be consumed in the coffee place. The place where the coffee is consumed and originated also plays a different role in the consumption experience. Coffee places, such as cafes, coffee shops or coffee houses, are considered good places for leisure and socialising, known as third place (Oldenburg, 1999). The notions describing coffee places as the third place were also detected in the literature (e.g. Rosenbaum, 2006; Sandiford, 2019; Wróblewski & Mokrysz, 2018). However, some studies also noted that coffee places were strongly linked to working experience (Broadway et al., 2020). This notion may blur the third-place concept of coffee. Additionally, the extended meaning of consumption in/of place was also discovered, particularly the meaning of place to a broader group of consumers. (Saymanlier et al., 2018), for example, studied the importance of coffee places for disabled persons. This issue also indicated the importance of ethical place management that considers inclusive accessibility.

The literature also discoursed other place consumption dimensions, including consumption as connecting or reconnecting with places. This dimension is represented by concepts, such as *producer* and *people*. For instance, Ponte (2002) and Brown (2009) highlighted that coffee consumption could connect the producers and buyers or consumers. Moreover, Geysman and Hustinx (2002) and Naegele (2020) discussed the role of producing certified coffee products with consumption, noting the connection between producers and coffee consumers. Furthermore, the connection between the consumers and producers can lead to a coffee purchase or visiting coffee tourist destinations in the future (Cecilia Casalegno et al., 2020; Lyon, 2013a, 2013c). The last dimension is about consumption as production and production

as consumption. The literature shows that coffee places consumption can produce social and cultural identity. For example, consuming coffee places, such as international chain coffee and luxury coffee shops, can produce social prestige and social and cultural identity (Henningsen, 2012; Kim & Jang, 2017; Su et al., 2006; Tangsupwattana & Liu, 2018).

Furthermore, the *tourism* concept is located in the “*place*” theme bubble, signifying that tourism is frequently discussed in the place consumption scope. This finding supports Urry’s argument on consuming places for analysing the tourism phenomenon, particularly in utilising the localities and the connections with the identity.

Scope 3: Ethical consumption

Scope 3 represents business and management research areas. The “*Business and Management*” tag is close to “*coffee*” and “*price*” bubbles/themes. The “*price*” concept is the closest concept connected with the “*business and management*” tag, indicating its strong relevance. Therefore, the “*Business and Management*” tag and “*price*” concept are used for further analysis, see Table 2.5. The business and management research areas are primarily associated with the concept of *price* (70%) and *ethical* (68%). In addition, the co-occurrence of the price concept with ethical-related words/concepts, such as *fair* and *trade*, suggests that *price* may adhere to Fair Trade principles. Fair Trade, a brand that resembles ethical production (Basu & Hicks, 2008; Durevall, 2020). Therefore, the *price* symbolises the connection to ethical coffee production and consumption that support initiatives that benefit the environment and local communities. Hence, this scope was labelled as *ethical consumption*.

Table 2. 6. Words co-occurrence with “*Business & Management*” tag and “*price*” theme

<i>Top 10 words co-occurred with “Business & Management” tag</i>				<i>Top 10 words co-occurred with “price” theme</i>			
No	Related Word-Like	Count	Likelihood	No	Related Word-Like	Count	Likelihood
1	price	1789	70%	1	case	344	32%
2	ethical	709	68%	2	quality	860	31%
3	effect	1356	64%	3	producer	239	22%
4	purchase	975	64%	4	markets	531	17%
5	markets	1897	62%	5	fair	230	17%
6	case	659	62%	6	number	133	16%
7	significant	1019	62%	7	trade	166	15%
8	environment	916	61%	8	effect	294	14%
9	taste	564	61%	9	organic	148	14%
10	scale	502	60%	10	products	533	14%

Further, the literature in the business and management research field has extensively examined the topic of willingness to pay for ethical products, indicating a link between price and ethical principles. The topic of visual cues and its influence on consumers’ willingness to pay for ethical products is particularly noteworthy (Maaya et al., 2018; Naegele, 2020). Visual cues, such as logos and images on coffee packaging, can play a crucial role in shaping consumer’s perceptions and choices (Lee, 2020; Loureiro & Lotade, 2005; Shih-Tse Wang & Chen, 2019). The logo includes Fair Trade, Organic and Direct Trade logos on coffee purchases. Moreover, Lee (2020) studied the face of the farmers and coffee landscape images in coffee packages and their association with coffee purchases.

2.3.3. The progress of coffee consumption and coffee tourism topics

This part of the textual analysis addressed the second research question: *How have the topics changed over time?* The textual analysis focuses on examining the interpretation process or how the topics progressed. The heat map and the word co-occurrence show that the previous three scopes are also detected, as shown in Figure 2.7. The three scopes are utilised to examine how the literature has changed over time.

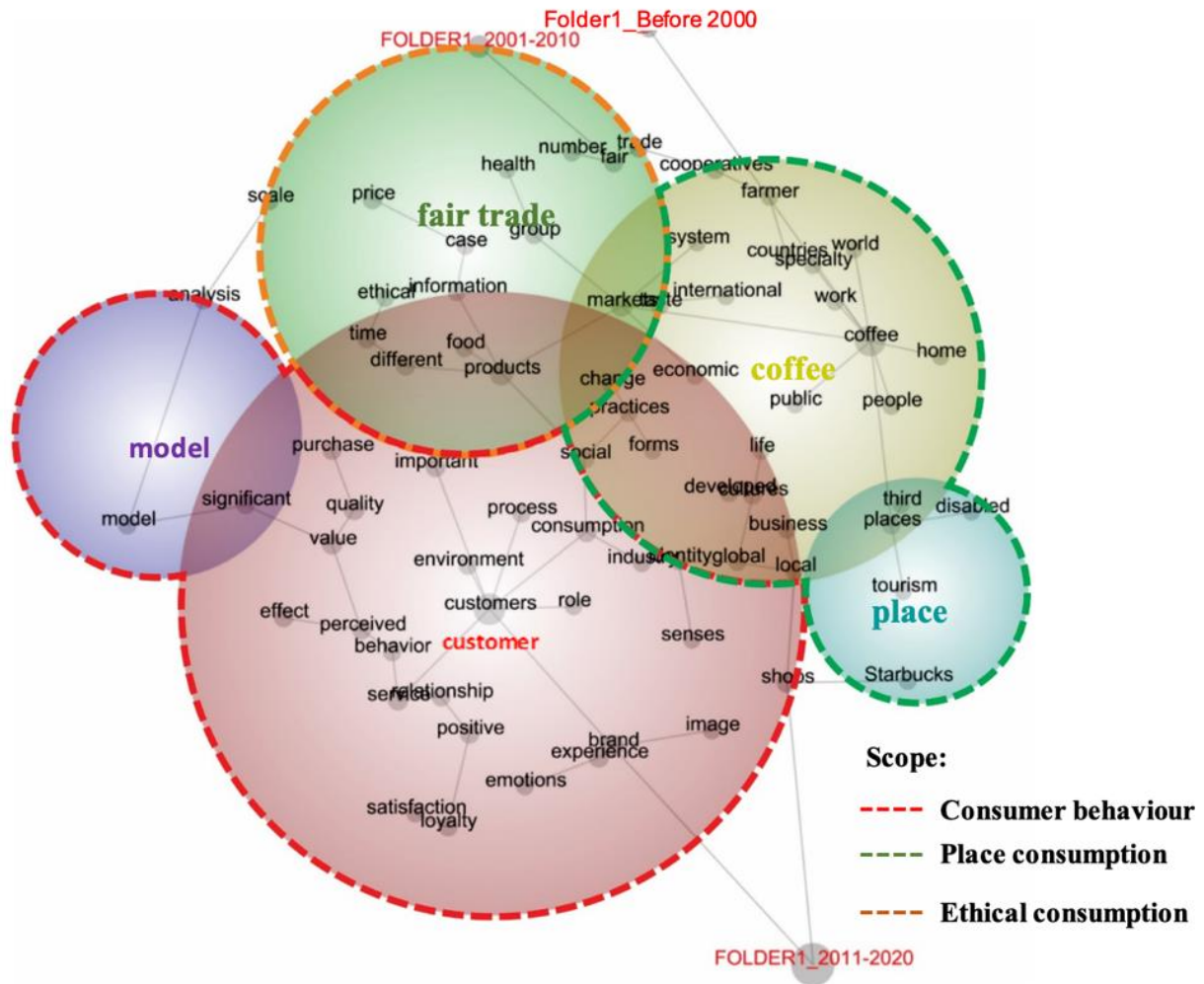


Figure 2. 7. Period of the publication-based comparison map

Table 2.7 shows the percentages which indicated the likelihood of the concepts appearing in the literature. Before the year 2000, most articles were more likely to include concepts describing consumer behaviour (6-15%), such as loyalty, brand, emotions, and senses. Even though the trend was less likely, the notion of coffee tourism activity was detected in this period (< 5%). For example, Brenes et al. (1997) studied how international tourists were drawn to the coffee factory to boost future coffee exports. This study illustrated the interaction between consumer behaviour and place consumption. The tourist visits to coffee factories were utilised for a better understanding of the origin of the coffee for future purchases.

Table 2. 7. Words co-occurred with the three-time periods

Time period	Concepts	Likelihood	Scope
Before 2000	Specialty, markets, forms, food, information, work, countries, number, coffee, time, home, process, change, international, behaviour, health, purchase, taste, developed, price, business, people, significant, different, practices, cultures, analysis, effect, third, places, local, identity, system, group, important, image, case, model, social, public, products, farmer, role, industry, economic, consumption, scale, tourism , quality, customers, shops, experience, value, satisfaction, fair, disabled, trade	<5%	Place consumption
	Life, loyalty, brand, relationship, world, emotions, senses, cooperatives, life	6 – 15%	Consumer behaviour
2001-2010	Experience, image, tourism , satisfaction	<10%	
	Shops, process, relationship, disabled, positive, developed, emotions, effect, model, loyalty, brand	10-14%	Consumer Behaviour
	Countries, economic, home, people, international, social, products, scale, local, perceived, markets, consumption, work, taste, information, purchase, case, different, third, places, number, system, service, health, global, role, customers, farmer, identity, analysis, time, coffee, quality, significant, public, life, price, environment, behavior, industry, senses, business, change	15%-24%	Place Consumption
	trade, ethical, fair, food, specialty, forms, cooperatives, practices, world, cultures, value, important, group	25-35%	Ethical Consumption
2011-2020	Cooperatives, forms, fair, world, ethical, specialty, trade, food	64%-68%	Ethical Consumption
	Significant, farmer, role, identity, analysis, system, senses, relationship, places, case, third, perceived, consumption, different, time, coffee, health, purchase, taste, number, local, scale, products, information, social, work economic, value, people, important, group, markets, international, cultures, practices, home, countries, life	71-79%	Place Consumption
	Satisfaction, tourism , experience, image, model, positive, effect, disabled, developed, shops, industry, environment, business, emotions, process, brand, change, loyalty, behavior, public, global, quality, service, customers, price	80 – 91%	Consumer Behaviour

The articles published between 2001 and 2010 are more likely to include concepts of place consumption (15-24%) and ethical consumption (25-35%). The concepts, such as *countries*, *economic*, and *farmers* illustrate the place consumption and its connection with coffee producers. In addition, other concepts, such as *third* (place) and *taste* represent the consumption in/of place. The *identity* concept illustrates place consumption in producing social and cultural identity. Moreover, ethical consumption is represented by *trade*, *fair*, *ethical*, *cooperatives*, *world*, *cultures*, and *group* concepts. The connections between place and ethical consumption also suggest that ethical consumption centres around producer-driven practices of Fair Trade coffee production (Barda & Sardianou, 2010; Raynolds, 2002).

Finally, the articles published between 2011 and 2020 continued to address ethical consumption (64-68%). The result specified that ethical consumption was more consumer-driven in this period. This consumer-driven notion is illustrated by the increase of studies on classifying coffee consumers based on ethical concerns (Jang et al., 2015; Maciejewski et al., 2019). Additionally, concepts describing place consumption (71-79%) and consumer behaviour (80-91%) appeared more frequently in literature.

Figure 2.8 summarises the progress of coffee consumption and coffee tourism studies. The literature has identified consumer behaviour and place consumption scopes over three publication periods. Meanwhile, ethical consumption has become popular in the second publication period (2001-2010).

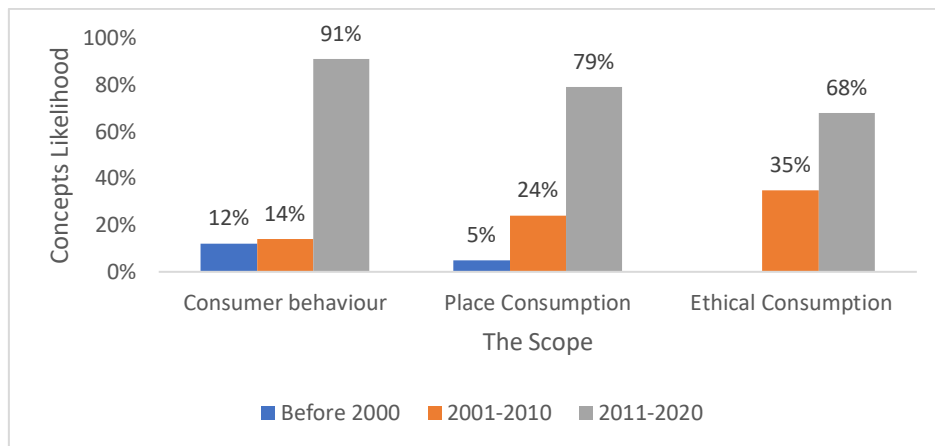


Figure 2. 8. Visualisation of progression

2.3.4. The coffee countries context

This section presents the analysis for addressing the third research question: *What may be explained by the social context in which this literature was conducted?* Figure 2.9 shows that the primary topics discussed by the coffee-producing and importing countries context have a different emphasis. The three previous scopes are also detected in this contextual analysis. The coffee-producing countries' tag is closer to consumer behaviour and place consumption scopes. Conversely, the importing countries' tag is closer to the ethical consumption scope.

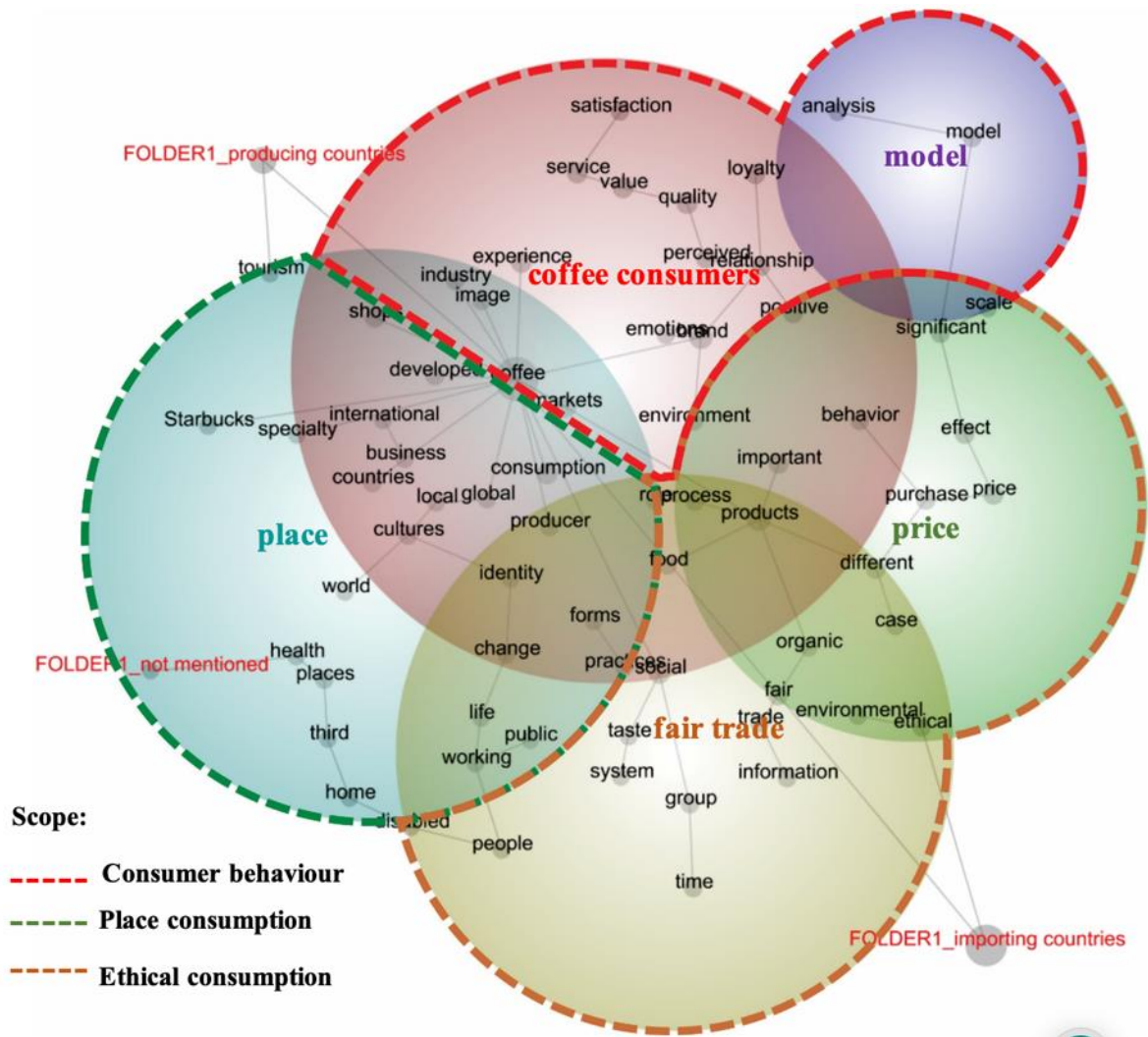


Figure 2. 9. Comparison between themes from coffee-producing and coffee-importing countries

Furthermore, Table 2.8 shows the percentages which indicated the likelihood of the concepts appearing in the literature. The coffee-producing countries' articles are more likely to include concepts relating to consumer behaviour (31-69%) and place consumption (21-30%) scopes. However, the coffee importing countries' articles are more likely to contain concepts describing consumer behaviour (56-75%) and ethical consumption scopes (76-100%). Based on this result, research associated with coffee-producing countries was primarily concerned with examining economic opportunities through developing coffee resources and places and with analysing consumer behaviour in those coffee places. Conversely, the research conducted in

importing countries, that primarily developed countries, focused on consumer behaviour and ethical consumption.

Table 2. 8. Words co-occurred between the coffee-producing and coffee-importing countries

Countries categories	Concepts	Likelihood	Scope
Coffee Producing Countries	case, organic, fair, disabled, trade, third, emotions, social, ethical	<=20%	Ethical Consumption
	Local, taste, brand, life, loyalty, important, effect, role, forms, time, behaviour, information, food, environmental, practices, system, public,	21–25%	Place Consumption
	products, perceived, change, relationship, shops, environment, experience, purchase, global, working, positive, price, places, group, people, different, scale, home	26-30%	
	Markets, value, consumption, service, analysis, image, business, significant, process, model, health, coffee, identity,	31–35%	Consumer Behaviour
	Producer, satisfaction, international, specialty, countries, developed, industry, quality, cultures, world,	36-40%	
	Tourism, producer, satisfaction, international, specialty, countries	41-60%	
Coffee Importing Countries	health, tourism, service, home, business, identity, value, markets, quality, world. Analysis, consumption, cultures, change,, developed, industry, countries, places, third, specialty, international, satisfaction, producer	<65%	Place Consumption
	Behaviour, brand, important, time, forms, effect, emotions, disabled, local, taste, scale, price, different, public, role, information, life, purchase, group, shops, global, people, positive, relationship, model, environment, food, perceived, significant, products, process, coffee, experience, image, working,	56-75%	Consumer Behaviour
	Ethical, trade, fair, organic, case, social, environmental, system, practices, loyalty	76-100%	Ethical Consumption

The summary of concepts' likelihood within the scope of different geographical areas is illustrated in Figure 2.10. The figure shows that the producing countries focus on place consumption and consumer behaviour, particularly in developing regional coffee resources and how consumers perceive these places. On the contrary, the importing countries emphasise ethical consumption.

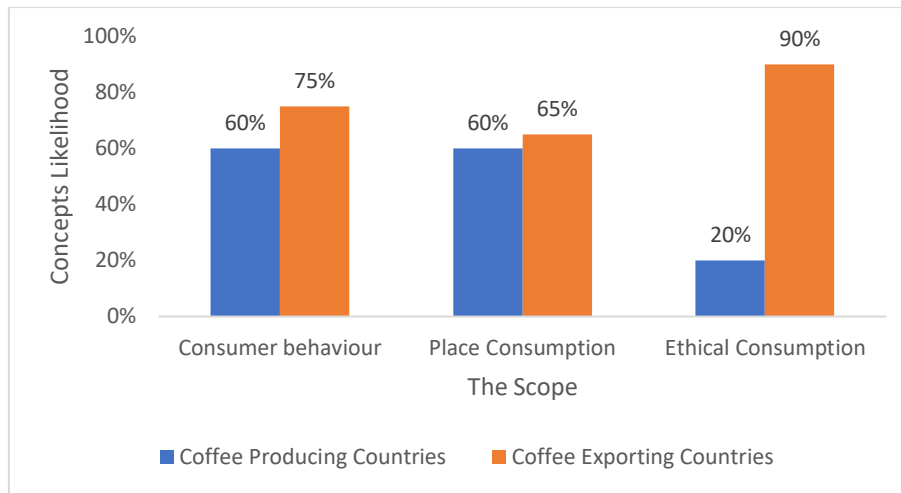


Figure 2. 10. Visualisation of concepts likelihood discoursed in different coffee countries

2.3.5. Future research direction

This section addressed the fourth research question: *Are there any research opportunities for coffee tourism research?* This question was addressed by analysing the prominence scores in the insight dashboard report. The attributes and their prominence scores against the three categories of interest were investigated and analysed. The tags were used as the categories. The tags included the research areas (*Social, Business & Management, and Tourism & Hospitality*), the period of publications (*before 2000, 2001-2010, and 2011- 2020*), and the coffee countries' context (*coffee producing countries and coffee importing countries*). The attributes were the concepts selected to represent the three scopes, as illustrated in Table 2.9. The results of the analysis are presented in the following sub-sections.

Table 2. 9. Selected concepts

Scopes	Selected concepts (attributes)
Consumer Behaviour	<i>customer, experience, behaviour</i>
Ethical Consumption	<i>ethical, fair, trade, Fair Trade</i>
Place Consumption	<i>places, tourism, shop, organic,</i>

Research topic opportunity: Implications from discourses in research areas

Table 2.10 presents the prominence scores (PS) of selected concepts against the three research areas (categories) of Business & Management, Social, and Tourism & Hospitality. Consistent with the result from the previous heat map (see Figure 2.6), the three categories reflected similar scopes. The concepts representing consumer behaviour and place consumption scopes in Tourism & Hospitality and Social categories have high scores. The scope of ethical consumption, however, was reflected slightly differently. The PS for concepts representing ethical consumption are high in the Business & Management, and Social research areas, but low in Tourism & Hospitality. Hence, future coffee tourism research could focus on the idea of ethical consumption.

Table 2. 10. Selected concepts and their prominence scores against the three research areas

Scopes	Concepts/attributes	Research Areas		
		Business & Management	Social	Tourism & Hospitality
Consumer Behaviour	consumption	1.0	1.6	0.7
	consumers	1.0	0.9	1.1
	behaviour	1.0	0	1.2
	experience	0.9	1.1	1.2
Ethical Consumption	ethical	1.3	1.6	0.2
	fair	1.1	2.2	0.3
	trade	1.1	2.5	0.0
Place Consumption	shops	0.9	1.0	1.1
	places	0.6	2.4	1.1
	tourism	0.0	2.0	2.1

Research trends: Implications from publication periods

Similar to Table 2.10, Table 2.11 lists the selected concepts and their PS against the three publication periods. It can be seen from the list that the *tourism* concept has been increasingly discoursed as time goes, from PS=0.4 before 2000, to PS=0.5 during 2001-2010, to PS=1.1 during 2011-2020. Similar to the previous heat map result (see Figure 2.7), coffee tourism discourses continue to grow. This result indicated the ongoing prevalence of research on the topic of coffee tourism. Given the complexity of coffee consumption and coffee tourism

experience, it is necessary to pay attention to different dimensions of consumption and experience for future studies in this area.

Table 2. 11. Selected concepts and their prominence scores against the three publication periods

Scopes	Concept/Attributes	Publication periods		
		Before 2000	2001 - 2010	2011 - 2020
Consumer Behaviour	consumption	0.5	1.2	1.0
	consumers	0.4	1.1	1.0
	behaviour	1.0	0.9	1.0
	experience	0.3	0.5	1.1
Ethical Consumption	ethical	0.1	1.9	0.8
	fair	0.2	1.9	0.8
	trade	0.2	2.1	0.8
Place Consumption	shops	0.4	0.8	1.1
	places	0.7	1.2	1.0
	tourism	0.4	0.5	1.1

Research contexts: Importing countries VS producing countries

Table 2.12 lists the selected concepts and their PS against the two research contexts. From there, it can be seen that in studies conducted within coffee importing countries, consumer behaviour and ethical consumption scopes are prominent. On the contrary, in the research within the producing countries context, the place consumption scope is more prominent than the ethical consumption scope. It also can be seen that the *ethical* concept is less prominent (PS=0.4), but the *tourism* concept is prominent (PS=1.9). These findings suggest ample opportunity for exploring ethical consumption in coffee tourism, particularly in coffee-producing countries.

Table 2. 12. Selected concepts and their prominent scores against the two research contexts

Scopes	Concept/Attributes	Research contexts	
		Importing Countries	Producing Countries
Consumer Behaviour	consumption	0.9	1.1
	behaviour	1.1	0.8
	experience	1.0	0.9
Ethical Consumption	ethical	1.3	0.4
	fair	1.2	0.6
	trade	1.2	0.6
Place Consumption	shops	1.1	0.9
	places	0.9	0.9
	tourism	0.6	1.9

2.4. Discussion

This section discusses findings from the scoping review to elucidate how coffee consumption can contribute to coffee tourism studies. To begin with, the coffee market landscape is explained to tap into the context of the literature. Next, in this discussion, ethical consumption is added as an additional lens to scrutinise coffee tourism. In the introduction, the idea of using the consumption metaphor and place consumption was applied as the lens to analyse coffee consumption and tourism. However, the findings also show that ethical consumption is extensively discussed. This notion is illustrated in Figure 2.11 below:

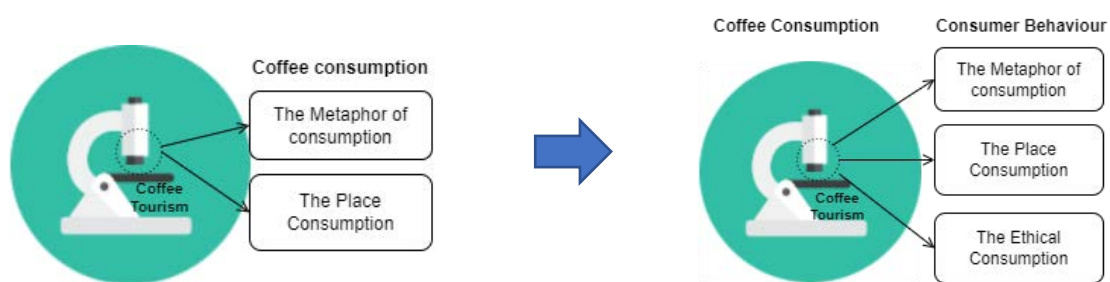


Figure 2. 11. The consumption lenses for analysing coffee tourism

2.4.1. The changing coffee market landscape

First of all, the review result confirms the findings from previous research that the landscape of coffee consumption studies has been primarily conducted in the global north, such as Europe and North America (Doherty et al., 2015; Minten et al., 2018). History recorded that coffee has been traded in these countries since the colonial era (Lyon, 2013b; Lyons, 2005). During the colonial era, coffee trees were cultivated in several colonies, primarily located in the global south regions. Even today, these Southern regions continue to grow coffee, making them the world's leading coffee suppliers. The commodity was traded to the colonial home countries to meet the coffee demand. Therefore, the population in the global north region remains the largest and most mature coffee market to this day, contributing to the globalisation of coffee culture.

Literature, however, shows that the coffee market landscape is shifting from the North to South. The coffee market is currently expanding to include some coffee-importing countries/areas in the Asian region, including South Korea (Lee, 2020), China (Henningesen, 2012; Smith Maguire & Hu, 2013), and Taiwan (Liu et al., 2019). In the meantime, the rise of middle-class societies in the South encourages the development of the domestic coffee market in coffee-producing countries. Hence, scholars have begun to explore further the behaviour and culture of the emerging coffee market in coffee-producing countries, such as Colombia (Martinez, 2016), Vietnam (Tran et al., 2020), Thailand (Smith et al., 2019), Malaysia (Lee et al., 2017) and Indonesia (Dhisasmito & Kumar, 2020).

2.4.2. Consumer behaviour and Holt's metaphors

Holt's consumption metaphors are used to analyse the connection between the findings on coffee consumer behaviour and the contribution to coffee tourism research.

Consuming as an experience is intensively discussed in the literature. Two prominent structures of consumption of coffee experience are discoursed in literature: coffee and places. In analysing coffee as the object, the literature emphasises sensory experience, including the taste (Giacalone et al., 2016), smell (Chatterjee, 2017), and visual experience (Fenko et al., 2018). Further, in analysing the coffee places, the sensory experience was extended to audio experience, such as having music at the café (Jeon, 2016). In addition, the literature also came up with the emotional experience in coffee places, such as bringing happiness, joy, and arousal (Alan et al., 2016; Richelieu & Korai, 2014). The emotional experience was not only related to the places but also to the companionship, socialising and communing, as explained in the following metaphor.

Consumption as play views consumption activities as a means of communing and socialisation. Like consumption as an experience metaphor, coffee and place were also important. Coffee and coffee places contain social meaning. This meaning, indeed, facilitates coffee consumption as a play. Turkish culture, for example, equates coffee with places because people come to coffee shops for coffee and to socialise (Kucukkomurler & Özgen, 2009). Moreover, some cultures also perceive coffee as a symbol of hospitality and togetherness (Ifani, 2019; Jones-Gailani, 2017; Sobh et al., 2013). Additionally, literature indicated that coffee places could have a non-physical meaning. Kozinets (2002), for instance, analysed how virtual coffee communities socialised on the internet platform to discuss coffee.

Moreover, consumers' age group is also linked to socialising despite places. In coffee-producing countries and some Asian countries, the coffee consumption research primarily focused on the young age group (Aguirre, 2017a; Ihtiyar et al., 2018; Kim & Jang, 2017). However, in European countries, the study on elderly coffee place consumption was prevalent (Altinay et al., 2019; Broughton et al., 2017).

Based on these findings, there are two future research opportunities for coffee tourism. First, coffee shops may not be the only sites for coffee tourism research. Other coffee tourism sites, such as coffee farms, roasteries, parks themed around coffee, festivals, and the virtual community, can serve as the future coffee tourism research context (Kleidas & Jolliffe, 2010; Kozinets, 2002). Finally, future research may consider the age group of potential coffee tourists to develop places for communing based on this group's interests.

Consuming as integration suggests that consumption of coffee as an object can be used to articulate personal identities, such as cultural identity (Aguirre, 2017b, 2017a; Areiza-Padilla et al., 2020; Ariffin et al., 2016), social class (Kim & Jang, 2017), and ethics perspectives (Hwang & Kim, 2018). The studies on ethical coffee consumption demonstrate the importance of consumption as integration (Chen, 2020; De Pelsmacker et al., 2005; Durevall, 2020a). Some studies used the Theory of Planned Behaviour to analyse how the individual subjective norms influence the intention for purchasing ethical coffee products (Chen, 2020; Lee et al., 2015). These studies illustrated how personal moral values were embedded in their decision-making for coffee consumption. Based on these findings, this study supports that of Cheetham & McEachern (2013), who incorporated morality into the metaphor. Additionally, ethical values in coffee tourism can be explored in future research.

Consumption as a classification describes where coffee consumers could classify themselves into specific groups or segments in society. For example, the study by Fournier & Yao (1997) examined coffee consumers where these consumers classified themselves by certain coffee brands. In addition, Collins (2018) studied coffee consumption as an instrument for classifying individuals into a particular cultural group. Furthermore, this classification metaphor is also used as the base for segmentation studies. Bucklin et al. (1995) analysed coffee consumer characteristics based on brand segmentation. In addition, Kozinets (2002) classified the coffee people's characteristics based on their interaction in the virtual community on the internet. Despite extensive research on the classification of coffee consumers, there is still limited information on classifying coffee tourists. Future research can therefore explore this coffee tourist classification.

2.4.3. Place consumption in coffee consumption and tourism

Coffee consumption and tourism activities describe obscure consumption of place and in place. Both coffee consumers and tourists appreciate the place of coffee origin (Purnomo et al., 2020; Santos et al., 2020) and the space for consuming coffee (Manzo, 2015; Tran et al., 2020). Therefore, at least two aspects described the connection of consumer behaviour to place consumption: 1) the consumption of coffee origin; and 2) consuming coffee in coffee places, including the human body as a space for consumption.

The consumption of coffee origin

Coffee consumption is closely related to the place of origin, particularly the country of origin and the product of origin (Maaya et al., 2018; Morland, 2018; Rosenberg et al., 2018; Sama et al., 2018; Su et al., 2006; van der Merwe & Maree, 2016). The country of origin for coffee emphasises the nations where coffee is cultivated. Different countries have specific biospheres

and agricultural systems to grow coffee, which affect coffee's specific and unique taste (Rosenberg et al., 2018).

The product of origin is associated with the coffee production system, including the coffee farm types, the fertilizer used, company reputation, and sustainable agriculture practices. Coffee can be grown on different kinds of farms, from natural shade-forest farms to man-made open farms (Loureiro & Lotade, 2005; Klimas & Webb, 2017). The use of fertilizer for coffee can define the coffee quality, such as natural or organic coffee, versus non-organic ones (Maaya et al., 2018; Minten et al., 2018). Some literature also highlighted the corporation and brand of the products, including the multi-national brand (Su et al., 2006) and eco-labelling for sustainable coffee products (Maaya et al., 2018).

Furthermore, Casalegno et al. (2020) posited the connection of coffee consumption with the intention to visit the country of origin. In the European coffee market context, they argued that coffee consumption could encourage people to travel to coffee tourist destinations in coffee-producing countries. Along with that, the study of developing coffee tourist attractions to lure international tourists to coffee-producing countries was also growing (Lyon, 2013b; Smith et al., 2019; Yudhari et al., 2020). However, as the economy of coffee-producing countries develops, the population becomes an important market for coffee and tourism (Chen et al., 2021; Purnomo et al., 2021). Hence, it might be worth looking at domestic tourists' preferences for coffee tourism in coffee-producing countries.

Consuming coffee in spaces and places

Regarding the consumption in place (Goodman et al., 2010), the literature highlighted three ideas on place consumption, including 1) the human body as the space for consumption; 2) the consumption of place for connecting, disconnecting, and reconnecting with production; and 3) the place consumption is production, and the production is consumption.

The human body as the space of consumption

Some literature highlighted the human body as the space for coffee consumption that strengthens the initial meaning of consumption as the way people eat (Goodman et al., 2010). From this point of view, the literature suggests that some coffee consumer behaviour is connected to the human sensory behaviour of drinking coffee. The study included sensory experiences when drinking coffee and the health impact of coffee. The literature posited that sensory experiences of coffee might encourage coffee consumption (Celhay et al., 2020; Chatterjee, 2017; Giacalone et al., 2016; Kemps & Tiggemann, 2009; Q. J. Wang et al., 2020). On the other hand, the health impact on the body may limit and halt coffee consumption (Aguirre, 2016; Chan & Maglio, 2019; Tarkiainen & Sundqvist, 2009).

The taste of coffee is directly affected by coffee that directly affects the human body. The quality of coffee flavour is often determined by the quality of coffee and the brewing method. Moreover, quality is socially constructed and impacted by the cultural, political and economic background of the community (Rosenberg et al., 2018). The coffee quality evaluation system often uses international standards developed in coffee-importing countries. A coffee quality specialist, the cuppers or Q-Grader, must have coffee education or training before performing the role of evaluating the coffee quality (Ornelas & Vera, 2019). Despite this, not every coffee consumer shares the same taste as these coffee experts (Davide Giacalone et al., 2016).

Highlighting Bourdieu's theory of distinctions, differences may exist beyond the habituation of specific social classes. The coffee consumption habits in coffee-producing countries are different from the importing-countries market because the excellent quality coffee is exported, leaving the consumer with the inferior one. Nevertheless, the expansion of international coffee chains has contributed to the standardisation of coffee flavour quality. Therefore, it is plausible

that this emerging market's taste will eventually conform to the flavour of Western coffee culture.

The consumption of place for connecting, disconnecting, and reconnecting with production

Coffee places, such as coffee shops and coffee production sites, have the ability to connect, disconnect, and reconnect consumption and production. Manzo (2015) noted that the third wave of coffee is the mark of coffee tourism. It is when the coffee industries, such as coffee farms, coffee milling, and roasteries, opened their door to visitors. This activity exemplified the notion of connecting consumption to production (Casalegno et al., 2020; Kleidas & Jolliffe, 2010; Lyon, 2013c; Wang et al., 2019). In addition, even spaces in coffee packaging showing the figure of farmers on eco-label can also reconnect consumers with production (Lee, 2020; Loureiro & Lotade, 2005).

Furthermore, the spread of international coffee shops has attracted not only local customers but also inspired local coffee businesses to offer similar coffee culture and services (Ariffin et al., 2016; Purnomo et al., 2020). The international coffee chain often provides a single origin of coffee from main coffee-producing countries, such as Panama Coffee (Colombia), Sumatra Coffee (Indonesia), and Ethiopia Harrar Coffee (Ethiopia). This practice was adopted by the local coffee shops in the producing countries. The local café, which is mainly located in the urban area, also started to sell their single origin and specialty coffee from the local coffee bean (Purnomo et al., 2020). This local café connects the local coffee producers in the rural areas to the domestic market in the city.

Other literature also suggested that coffee places can possibly contain a disconnect notion. Two phenomena explained this notion. First, coffee shops are considered the third place where people can experience different nuances and pleasures from home and the workplace (Bookman, 2014; Broadway et al., 2020; Ferreira et al., 2021). Hence, this notion often

symbolises the disconnection of individual mundane coffee places at home or work. Second, coffee shops in the Netherlands are also selling Cannabis. Hence, its existence is monitored by the regulations (van Ooyen-Houben et al., 2016). This notion suggests that coffee shops indicated a disconnection between coffee places and coffee products. For further research on coffee tourism, it is worthwhile to examine the dynamic of place consumption that has the potential to connect, reconnect, and disconnect coffee-related production and services.

The place consumption is production, and the production is consumption

Place consumption indication for production and production as consumption notions were discussed in the literature. Consuming coffee places, such as international chain coffee and luxury coffee shops, produced social prestige and cultural identity (Henningsen, 2012; Kim & Jang, 2017; Su et al., 2006; Tangsupwattana & Liu, 2018). The existence of consumer culture from the North, which is also known as the Western coffee culture, was also prevalent (Pleshko & Heiens, 2015; Smith Maguire & Hu, 2013). The materials of coffee cultures, such as the coffee flavour and the café atmosphere, are often derived from Western culture. In the Asian coffee market, these cultural materials symbolise modernity, prestige, social, and cultural identity (Bantman-Masum, 2020; Pleshko & Heiens, 2015; Smith Maguire & Hu, 2013).

On the other hand, coffee consumption also produces waste (Maye et al., 2019). Hence, the study to mitigate waste and connect coffee places to conservation and anticipate climate change has also emerged (Eiseman & Jonsson, 2019). A prominent future research opportunity in coffee tourism can also centre around this environmental concern of coffee consumption. Furthermore, the production is consumption notion reflects on the place of origin of coffee that is consumed by coffee consumers (e.g. Purnomo et al., 2020; Wright et al., 2017).

2.4.4. Ethical consumption in coffee consumption and tourism

Having studied intensively in the global north context, the global coffee consumer behaviour was influenced mainly by Northern perspectives, including the behaviour towards ethical coffee consumption. The concept of ethical coffee consumption was developed as a critique of the practice of unethical coffee production during the colonial period. Hence, the idea of ethical consumption is often associated with political consumerism, which is closely related to political activism, such as boycotting certain products for political reasons (Lindenmeier & Rivaroli, 2020; Shaw, 2007). However, Lewis & Potter (2010) highlighted that ethical consumption is promoted as a lifestyle and often integrated with the branding of the products, such as Fair Trade and Organic Certified. It is a way to use market power to encourage coffee producers to grow responsible and more sustainable coffee (Basu & Hicks, 2008).

Henceforward, ethical consumption is initiated as a part of a civil movement and consumer activism (Doherty et al., 2015). The movement came from the low trust in the current government (Lewis & Potter, 2013) to anticipate social justice in the community, in this case, the coffee growers. Furthermore, consumer activism is a voluntary consumer activity that aims to encourage the coffee industry to practice responsible coffee production that conforms to environmental protections and social concerns. Therefore, an attempt to socialise activism through the campaign and promote eco-labelling action has been studied extensively. Several studies have been conducted on how Fair Trade, organic, and Direct Trade logos have an influence on ethical coffee purchase (Lee, 2020; Loureiro & Lotade, 2005; Shih-Tse Wang & Chen, 2019) and whether consumers are willing to pay for ethical coffee products (Maaya et al., 2018; Naegele, 2020; Sama et al., 2018). Hence, ethical consumption was positioned more in consumer behaviour than political consumerism (Lewis & Potter, 2010).

There has been little discussion of ethical coffee consumption through Fair Trade practices in the literature concerning coffee tourism. However, coffee tourism can be viewed as an example of ethical consumption, in which consumers pay money directly to coffee farmers for their products (Anbalagan & Lovelock, 2014; Lyon, 2013a). Travel and tourism related to coffee are usually developed in coffee-producing countries to improve local farmers' livelihoods. The tourists come to these places for recreation and coffee education (Wang et al., 2019), which includes buying local coffee (Brenes et al., 1997). Through visits to coffee farms or local cafes, coffee tourism promotes the direct trade that contributes directly to coffee farmers (Smith et al., 2019). In this manner, coffee tourism can contribute to the ethical consumption of local coffee by promoting direct coffee trade.

In addition, ethical coffee consumption may be different from ethical tourism. The ethical tourism framework is not only about awareness of consuming ethical coffee products. Since tourism involves travel activities, ethical tourism has more ethical considerations that link to sustainability. The literature showed that even though the Fair-Trade term was not discussed in the coffee tourism studies, the sustainability pillars were detected. The literature discussed sustainable coffee tourism development included managing coffee waste in the hospitality industry (Maye et al., 2019), promoting nature conservation (Lyon, 2013, encouraging cultural preservation (Loureiro & Ferreira, 2015), and contributing to local livelihood (Anbalagan & Lovelock, 2014; Candelo et al., 2019; Casalegno et al., 2020).

2.5. Managerial implications, implications to the thesis, limitation, and conclusion

2.5.1. Managerial Implications

This study provides insights into coffee industries and tourism, focusing on exploring and understanding the changing coffee market. Previous research mainly looked at coffee consumption in mature markets in the North, while coffee-producing countries in the South have traditionally focused on exporting coffee commodities. However, the growth of middle-class societies in the South is causing the coffee industry to shift its focus to the domestic market.

This change in the coffee market landscape has several implications. First, the North's coffee industry can benefit from this shift by expanding coffee culture products, like roasting and brewing equipment, to South countries. Second, coffee-producing countries can enhance their resources by developing coffee tourism for both international and domestic tourists. It is important to note that international tourists, especially from the North, may have different characteristics compared to domestic tourists.

Differences between international and domestic tourists in coffee-producing countries are evident in areas like coffee preferences and ethical coffee consumption awareness. International tourists, particularly from the North, may have distinct coffee preferences, requiring tailored experiences. Ethical coffee consumption, such as Fair Trade and sustainability, is popular in the North, leading international tourists to seek coffee experiences that incorporate these practices. In contrast, domestic tourists may have a different view of ethical coffee production, requiring varied communication strategies for different tourist markets.

2.5.2. Implications to the thesis

The scoping review results **enhance** an understanding of the global themes discussed in existing literature, the evolution and context of the coffee consumption concept, and their contributions to coffee tourism research. These results serve as the foundation for formulating research objectives and designing studies within this research thesis.

Place consumption is served as the starting point to formulating the thesis Research Objective 1 (RO 1) and designing Study 1. As identified in this scoping review, place consumption encompasses various ways people, in particular the consumers, interact with specific places while engaging in consumption activities (Goodman et al., 2010). However, Study 1 takes a unique perspective by focusing on the viewpoint of coffee tourism business providers. These providers play a role in shaping the places “consumed” by coffee tourists. Guided by embodiment theory (Merleau-Ponty, 2012; Bourdieu, 1977), the study seeks to scrutinise the interplay between embodied experiences and meaning constructions from these coffee tourism business perspectives. The meaning constructions are examined across various facets, encompassing placemaking, business models, and the integration of responsible tourism practices. Therefore, the place consumption theory serves as the foundational framework for understanding how business, through their embodied experience, engage in the placemaking.

Following, the consumer behaviour scope is utilised to analyse who the tourist market is and in terms of responsible tourism what perceptions can be identified from the coffee tourists, as outlined in RO2 and explored in Study 2. This study falls under the lens of consumer behaviour that investigate the tourist motivation, experience, and awareness of responsible tourism. Furthermore, the scoping review shows that there is limited research on coffee tourist classification. Therefore, in this study, the coffee tourist segmentation is analysed based on the motivations to gain deeper insights of who the coffee tourists are.

In addition, the scoping review findings show evidence that the sensory, emotional, and cultural aspects are embodied to coffee consumption experience (see Giacalone et al., 2016; Chatterjee, 2017; Fenko et al., 2018; Jeon, 2016, Alan et al., 2016; Richelieu & Korai, 2014; Aguirre, 2017b, 2017a; Areiza-Padilla et al., 2020; Ariffin et al., 2016). Therefore, the embodiment theory also used in this study, specifically to analyse the interplay among motivation, embodied tourist experience, and responsible tourism awareness.

Finally, the ethical consumption framework forms the basis for analysing the social representations of responsible tourism within the context of coffee tourism. The Social Representations Theory is employed to examine how individuals and groups shared values and common knowledge on responsible tourism. This theory offers insights into how people collectively make sense of their world (Moscovici, 1988). Both Study 3 and Study 4 explore into how stakeholders perceive the role of responsible consumption (Lindenmeier & Rivaroli, 2020; Shaw, 2007; Doherty et al., 2015; Basu & Hicks, 2008) and the behaviours associated with practicing responsible tourism (eg. Lee, 2020; Loureiro & Lotade, 2005; Shih-Tse Wang & Chen, 2019).

The interconnection between the scope of literature, research objectives, associated studies and theories is detailed in Table 2.13.

Table 2. 13. The link between the scope of literature, research objectives and associated studies and theories

The scope of literature	Related concepts in literature	Research Objectives & The Study	Guided Theory
<p>Place Consumption</p>	<p>Coffee-producing countries as new coffee market (Martinez, 2016; Tran et al., 2020; Smith et al., 2019; Lee et al., 2017; Dhisasmito & Kumar, 2020)</p> <p>Consumption of coffee origin (Maaya et al., 2018; Morland, 2018; Rosenberg et al., 2018; Sama et al., 2018; Su et al., 2006; van der Merwe & Maree, 2016)</p> <p>The tendency to visit coffee producing countries (e.g. Casalegno, et al., 2020; Lyon, 2013b; Smith et al., 2019; Yudhari et al., 2020).</p> <p>Human body as the space consumption (e.g. Celhay et al., 2020; Chatterjee, 2017; Giacalone et al., 2016; Kemps & Tiggemann, 2009; Wang et al., 2020)</p> <p>Place consumption connects production and consumption (Casalegno et al., 2020; Kleidas & Jolliffe, 2010; Lyon, 2013c; Wang et al., 2019).</p> <p>Consumption produced social and cultural identity (Pleshko & Heiens, 2015; Smith Maguire & Hu, 2013)</p>	<p>RO 1: To explore the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and the implementation of responsible practices.</p> <p>Study 1 (Chapter 3): <i>Coffee tourism: Place making and responsible business models.</i></p>	<p>Embodiment theory refers to the interplay of body and mind in human actions and behaviour (Merleu-Ponty, 2012). The key process of embodiment theory includes components, structure, and formation.</p> <p>Guided by embodiment theory, this study explores the embodied experience of coffee, including the physical activities and actions related to coffee productions and the link to placemaking, business model, and the responsible tourism.</p>
<p>Consumer Behaviour</p>	<p>Pre-consumption stage (Motivation) (Casalegno et al., 2020; Kim & Jang, 2017; Kivetz et al., 2006; Lee et al., 2015; Van Loo et al., 2015).</p> <p>On-site consumption (Experience): <i>Consumption as sensory and emotional experience</i> (Ihtiyar et al., 2018; Tangsupwattana & Liu, 2018). <i>Consumption as a play</i> Social and relationship experience (Kucukkomurler & Özgen, 2009; Ifani, 2019; Jones-Gailani, 2017; Sobh et al., 2013)</p>	<p>RO 2: To identify the profiles of coffee tourists, encompassing their motivation, segment, and experiences, and how their embodied experience during visits contributes to responsible tourism awareness.</p> <p>Study 2 (Chapter 4): <i>Coffee tourists: Motivation, experience, and responsible practices</i></p>	<p>Guided by the embodiment theory, this study explores the tourist behaviour, including the motivation, segmentation, embodied experience, and responsible tourism awareness.</p>

The scope of literature	Related concepts in literature	Research Objectives & The Study	Guided Theory
	<p>Post-consumption behaviour, such as satisfaction and loyalty to coffee and the places (Dhisasmito & Kumar, 2020; Pleshko & Heiens, 2015; Tran et al., 2020a).</p> <p><i>Consumption as integration</i> Articulate personal identities, such as cultural identity (Aguirre, 2017b, 2017a; Areiza-Padilla et al., 2020; Ariffin et al., 2016), social class (Kim & Jang, 2017), and ethics perspectives (Hwang & Kim, 2018)</p> <p><i>Consumption as classification</i> This can be used as the based for segmentation Fournier & Yao (1997), Collins (2018), Bucklin et al. (1995), Kozinets (2002)</p>		
<p>Ethical Consumption</p>	<p>Role of ethical consumption as a political activism (Lindenmeier & Rivaroli, 2020; Shaw, 2007), lifestyle (Lewis & Potter, 2010); consumer activism (Doherty et al., 2015), encourage sustainable coffee growing (Basu & Hicks, 2008).</p> <p>Consumer behaviour related to ethical consumption: Ethical coffee purchase intention (Lee, 2020; Loureiro & Lotade, 2005; Shih-Tse Wang & Chen, 2019); willingness to pay for ethical coffee (Maaya et al., 2018; Naegele, 2020; Sama et al., 2018).</p>	<p>RO 3: To analyse the social representations surrounding responsible tourism within the context of coffee tourism.</p> <p>Study 3 (Chapter 5): <i>Learning from pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia</i></p> <p>Study 4 (Chapter 6): <i>Responsible coffee tourism: Social representations and future scenarios</i></p>	<p>Guided by social representations theory, this study analyses the concept and explanations derived from inter-individual communications of everyday life, including shared values and common knowledge (Moscovici, 1984, 1988).</p>

2.5.3. Limitation

The limitations of the research also need to be considered. This scoping review provides an initial step in understanding the broad ideas of coffee consumption and coffee tourism. Moreover, this review used automated qualitative content analysis to chart the result, producing a map representing the general themes of the literature. Hence, future research may provide a manual charting to confirm the result of these auto-generated themes. However, despite its limitations, this study can contribute to the growing body of knowledge regarding coffee tourism.

2.5.4. Conclusion

Initially, this study framed consumer behaviour using Holt's consumption metaphor and positioned place consumption as the lens for understanding the interplay between coffee consumption and tourism. However, the findings suggested that ethical consumption constitutes another dimension that can expand the scope of studies on coffee consumption and tourism. While ethical consumption has been extensively discussed in coffee consumption research, its exploration within the realm of tourism and hospitality research has been limited. Therefore, this finding reinforces the need for further research on responsible tourism.

The results highlighted that research on coffee consumption has predominantly focused on mature coffee markets in the global north regions. Nevertheless, the emergence of a growing middle class in the global South is contributing to the expansion of domestic coffee markets in coffee-producing countries. Therefore, conducting research in Indonesia holds the potential to provide fresh insights from Southern perspectives, particularly in promoting ethical consumption and responsible tourism.

Chapter 3

Coffee tourist attractions: Placemaking and responsible business models

3.0 CHAPTER OUTLINE

3.1. Introduction

3.2. Literature Review

3.2.1. Coffee tourism: Making coffee places as tourist attractions

3.2.2. Embodiment theory

3.2.3. Embodiment theory in tourism studies

3.3. Research Method

3.3.1. Location of the study

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3.3.3. Data Analysis

3.4. Findings and Discussion

3.4.1. Embodiment coffee experiences: Perception of coffee, occupational-related experience, cultural context

3.4.2. Meaning constructions: Placemaking, business models, and responsible practices

3.5. Conclusion

3.1. Introduction

A modified version of this chapter has been published in a book chapter.

Setiyorini, H. (2020). Creating the new coffee tourism market: Disneyization process at work in Indonesia. In Phillip Pearce & Antonia Correia (Eds). *Tourism new market: Drivers, details, and direction* (pp.57-78). Goodfellows Publishers.

This study focuses on understanding the perspective of tourism business providers regarding the development of coffee tourism, covering essential elements such as placemaking, business models, and responsible tourism practices. While the previous discussion in Chapter 2 has primarily investigated place consumption within the context of coffee consumption and tourism, this study uniquely shifts the focus to the viewpoint of coffee tourism providers who play a pivotal role in shaping the places “consumed” by tourists.

The primary objective of this study is to analyse the practices of coffee tourism business providers, particularly the connection between their embodied experience of coffee and the construction of the meanings in developing coffee tourism. The meaning of the embodied coffee experience can be seen in the placemaking, business model development, and responsible practices of coffee tourist attractions. This study further grounds itself in embodiment theory as a foundational framework. Merleau-Ponty (2012) believes that social constructs are rooted in the body’s lived experiences in perceiving the world. In this context, the embodied experience is tangibly manifested in the placemaking of tourist attractions. This view is also supported by Sen and Silverman (2014), who emphasise the link between the human body and the placemaking process.

Furthermore, the transformation of a place into a tourist attraction is deeply intertwined with the business of tourism. Numerous studies highlight the connection between the embodied experience and business models, spanning social entrepreneurship (Poldner et al., 2017),

business innovation and creativity (Ludevig, 2016), and the business cycle (Campbell, 1997). A business model, as described by Amit and Zott (2001), is a framework encompassing the content, structure, and governance of transactions. Moreover, current literature links the embody of ethical perspective within business practices and business models (Bocken et al., 2014; Linder & Williander, 2015; Painter et al., 2018), including responsible practices in business models. Therefore, this research is based on two research questions: 1) What are the key embodied experience factors, as perceived by coffee tourism providers, that contribute to the emergence and growth of coffee tourism? 2) How can the meanings derived from the embodied coffee experience be applied to developing coffee tourist attractions, business models, and responsible practices?

A qualitative research approach and thematic analysis were employed to explore coffee tourism providers' experiences in creating coffee tourism places, their business models, and responsible tourism practices. Given the connection between the embodied experience and the meaning constructions, the findings will be interpreted through the lens of embodiment theory (Merleau-Ponty, 2012; Sen & Silverman, 2014; Zhang & Chen, 2022).

3.2. Literature Review

3.2.1. Coffee tourism: Making coffee places as tourist attractions

As a single beverage, coffee is the most popular product worldwide. Figures on coffee expenditure in all forms have risen from US\$80 billion in the 1990s (Pendergrast, 1999: p. 418) to over US\$500 billion at the present time (Statista, 2020). Further, the industry has attempted many ways to deliver pleasure in providing the product for patrons.

Education and information have long been at the heart of coffee tourism. People gathered to listen and discuss serious topics at coffee places in the 17th – 18th century (Plys, 2017). Even in the 1800s, the coffee place was popular as an informal kind of university (Pendergrast, 1999)

where people could listen to serious topics on academic and scientific issues. For the last two decades, the dynamic of people's interest in coffee has shifted. Coffee places are not only offering the social spaces for coffee enjoyment but also providing the place to satisfy the quest for knowledge about coffee and a special experience related to the product (Venkatachalapathy, 2002). The information, such as where the flavour of coffee comes from, how good quality coffee is produced, brewed, and best enjoyed is embedded in developing coffee places. It was within these interests that the idea of coffee tourist placemaking as an opportunity for research was discovered.

In addition, the study of coffee tourism is rooted in the practice of coffee experience and the development of coffee tourist attractions. Coffee tourism relates to all visitor experiences of coffee, including coffee production, coffee culture, and coffee history (Jolliffe, 2010). Tourists can have these coffee experiences in several places, including coffee farms, coffee shops or café, as well as coffee museums (Wang, et al., 2019; Kleidas and Jolliff, 2010). These visitor experiences contribute to the understanding and significance of coffee beyond its role as a daily consumable product (Setiyorini et al., 2023).

While most coffee tourism studies focus on the tourist perspectives, such as the tourist memorable experience (Chen et al., 2021; Choi et al., 2017; Han et al., 2019; Yiğit & Şahin Perçin, 2021) and coffee tourist behaviour (Casalegno et al., 2020; Purnomo et al., 2020, 2021; Su et al., 2006; Suhud et al., 2022; Tan & Lo, 2008), this research looks at the business perspective in the placemaking of coffee tourist attraction. Previous studies on coffee tourism development focused on how it contributes to local community livelihood and leverages the coffee farms as the settings for the placemaking (Anbalagan & Lovelock, 2014; Karlsson & Karlsson, 2009; Lyon, 2013a; Rutynskyi & Kushniruk, 2020; Smith et al., 2019; Woyesa & Kumar, 2021; Yun, 2014).

In addition, the embodied coffee activities as reflected in coffee production, coffee culture, and coffee history were also the primary considerations when designing the place as a tourist attraction (Wang et al., 2019; Karlsson & Karlsson, 2017; Kleidas & Jolliffe, 2010; Jolliffe, 2010). This understanding implies that the concern for the local community and embodied coffee activities experienced by the business providers may inspire them to develop coffee tourist attractions to enhance coffee experiences for tourists and implement responsible tourism, which contributes to local community livelihoods. Therefore, this research will focus on exploring the business providers' embodied coffee experience, which influences the way they develop coffee tourist attractions, as well as investigating the implication of meaning constructions in developing coffee tourist attractions.

3.2.2. Embodiment Theory

Merleau-Ponty posited a connection between physiology and psychology, emphasising the association between the body and mind when perceiving or connecting to the world (Merleau-Ponty, 2012). Building on this, Suarez (2022) emphasised Merleau-Ponty's ideas regarding the connection between bodily activities, perception, and self-awareness. Additionally, Bourdieu (1977) pointed out that cultural and social contexts play a significant role in shaping bodily experiences, making the body not just a physical entity but also a carrier of cultural meanings and practices. Moreover, in the anthropological exploration of embodiment, the body is not merely an object studied about culture but the subject of culture (Palmer & Andrews, 2015). In addition, Mauss' (1979) and Bourdieu's (1977) concepts of habitus elucidate how embodied knowledge and everyday practices shape and reflect cultural norms, emphasizing the intricate connection between the body and mind in cultural experiences and practices.

These notions contribute to reinforcing the reciprocal relationship between bodily movement and the construction of meaning (Gillespie & Zittourn, 2013; Zhang & Chen, 2022), such as cultural meaning. Culture is delineated into tangible and intangible dimensions. The tangible

aspect encompasses the physical environment, including structures, artifacts, and places. Sen and Silverman (2014) clarify the essential role of embodiment in shaping place development, both physically and socially. The intangible aspect of culture comprises norms, beliefs, traditions, language, and various behaviours and ways of life. The responsible business may also be associated with the norms and ways of doing business that can be a part of intangible aspect of culture.

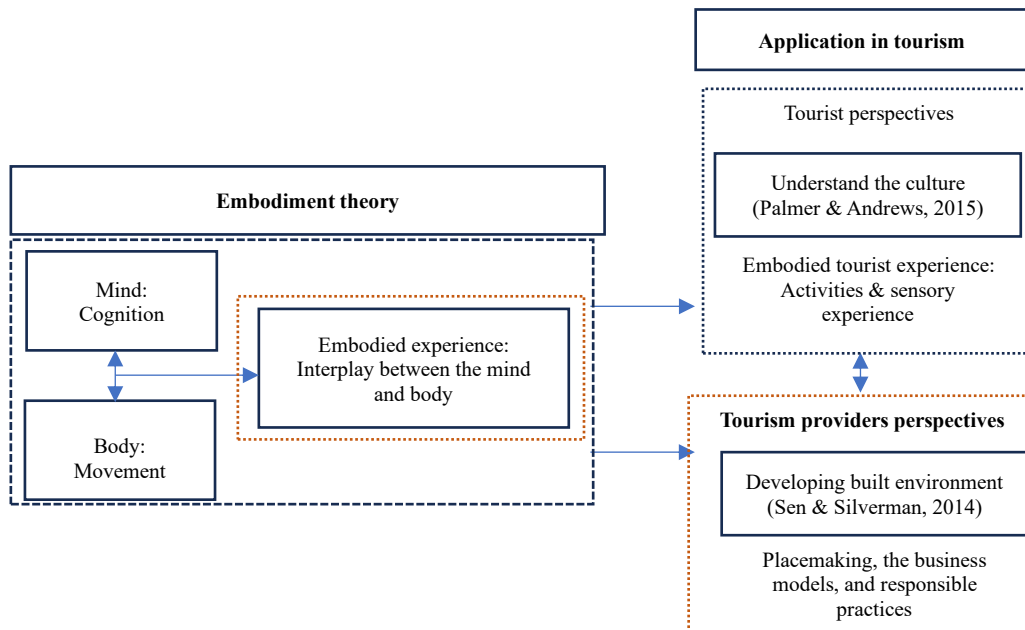
The correlation between embodiment and business practices is examined across diverse dimensions, notably exploring the link between sustainable business and the active involvement of entrepreneurs (Bocken et al., 2014; Linder & Williander, 2015, and Painter et al., 2018). Therefore, this research explores the interplay between embodiment experience and meaning constructions in developing coffee tourism.

3.2.3. Embodiment theory in tourism studies

The connection between the embodiment theory and business perspectives, in particular in developing tourist attractions, is still under study. Most tourism studies often concentrate on the embodied experiences of tourists, specifically exploring how the bodily activities of tourists contribute to the meaning construction of their travel experiences (Xie & Sun, 2018; Jiang & Yu, 2020; Lu et al., 2020; Lu et al., 2022; Zhang & Chen, 2022). In addition, Urry (1995, 2000) highlights the body-mind connection through the tourist gaze, a sensory activity shaping travel meaning. Gazing involves visually focusing on a place or object, often coupled with other sensory activities. Influenced by emotions and mindset, gaze variations lead to diverse place perceptions.

Those studies posit the objects for these bodily activities, and the meaning derived from the embodied experience is conceptual and includes factors such as the tourists' preferences for the places and memorable experiences that linger in their minds. Only a few scholars link

embodiment theory to the tourism business perspectives. Therefore, this study will focus on the interplay of the body and mind from the business perspectives, in particular highlighting the embodiment experiences that construct the meaning to develop coffee tourism. Figure 3.1 illustrates the connection between embodiment theory, its application to tourism, and the study focus.



Legend:

The focus of the study in Chapter 3

Figure 3. 1. The connection between embodiment theory and its application to tourism

The figure explains that the focus of this study is on the embodied experience of the interplay between body and mind from the perspectives of business tourism providers. Two aspects are analysed: the embodied experience of the coffee tourism business providers and the meaning constructed related to developing the built environment of coffee tourism. The following section further elaborates these two aspects.

A. Embodied coffee experience: Business perspectives

Glenberg (2010) identifies various approaches of embodiment, including the perceptual systems, culture, and the coevolution of body and behaviour. Perceptual systems involve the sensory experience of certain objects. In coffee tourism context, this perceptual system may include the perception of coffee shaped by the visual, gustatory and olfactory experience of coffee (Chatterjee, 2017a; Kemps & Tiggemann, 2009a; Li et al., 2019; Van Doorn et al., 2014). In addition, culture is strongly related to embodiment, as bodily movement can be influenced by culture (Bourdieu, 1977). Moreover, the coevaluation of body and behaviour may reflect the interaction between the body, mind, and environment in occupation, as the occupation reflects the holistic mind and body experience (Bailliard et al., 2023). Based on these constructs, this research highlights three considerations of embodied coffee experience as detailed in the following sub-sections.

a) The perspective of coffee

The first consideration discussed as the embodied coffee experience is the perspective of coffee. This consideration concerns all experiences that are relevant to the perception of coffee. The perception of coffee has been studied from the consumer behaviour perspective, in particular highlighting the interface of sensory experience and cognition (Krishna & Schwarz, 2014) and the connection of the sensory element to experience (Lv et al., 2022). The sensory experience related to coffee has been heavily studied in the realm of tourist perspectives, including the olfactory (Chatterjee, 2017b), the gustatory or taste of coffee (Masi et al., 2015), the combination of multiple sensory, such as the visual and taste, as well as the olfactory of coffee (Hsu & Chen, 2020; Kemps & Tiggemann, 2009b). These studies align with the concepts of tourist gaze at the destination (Urry, 1990, 1995). The gaze is also connected with the multi-sensory and emotional aspects of the places that later build the tourist experience. In addition,

the studies on these tourist-embodied experiences confirm the primary claim of the embodiment framework that posits the body morphology, sensory systems, and emotions as the psychological process (Glenberg, 2010). Furthermore, Jiang and Yu (2020) highlighted how the tourist body, cognition, and situation affect the interactive relationship in the tourist's embodied experience. Hence, drawing from this application, this research also explores how the business provider's bodily activities related to coffee affect their cognition in developing coffee tourism.

b) Coffee culture

The second consideration is exploring culture as a pivotal element in shaping embodied experiences. Culture shows the interplay of the body, cognition, and the influence of environment (Bourdieu, 1977). This perspective gains practical application in the tourism context, where the bodily activities of tourists, including their gaze and engagement with the local environment, serve as conduits for experiencing and capturing the culture of a destination (Jiang & Xu, 2016). Additionally, the intertwining of cultural and historical elements in the realm of embodiment is evident in research exploring the ways in which culture is constructed through the lived and experienced narratives of communities (Retsikas, 2007). Collectively, these perspectives underscore the multifaceted and dynamic interplay between culture and embodiment, highlighting the need for a comprehensive understanding of how cultural contexts shape the way individuals perceive and engage with their bodies and the world around them.

Exploring the cultural context of coffee involves examining its connections with bodily activities and the surrounding environment. The term "coffee culture" encapsulates the interplay between human activities related to the cognition of coffee and the environment. Ukers (1922) in Rombe, et al., (2021) discusses dimensions such as coffee history, cultivation, methods, economic values, and indigenous cultural approaches. Similarly, Tucker (2011, p. 10)

defines coffee culture as encompassing ideas, practices, technology, meanings, and associations related to coffee. UNESCO (2016), cited in Aguirre (2017), underscores coffee culture as a set of behaviours or social atmosphere that brings people together and passed down as a tradition through generations. This meaning integrates the historical context of coffee within coffee culture.

Therefore, coffee culture encompasses the local cultural practices, places, and historical aspects. The local community's coffee practices are linked to tangible and intangible cultural aspects and the places including but not limited to coffee agriculture (Hite et al., 2017), processing (Castillo & Nigh, 1998), brewing and consuming coffee (Kucukkomurler & Özgen, 2009; Yiğit & Şahin Perçin, 2021), as well as the historical narratives embedded with these places (Rombe et al., 2021).

c) Occupational-related experience

The last consideration for the embodiment is looking at the past and current experience of the occupational activities of the business providers. Occupational activities or work involve bodily movement activities that can generate experiences. Further, these experiences can provide the perspective of how a person sees the world, including the meaning-directed and intentional arcs that person tends to find in it (Merleau-Ponty, 2012, cited in Bailliard et al., 2018). In addition, Bailliard et al. (2023) pointed out that research on occupational-related experience within embodiment theory is still limited.

Furthermore, business leaders believe that embodied knowledge, encompassing insights into work-related knowledge, has the potential to unlock innovation, intelligence, and creativity within an organisation (Ludevig & Ludevig, 2015). Building on this understanding, this study focuses on occupational activities that shape the embodied coffee experience that further contribute to meaning constructions in developing coffee tourism.

B. Meaning constructions: Placemaking, business models, and responsible tourism

Subsequently, those embodied experiences can construct meaning and be manifested in several ways, such as the placemaking highlighted by Sen and Silverman (2014). Furthermore, placemaking is strongly connected with tourism destinations and business development (Lew, 2017; Liu & Cheung, 2016). In addition, since the development of tourist destinations may also have impacts on the environment, research on managing tourism responsibly becomes imperative (Burrai et al., 2019; Fennell, 2008). The following sub-sections describe some constructs around the meaning constructions.

a) Placemaking

Some scholars link the stakeholders' embodiment experiences and practices in placemaking activities (e.g. Sen & Silverman, 2014; Norum & Polson, 2021). This further elucidates how the embodied experiences and practices of the organisers or designers inspire the formation of places. Sen and Silverman (2014) illustrate that performance artists and choreographers design places based on their kinaesthetic awareness and bodily movement. In essence, these embodied practices and experiences of dancing guide placemaking.

The broad definition of place involves a geographical feature laden with emotional significance (Gregory & Finlayson, 2019). In the realm of tourism development, places are crafted primarily to allure tourists. Lew (2017) distinguishes between the terms "place-making" and "placemaking". Place-making embodies local, traditional, organic, and spontaneous world-making (Lew, 1987; Lew & Mckercher, 2006). For tourist attractions, place-making caters more to alternative tourists, often owned by local businesses, and occasionally less accessible. On the contrary, placemaking symbolises the cosmopolitan and modern, typically associated with structured and planned development, prevalent in urban areas or cities (Sen & Silverman, 2014; Lew, 2017). In the context of tourism, placemaking serves as a term for identifying places

for mass tourists, sometimes owned by businesses outside the area and generally more accessible. Lew (2017) categorises these two terminologies, place-making and placemaking, into two continuums, as depicted in Figure 3.2.

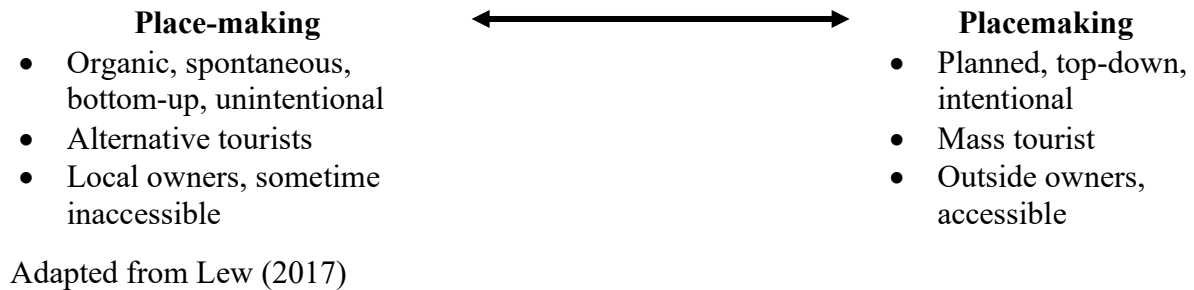


Figure 3. 2. The tourism place making continuum (simplified)

Furthermore, this placemaking is closely tied to theming, aimed at tailoring the place to specific visitors. For instance, Åstrøm (2020) highlights that businesses frequently organize “stage events” to evoke emotions and create a holistic experience. This development often requires a physical space or place for arranging their properties and orchestrating a customer journey. In the development of these “stage events”, Åstrøm (2020) emphasizes the significance of placemaking, particularly in the context of theming. This involves shaping and designing the surrounding environment to elevate the service into a meaningful experience. The theme acts as the primary or dominant idea conceived by organisers or businesses to distinguish their offerings from others (Gilmore & Pine, 2002; Bryman, 2004), highlighting the substantial involvement of business owners in theme development.

b) Business models

The placemaking of coffee tourist attractions focuses on the pivotal role played by providers. In line with this, this study explores into the connection between the embodied experience of providers and the business models adopted in coffee tourist attractions. Prior research has consistently shown the significant influence of embodied experience in shaping the understanding of engaging in business activities and models. This influence extends to diverse

domains such as social entrepreneurship (Poldner et al., 2017), business innovation and creativity (Ludevig, 2016), and the business cycle (Campbell, 1997).

Understanding the framework through which these business models operate is essential. A business model encompasses the content, structure, and governance of transactions that generate value by exposing business opportunities (Amit & Zott, 2001). It delineates how an organisation intends to operate and create value for its customers. The primary function of the business model is on the value creation and value capture (Amit & Zott, 2001; Teece, 2010). Value creation involves developing core competencies, capabilities, and a positional advantage in the market (Weigert, 2018), while value capture pertains to the revenue model (Ostwelder et al., 2005) that transforms value into business opportunities and profit (Gatelier et al., 2022).

Moreover, the value dissemination is identified as an integral part of the business model's function (Reinhold et al., 2018). Value dissemination entails delivering value to stakeholders, including the market, local community, suppliers, and internal organizational constituents, encouraging them to embrace, work, and utilise these values (Reinhold et al., 2018). In the context of coffee tourist attractions, examining the interplay between providers' embodied experiences and the dynamics of business models becomes imperative for a comprehensive understanding of their operations.

c) Responsible tourism practices

Furthermore, tourism development must be managed responsibly as it has consequences (Burrai et al., 2019; Fennell, 2008). In essence, responsible tourism aims to enhance the overall tourist experience, foster better business opportunities, and contribute to environmental preservation (Chan & Tay, 2016; Frey & George, 2010; Mondal & Samaddar, 2021). The implementation of responsible tourism, as highlighted by Goodwin and Francis (2011), emphasises on the collective actions of all stakeholders, encompassing the government,

businesses, local communities, and tourists. Despite this, Weeden (2014) suggests that influencing businesses to adopt responsible practices through regulation is less complex than influencing tourists. Therefore, understanding how business providers integrate responsible tourism into their business models becomes crucial, as it can serve as a means to influence tourists and other stakeholders towards responsible tourism.

Moreover, scholars have identified the pivotal role of embedding responsibility and ethics in business models, particularly by linking business values to sustainability elements (Frey & George, 2008, 2010; Sahebalzamani & Bertella, 2018). This notion of responsibility as a core business value has been explored across various tourism and hospitality sectors, including ecotourism (Bowles & Ruhanen, 2018), hotels (Al-Aomar & Alshraideh, 2019; Han, 2015; Musavengane, 2019), and conventions (Han & Hwang, 2017).

Those previous studies adopt a market-driven approach, focusing on the rising demand for ethically produced goods and services (Caruana et al., 2019; Caruana & Crane, 2008; Font & McCabe, 2017; Sin, 2014). Businesses embed responsible tourism in their models to attract a segment of tourists who prioritise minimising environmental impact, supporting local communities, and preserving local heritage (Mody et al., 2017; Su & Swanson, 2017; Wheeler, 2009; Zgolli & Zaiem, 2018).

To add the perspective of embedding responsibility study, this study adopts a resource-based approach, focusing on the embodied experience of coffee from the perspectives of business providers. Although previous research acknowledged the significant role of business owners and managers in applying responsible business models (Bowles & Ruhanen, 2018; Chan & Tay, 2016), the exploration of the business perspective regarding embodied experiences and their connection to business development remains limited (Poldner et al., 2017). Therefore, this

study seeks to explore further the embodied experience of business providers in placemaking, business models, and responsible tourism practices.

Based on the considerations of the embodied coffee experience and the meaning constructions, a conceptual framework is developed to detail the focus of the research, as illustrated in Figure 3.3.

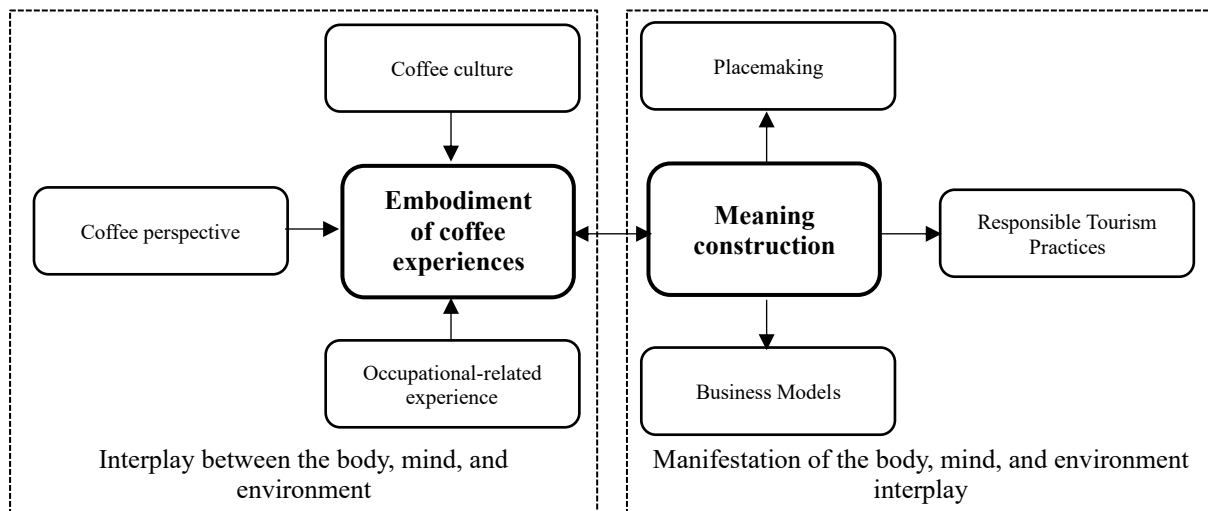


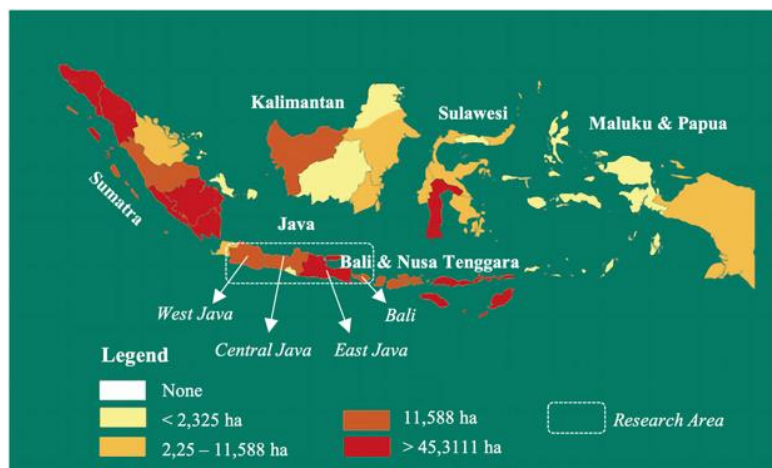
Figure 3. 3. Conceptual model of the research

The figure describes the interconnection between the interplay and manifestation of bodily activities and the mind or cognition with the environment. This interconnection resembles the embodied experience and construction of meaning. The interplay of the body, mind, and environment is represented by the embodied coffee experience, highlighting three considerations: the perspective of coffee, coffee culture, and occupational experiences. The investigation of this interplay addresses Research Question 1 – what are the factors that contribute to the development of coffee tourism. In the meantime, the manifestation of that interplay is represented in the meaning of construction, which is viewed from placemaking, business models, and responsible tourism practices. Accordingly, the exploration of this manifestation answers Research Question 2 – how the meanings derived from the embodied coffee experience can be applied to the development of coffee tourism.

3.3. Research Method

3.3.1. Location of the study

As a coffee-producing country with a total area of 1,245,359 hectares, Indonesia produces 786,191 tons of coffee in 2021 (BPS, 2021). Compared to other producing countries, Indonesia exports 12 million bags of coffee (1 bag of coffee equals 60 kg) to the world, accounting for 7.1% of world coffee demand (Deshmukh, 2021). Figure 3.4. shows Indonesian regions, indicating the size of coffee plantations area. Major coffee production regions are Sumatra, Java, Sulawesi, and Nusa Tenggara. The total coffee plantation areas in these islands are more than 1,074,142 hectares (BPS, 2021).



Source: *Badan Pusat Statistik (BPS)* (Statistics Indonesia), 2021

Figure 3. 4. Area of Indonesian coffee plantation in 2020

The study was conducted in Java and Bali regions. While other regions, such as Sumatra and Sulawesi produce more coffee (as indicated in Figure 3.4), their tourism development is still at an early stage. Java and Bali, on the other hand, are well-known for their coffee production and have made a notable progress in tourism development, making them ideal locations to examine the dynamics of the coffee tourism phenomena. Furthermore, the high mobility of the local population in Java and Bali, as indicated by the number of people travelling per kilometre (Table 3.1.), suggests that these regions are popular destinations for domestic tourists. This

high level of mobility indicates a potential demand for coffee tourism experiences among domestic visitors in these regions.

Table 3. 1. Number of domestic mobility in Indonesia

Region	Number of domestic mobility in 2021 (People)	Area (km)	Number of People/Area
Sumatra	59,039,260.00	480,793.00	122.80
Java	505,410,502.00	129,443.00	3,904.50
Bali & Nusa Tenggara	14,944,379.00	73,070.00	204.52
Kalimantan	11,101,367.00	544,151.00	20.40
Sulawesi	20,217,043.00	188,562.00	107.22
Maluku & Papua	2,586,908.00	500,887.00	5.16
Indonesia	613,299,459.00	1,916,90700	319.94

Source: Indonesian Statistics, 2022

To gain an initial overview of how coffee tourism business providers create places as coffee tourist attractions, this research involved observations of several coffee tourist attractions. Initially, the researcher identified coffee tourist attractions in Java and Bali, Indonesia through a Google search. The results yielded information about the coffee tourist attractions posted on social media, their official websites, and news media. The coffee tourist attractions were selected by specific criteria, adopted from case study selection guidelines (Yin, 2009), as follows:

1. The sites were located in the rural area in Indonesia.
2. The sites offered coffee tours.
3. The sites were selected based on their proximity and accessibility to domestic tourists.

This ensured that the locations were not too remote and located reasonably far from cities or major attractions.

Based on the election criteria, 12 coffee tourist attractions were selected and observed. The distribution of the attractions was as follows: four in West Java, two in Central Java, three in East Java, and three in Bali. A brief description of the attractions is presented in Appendix II.

3.3.2. Research approach and data collection

This study employs a qualitative research approach. An in-depth interview was used as the instrument for data collection. Semi-structured interviews were conducted with a diverse group of stakeholders involved in coffee tourism, including attraction managers, staff, the local community, governmental members, and non-governmental members. The interviews aimed to gather insights and embodied experiences related to the development of coffee tourism. Several key questions were raised during these interviews to explore various aspects of coffee tourism, including the process of creating and developing coffee tourism, the benefits and consequences, challenges, responsible tourism initiatives, and the future outlook of coffee tourism.

The informants or interviewees were recruited using the snowball sampling technique. The initial participants included individuals from coffee tourism businesses operating in the selected coffee tourist attractions, as discussed in the preceding section. These participants encompassed staffs, owners, or managers associated with these attractions. After interviewing the initial participants, they were asked to refer other individuals who were involved with coffee tourism development. The interviews were conducted in person or online (over the phone and internet). Through preliminary data analysis, it was believed that data saturation had been reached after 20 interviews, but five additional interviews were conducted to make sure no new themes had emerged. Therefore, a total of 25 interviews were conducted. However, one of the interviewees decided not to provide consent, resulting in 24 interviews used for further analysis (see interviewee profiles in Table 3.2). Among the interviewees, 21 individuals were interviewed in person and three individuals were interviewed online.

Prior to the interviews, detailed information about research goals, questions, and consent was provided to the interviewees. This step is crucial to ensure the aims of the interviews are clear and allow for voluntary participation. The time frame for conducting the interviews was

between November 2019 and February 2020. The duration of each interview, typically between 30-60 minutes, reflects the allocation of ample time for participants to share their insights and provide detailed responses.

The interviews were all audio recorded. Upon completion of each interview, the recording file was transcribed. Several initial interviews were analysed before moving on to further interviews. This allowed the researcher to reflect on initial insights and provide guidance for the next steps in the data collection process.

Table 3. 2. Interviewees profiles

Code	Gender	Generation	Education	Position	Organisation Type	Experience	Location
I-1	Male	Gen Y	Undergraduate	Staff	Coffee Tourist Attraction	1 - 5 Years	West Java
I-2	Male	Baby Boomers	Undergraduate	Owner	Coffee Tourist Attraction	6 - 10 Years	West Java
I-3	Male	Gen X	Undergraduate	Chair	Community Organisation	6 - 10 Years	West Java
I-4	Male	Gen Y	Undergraduate	Staff	Coffee Tourist Attraction	6 - 10 Years	West Java
I-5	Male	Gen Y	Postgraduate	Owner	Tour Operator	1 - 5 Years	West Java
I-6	Male	Gen X	Undergraduate	Chair	Community Organisation	1 - 5 Years	West Java
I-7	Female	Gen Y	Postgraduate	Founder/ Owner	Tour Operator	1 - 5 Years	West Java
I-8	Male	Gen Y	Secondary School	Staff	Coffee Tourist Attraction	1 - 5 Years	West Java
I-9	Male	Gen Y	Undergraduate	Manager	Coffee Tourist Attraction	1 - 5 Years	West Java
I-10	Female	Baby Boomers	Undergraduate	Government	Government	> 20 years	West Java
I-11	Male	Baby Boomers	Postgraduate	Academics	Government	> 20 years	West Java
I-12	Male	Gen Y	Postgraduate	Manager	Coffee Tourist Attraction	1 - 5 Years	Central Java
I-13	Female	Gen X	Undergraduate	Manager	Community Organisation	1 - 5 Years	Central Java
I-14	Male	Gen Y	Undergraduate	Manager	Community Organisation	1 - 5 Years	Central Java
I-15	Male	Gen X	Undergraduate	Manager	Tour Operator	6 - 10 Years	East Java
I-16	Male	Gen X	Undergraduate	Manager	Tour Operator	6 - 10 Years	East Java
I-17	Male	Baby Boomers	Secondary School	Farmer, previously coordinator of the site	Coffee Tourist Attraction	1 - 5 Years	East Java

Code	Gender	Generation	Education	Position	Organisation Type	Experience	Location
I-18	Female	Gen Y	Secondary School	Manager	Coffee Tourist Attraction	1 - 5 Years	East Java
I-19	Male	Baby Boomers	Undergraduate	Government	Government	> 20 years	East Java
I-20	Female	Gen Y	Undergraduate	Manager	Coffee Tourist Attraction	1 - 5 Years	Bali
I-21	Female	Gen X	Undergraduate	Chair	NGO	15 - 20 years	Bali
I-22	Male	Gen X	Secondary School	Owner	Coffee Tourist Attraction	1 - 5 Years	Bali
I-23	Male	Gen X	Undergraduate	Farmer & Staff	Coffee Tourist Attraction	1 - 5 Years	Bali
I-24	Male	Gen Y	Secondary School	Farmer & Staff	Coffee Tourist Attraction	1 - 5 Years	Bali

Source: Data collection, 2019

3.3.3. Data analysis

The interviews were conducted in *Bahasa Indonesia* and the transcriptions were written in the original language. It is essential to preserve the original responses in their authentic form and ensure that no information or nuances were lost during the process (Esfehani & Walters, 2018). For further analysis, English translations were used in the coding process, presenting the data, and reporting the result (Esfehani & Walters, 2018).

The data analysis followed the thematic analysis procedures outlined by Braun and Clarke (2006). Utilising the qualitative data analysis software package NVivo, the data was systematically examined to identify, categorise, and analyse patterns. In identifying the themes, the coding process involved three steps, following the stages outlined by Zhang and Chen (2022). These steps included conducting the open coding procedure, grouping the codes into meaningful categories, and organising them into themes. The following is a breakdown of the steps involved in analysing the data.

A. The open coding procedure

In the open coding stage, researchers read the text fully to ensure the familiarity of the data. Then the meaningful code was marked independently. Following, the coded data were

scrutinised and conceptualised. Similar codes with similar meanings and concepts were combined and conceptualised. As a result, 2,177 basic codes were identified. Subsequently, conceptualisation was carried out, and a total of 6 categories and 2 themes were formed according to the semantic, logical relationship, and concept connotation (See Table 3.3. for the category and subcategory). An example of the analysis process, starting from the original statement to theme generation, is illustrated in Table 3.3.

Table 3. 3. Examples of open coding procedure

Interviewee Code	Original Statement	Code	Categorisation
I-02	“The first phase in opening a coffee farm, according to our farmer visitors, is clearing the ground, chopping the trees, growing other trees for shade, and then planting the coffee trees. However, I informed them that cutting down trees in the forests is not a good idea. When they visited here, they saw how we worked on the farm using a sustainable agroforestry system. They understood that growing coffee trees in forests by not harming other trees is possible. As a result, some of them were inspired to participate in our sustainable coffee agroforestry.”	<p>Coffee agriculture work experience: Opening coffee farm, chopping trees, planting trees for shade, cutting down forest is not a good ideas.</p> <p>Visitor experience: visitors learn sustainable agroforestry, growing coffee trees without harming forest</p> <p>Outcomes: visitors understood, inspired and practised sustainable agroforestry</p>	Occupational-related experience Subcategory: Agricultural-related occupational experience
I-1	“One day, some visitors came to our small café and enjoyed a cup of coffee. As I overheard their conversation, they remarked, “This coffee is excellent; it has a “soft” (smooth) taste.” Intrigued by the notion of a “soft” coffee taste, which I had never considered before, I decided to explore it further. Despite my initial dislike for coffee, I made an effort to drink it until I could grasp the essence of this “soft” flavour.”	<p><i>Made an effort to understand the taste:</i></p> <p><i>Observing visitor conversation:</i> visitor likes the coffee, visitor knowledge on coffee taste, soft taste.</p> <p><i>explore the taste:</i> made an effort to understand the taste.</p> <p><i>Outcomes:</i> understand the coffee taste, become to like coffee</p>	Perception of coffee Subcategory: coffee-taste perception

B. Classifying the category and the subcategory

The subcategory and category were formed through repeatedly reading the text data, the code, and the related concepts and theories. During this process, the development of categories and subcategories was guided by the conceptual framework derived from the embodiment theory. As a result, the codes were classified into subcategories and categories, as illustrated in Table 3.4.

Table 3. 4. Classifying the category and subcategory

No.	Category	Sub-category
1	Perception of coffee	<i>Coffee taste: Flavour profile, variability in preferences</i>
2	Occupational-related experience	<i>Coffee-Agricultural work experience, Tourism-occupational related work experience</i>
3	Coffee culture	<i>Coffee brewing and enjoyment, Local culture practices/tradition and history</i>
4	Placemaking	<i>Organic place-making: Educational based Semi-organic/planned placemaking: Quasi educational/artisanal based Planned placemaking: Artisanal based</i>
5	Business models	<i>Value creation: Adopting Disneyization pillars Value capture: Business Strategy, Business performance Value Dissemination: Communication to community and employees (Internal communication), Communication to tourists (External communication)</i>
6	Implementing responsible tourism	<i>Creating better business opportunities, creating better tourist experience, contributing to environmental conservation</i>

C. Identifying the themes and the story line

The storyline was developed around the core themes that address the research questions. Two themes are set: 1) the embodiment of coffee experiences and 2) meaning construction. To address the first research question, the three elements of the embodied coffee experience of the coffee tourism business providers were investigated. First, the perspective of coffee is shaped by the perspective of the taste of coffee, encompassing the flavour profile and the variability of taste. This perspective is also associated with the two other elements of embodied coffee experience. For instance, the perspective of taste can be influenced by and also influence the occupational related experience, as well as the coffee culture. Second, the occupational-related experience consists of coffee agricultural and tourism-related work. And these occupational experiences are associated with the initiators of coffee tourism development. For example, tourism-related experiences are often undertaken by entrepreneurs who are not coffee farmers or are not from the coffee industry. In contrast, agricultural-related occupational experiences tend to be held by entrepreneurs originating from the coffee industry.

Finally, the coffee culture encompasses coffee-brewing and enjoyment, as well as the local culture/traditions and history. This finding aligns with coffee culture definition as everything related to coffee, encompassing both consumption and production culture and cultural aspects developed within the community (Aguirre, 2016). Furthermore, UNESCO emphasises that the coffee culture includes local traditions passed down from ancestors and passed on to future generations (UNESCO, 2016 in (Aguirre, 2017)).

Subsequently, to address the second research question, three elements of meaning construction were analysed. First, the placemaking element is shaped by the types of coffee tourist attractions: organic, planned, and semi organic/planned. These methods align with the concepts from Lew (2017) that distinguish between the “organic place-making” and the “planned

placemaking”. The organic coffee tourist attractions had similar characteristics with places developed by the coffee industry, while the planned ones had similar characteristics with those developed by tourism industry. Based on these characteristics, the typology of coffee tourist attractions was categorised into educational, artisanal, quasi educational/artisanal coffee tourist attractions.

Next, the meaning of the interplay between the body and mind can also be viewed in the business models. It is about how the business providers can create, capture, and disseminate the values (Reinhold et al., 2019). The principles of Disneyization (Bryman, 2004) were applied to help detect how the business providers create values. The value is created by strengthening the coffee theming, understanding the hybrid consumption behaviour, managing the performative labour and merchandising. The value is captured through the use of strategies and measured by business performance criteria. It is also found that the value is disseminated to the internal and external stakeholders through communication. Finally, responsible tourism is implemented to create a better business experience, provide better business opportunities, and contribute to the environment (Nair, et al., 2020).

The detailed explanation of the storyline that depicts the coding result, categorisation, and themes is illustrated in the following figure:

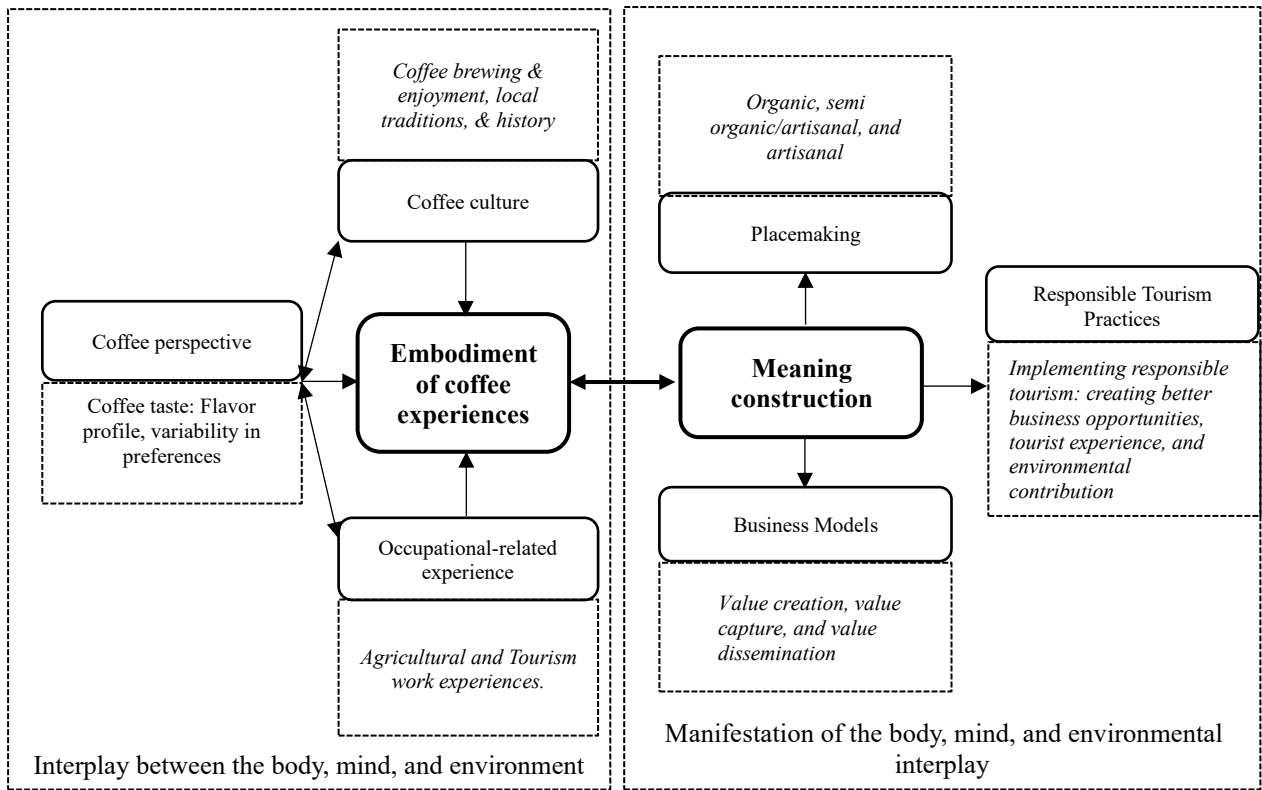


Figure 3. 5. The story line of the embodiment experience in coffee tourist attractions development

3.4. Findings and Discussion

This section presents information on the factors that shape the embodiment experiences of coffee, subsequently contributing to the emergence and growth of coffee tourism. The findings highlight that coffee perception, occupational-related experience, and cultural experience are the key elements that are embodied as the business providers' holistic coffee experience. These embodied experiences serve as meaning construction of the embodied experience that are viewed in placemaking, business models, and responsible tourism practices.

3.4.1. Embodied coffee experiences

Embodied experiences encompass all sensory, emotional, and physical elements within one's overall encounters (Jiang & Yu, 2020; Joy & Sherry Jr., 2003; O'Connor, 2017). These experiences can be shaped through one's bodily movements and thoughts or cognition about a specific matter. In this research, understanding the factors that shape embodied experiences can unravel the complex interplay between these elements, shedding light on how they collectively contribute to the overall understanding and appreciation of coffee-related experiences. Subsequently, these embodied experiences may interact with and navigate their surroundings, further influencing the development of coffee tourism.

The coding process of the embodied coffee experience is as follows:

Table 3. 5. The coding process embedded experience of coffee

No	Category	Sub-category	Representative Code
1	Perception of coffee	<i>Coffee taste</i>	<i>Flavour profile: coffee taste descriptors Variability in preferences: level of knowledge, inter-generation, cultural influence</i>
2	Coffee culture	<i>Coffee brewing and enjoyment</i>	<i>Barista and Coffee brewing techniques, Specialty coffee</i>
		<i>Local culture practices/tradition and history</i>	<i>Tangible Aspects, Intangible aspect, historical significance of coffee</i>
3	Occupational-related experience	<i>Coffee-agricultural work experience</i>	<i>Coffee agriculture practices: cropping practices, shade-grown coffee & agroforestry practices, types of plantations, coffee plant components, environmental and social contribution</i>

No	Category	Sub-category	Representative Code
			<i>Coffee production challenges: Insufficient income from coffee harvest, succession challenges & unethical coffee agricultural practices, environmental challenges</i>
		<i>Tourism-occupational related work experience</i>	<i>Understanding tourist market: Listening to the market, servicing the tourists Tourism product development: Experiment, hospitality, developing tourist facilities</i>

A. Perception of coffee

This research has identified that coffee taste is prominent in shaping the perspective of coffee. The taste concerns coffee flavour profile and the variability of the preferences of coffee. Coffee taste results from the body's activity of consuming (body) and comprehending (mind) the coffee profile, which consists of flavour, aroma, and other elements. The finding indicated that the personal coffee consumption experience has helped to shape the ability to describe the profile of the aroma and the flavour of coffee, as illustrated by Interviewee I-12, a manager at a coffee tourist attraction:

“... I have to admit that our coffee taste is homogeneous. When I use manual brew to make coffee, I can feel that what is produced when I drink it is still lacking. It tastes slightly acidic but more uniformly bitter. I am accustomed to drinking coffee. When guests come, I will provide coffee according to their preferences. For guests who understand the taste of coffee (coffee aficionados), I bring out those that are more custom-fermented or semi-wine. If the guests are still unfamiliar, I use regular coffee so that they can compare the taste of coffee, at least from two different coffee beans.” (I-12)

The illustration not only highlights that the individual was familiar with the taste and types of coffee, but also he was able to use professional terms to explain the coffee flavour, such as acidic, bitter, fermented, and different beans. Sally Wiggins (2004) in Fele and Liberman (2021) argue that the understanding of food and eating is bound up with the discursive practices. Therefore, the language, words, and descriptors of certain food lead the individual *to* experience and *through* experience (Fele & Liberman, 2021). Furthermore, it is highlighted that taste is an aspect of the social construction of reality that can be developed through sensory

perception and extends beyond mere cognitive understanding to involve embodied engagement (Bourdieu, 1984; Fele & Liberman, 2021; Vanini et al., 2012). Hence, the use of coffee flavour descriptors can disseminate the reality to further construct coffee taste in the community.

Furthermore, the result also indicates the variability in coffee preferences. The variability was shaped by individual coffee knowledge, inter-generation relations, and cultural background. To begin with, illustrations from I-12 can be used to understand the variability generated by different individuals' coffee knowledge. Individuals can be referred to coffee aficionados who are knowledgeable about coffee, as well as people who are new to coffee. That illustration indicates that there were different levels of knowledge about coffee that led to the perceived ability to appreciate the taste of coffee. This finding aligns with Quintao et al. (2015), who posit that taste is developed through the lengthy process of consumption, contemplation, and learning, ultimately resulting in expertise.

Next, the research also finds that different generations taste coffee differently, as explained by the following informant, I-21, a tour operator manager in a coffee tourist attraction:

“There’s a young coffee farmer at our place. He worked as a barista in the city, he learned various coffee techniques on his own. This experience made him realise that many farmers are unfamiliar with the taste of their coffee, and he wanted to address this knowledge gap. ... He said that the older generation found the taste of this premium-quality coffee unfamiliar, considering it strange, even though it had undergone careful processing. (I-21)”

Further, in the subsequent survey, that young farmer was identified and willingly consented to participate in this research. I-23 was a young farmer who was familiar to consuming coffee and professionally brewing coffee because he used to be a barista. He realised that he and his father had different tastes. He tried to cater to this taste, believing he could sell coffee to the majority of the local population, whose tastes were likely to be similar to his father's. This example illustrated the variations in flavour across different generations, as described in the following excerpts:

“I was puzzled; we have coffee trees, yet most farmers buy ground coffee from elsewhere [without experiencing the coffee they produced]. It seemed illogical. Then, I created a house blend of coffee. I invited my father to taste it, but he found it too acidic. Despite numerous experiments, he consistently expressed dissatisfaction with the taste. I almost gave up. One day, I visited a coffee roastery and obtained coffee beans that had been rejected for being too burnt. I added them to my house blend and asked my father to taste it again. Surprisingly, he found the taste appealing. Encouraged, my father suggested I test this blend on ten more people, all of whom praised the coffee's flavour.” (I-23)

Previous study highlighted the importance to look at the multivariable factors that influence the habit of coffee drinking, including the generation consumption pattern (Aguirre, 2016). Aguirre (2016) suggests that the flavour of coffee may exhibit intergenerational similarities due to familial inheritance.

Third, this research also noted that the culture can affect the variability of coffee preferences, in particular the urban and rural culture, as explained in the following excerpt:

“Our Barista classes are widely attended by the farming community, both from the Regional Department of Agriculture and farmer groups. They are curious about why their coffee beans are so cheap. Instead, they saw that coffee could be sold at a higher price in the city. They want to learn how to make coffee like people in the city. The farmers are eager to know the taste of good quality coffee with high market value.” (I-12).

The excerpt demonstrates that taste is socially constructed and varies across cultures, in this case, rural and urban. Additionally, this illustration shows that there is an effort to comprehend the flavour of coffee, as demonstrated by the local farmers seeking places to learn about coffee. This action aligns with Manzo's (2010) perspective on the sociology of taste, highlighting efforts to acquire the taste.

B. Coffee culture

Coffee culture is defined as the ideas, practices, technology, meanings, and associations regarding coffee (Tucker, 2010, p. 7). In addition, coffee culture is also associated with the local culture and tradition around coffee that is assimilated through the local tradition of certain subcultures (Aguirre, 2017). Aligned with this, this research also found that the coffee culture shaped the experience of coffee. It goes beyond the coffee brewing and techniques; it also involves the local culture and traditions of the place where the plantation is located.

a) Coffee brewing and enjoyment

The coffee brewing and enjoyment in coffee culture highlight two aspects: 1) the presence of local and international coffee brewing; and 2) coffee spaces that facilitate coffee culture learning. To begin with, the ideas of promoting local coffee presence and the influence of standardised coffee brewing are highlighted as expressed by one interviewee, as follows:

Because, you see, we want to introduce coffee to our target market, you know, the way coffee is brewed in the villages (*kopi kampung*). It might be different from the trendy baristas, quite different. We want to show that farmers can also brew coffee. And it's enjoyable, in a farmer's way, not needing something too complicated. We try to explain it like that. But, of course, we need to do it right, that's why we also invited the real Barista to give insights to farmers about brewing coffee. (I-9)

The interviewee aimed to promote simple coffee brewing to visitors, emphasizing farmers' ability. However, recognising the need for optimal flavour, the guidance from a professional barista was sought. The barista shared insights and allowed farmers to taste coffee brewed, sometimes with the international standard techniques and equipment. The idea of learning coffee from professional baristas is also highlighted in a previous statement (I-20) about local farmers wanting to match urban coffee tastes. This raises the question of authentic local coffee brewing, that sometimes what is referred to as "local" needs also to adapt to global norms. This aligns with the idea proposed by Manzo (2010) that understanding taste requires effort or

learning because taste is a social construct. In the case of coffee, the taste of coffee is also a social construct popularised through coffee culture (Manzo, 2010).

Next, the result also highlights the coffee space for learning coffee culture, as expressed by the following interviewee:

“One day, some visitors came to our small café and enjoyed a cup of coffee. As I overheard their conversation, they remarked, “This coffee is excellent; it has a “soft” (smooth) taste.” Intrigued by the notion of a “soft” coffee taste, which I had never considered before, I decided to explore it further. Despite my initial dislike for coffee, I made an effort to drink it until I could grasp the essence of this “soft” flavour.” (I-1)

This illustration is shared by I-1, an employee at a coffee plantation. The plantation was initially established to produce coffee to meet local demand. However, over time, many visitors came to learn about coffee production. Eventually, they opened up a small coffee shop and provided educational coffee tourism activities based on requests from incoming guests. I-1 did not receive specific training for coffee brewing. However, as the number of visitors grew, he became interested in serving coffee effectively. He learned how to brew coffee and explored its flavour. His knowledge was acquired by observing seniors and customer preferences at the coffee shops.

From this illustration, it can be understood that coffee culture is disseminated through coffee spaces to enjoy coffee, which are interconnected. The role of a barista in crafting coffee is also utilised to attract young people to venture into entrepreneurship, including developing other tourism products, as conveyed by the following interviewee:

"We partner with INDAG (Industry and Trade Regional Office) and UMKM (Micro, Small, Scale Enterprise Regional Office) to offer barista training. INDAG and UMKM also offer financial support to help young individuals start their journey as entrepreneurs." (I-10).

The growing presence of expert baristas opening cafes is poised to broaden and strengthen the network for future coffee culture development.

b) Local culture/tradition and history

Coffee culture encompasses three key aspects rooted in local culture and history: tangible, intangible, and the historical aspects of coffee. In the tangible aspect, certain coffee establishments strive to exhibit the region's distinct coffee culture through elements, including local attire, architecture, and ambiance. Intangible aspects encompass the embodiment of local traditions, including language, especially Dutch. This connection is significant in the history of Indonesian coffee, as the Dutch introduced coffee to Indonesia during the colonial era.

These three aspects are often intertwined and used to promote uniqueness of the region, as shown in the example below:

"That café uses an old building. It used to be a warehouse, a fertiliser storage warehouse during the colonial era. Now, it is repurposed as a café. The owner adopted the 'heritage' theme, like that, yes. Finally, he thought turning some of our old buildings into a tourist destination would be good. So, he prepared from 2014 to 2016, a two-year preparation. Only in 2016, it was opened." (I-18)

This illustration shows that the coffee shop utilizes an old building. However, historical value is not only demonstrated through the old building but also through various embodied elements, including the uniforms reminiscent of the colonial era, as depicted in the following image:



The heritage building and the phrases written in Dutch as the brand name of coffee attractions



The staff performed as coffee plantation security during the colonial period

Figure 3. 6. The tangible aspect in coffee culture

Figure 3.6. also demonstrates that embodied history and culture encompass not only in the tangible aspects, such as the building and the attire, but also in the intangible aspect, such as the language used in the place. The figure shows that instead of using Bahasa Indonesia, the Dutch language is visibly present, reflecting the colonial period. However, the significance of language goes beyond its literal use, extending to its incorporation into the organizational structure of agriculture, as explained by the following interviewee: “*We have one afdeling, the size is quite large, ... 400 hectares. We also use Dutch terminology in our plantation, such as afdeling (section), Administratur HTO... I do not know the abbreviaton of HTO because it is in Dutch language...* ”. (I-12)

Afdeling is a section of the plantation, and HTO is an abbreviation for *Hoofd Tijdelijk Onderwizend Personeel*, which translates to Head of Temporary Teaching Personnel. Language is one of the cultural elements. The illustration shows how this language as intangible aspect of culture can trigger someone’s cognition to remember something, including the reminiscent of heritage and work (Kompa, 2021).

In addition to culture derived from the legacy of historical heritage, there are also cultural elements rooted in local traditions, such as traditional ceremonies associated with the coffee agriculture, as illustrated in the excerpt from this interviewee:

“... In our culture, we have “*kopi lanang*” (the male coffee bean), a pea berry or one-piece coffee bean that symbolises as a male, and “*kopi wedhok*” (the female coffee bean), a two-piece coffee bean represents the female. To have a good harvest, we have rituals to give them a traditional Javanese wedding ceremony. We invite tourists, as well as the local community, for this event” (I-16).

The narrative emphasises the integration of local traditions into coffee culture, revealing a fusion where cultural practices are intertwined with the cultivation of coffee. This blending of embodied local traditions with the coffee culture creates a unique and rich cultural tapestry, illustrating the dynamic relationship between cultural heritage and contemporary practices in coffee agriculture, as expressed in Figure 3.7.



Source: Times Indonesia



Source: CNN Indonesia

Figure 3. 7. “The coffee wedding”: The intangible coffee culture

C. Occupational-related experiences

From the coding process, the occupational-related experiences can be classified into two distinct categories. The first category is agricultural-related coffee experiences, which includes all experiences related to coffee farming, harvesting, processing, and production. The second category is tourism-related experiences, which includes all experiences related to travel, tourism, and the hospitality industry. These experiences indicate that embodied knowledge has the potential to unleash innovation and creativity within an organisation (Ludevig & Ludevig, 2015).

a) Coffee agricultural experience

Coffee-agricultural experience is all the work experience related to coffee. This agricultural experience is prevalent in most coffee tourism destinations, which are primarily initiated by the coffee industry. The representative codes for this aspect include all aspects of coffee agriculture practices and the challenges faced in agriculture. The agricultural practices involve aspects including cropping practices, shade-grown coffee plantations and agroforestry practices, and environmental and social contribution, as illustrated by this interviewee:

“The first phase in opening a coffee farm, according to our farmer visitors, is clearing the ground, chopping the trees, growing other trees for shade, and then planting the coffee trees. However, I informed them that cutting down trees in the forests is not a good idea. When they visited here, they saw how we worked on the farm using a sustainable agroforestry system. They understood that growing coffee trees in forests by not harming

other trees is possible. As a result, some of them were inspired to participate in our sustainable coffee agroforestry. ... When the farmer visitors came back here, they told me that they had implemented the coffee farming without cutting down the trees. It was remarkable, and I was glad hearing that” (I-02).

The illustration suggests that the experience of coffee farmers in their agricultural practices extends beyond the mere cultivation of coffee. It highlights the broader impact of these experiences, especially in terms of imparting knowledge about coffee agriculture techniques and their environmental consequences. In addition, this excerpt shows the transformative power of first-hand experiences in shaping the cognition and mindset of individuals. Through their routine working activities, the farmers acquire knowledge about sustainable agriculture, which is then shared through narratives to tourists. The positive outcome is highlighted when some visitors are inspired to implement sustainable coffee agroforestry practices themselves, demonstrating the potential for knowledge transfer and positive change through agricultural experiences.

Another aspect is that the occupational-related experience can make individuals understand the challenges faced in the environment, including insufficient income from coffee harvest, succession challenges and unethical coffee agricultural practices, and environmental challenges, as explained by I-19:

“Our biggest challenge is regeneration. The farmers are aging. Then we came up the plan to attract young people, millennial generations, to be interested in coffee farming. The plan is that we encourage young people to involve with tourism activities, such as ecotourism. We recruited the children from the current farmers, and we trained them to develop ecotourism”. The illustration describes the social challenges and the incorporation of coffee tourism development as the way to anticipate the challenges”. (I-19)

Besides the regeneration problems, another social-economic issues that arise is the unethical middlemen system, as articulated by the following participant:

“It is like a vicious cycle. Farmers tend to be trapped by the unethical practices of the middlemen ... we cannot avoid the “Ijon system”. Some farmers would rather let their coffee cherries go to waste or be sold with the low price in the future. ... After long thinking, I came up with the understanding, that if we can develop tourism, we might be able to provide added value and extra income to coffee farmers. (I-6).

The “ijon” system entails unethical middlemen purchasing unripe coffee cherries at a low price. These intermediaries offer upfront payments, leading farmers to hesitate in implementing proper coffee cultivation practices, as they won't receive any money during harvest time, given the advance payment by the intermediaries. As a result, the coffee produced under this system often lacks quality, and the farmers remain in poverty.

Overall, it is evident that the agricultural occupational-related experience is profoundly ingrained in the physical being and cognition. Moreover, this experience can be utilised to develop tourism products, such as educational and conservation narratives. It can also serve to comprehend the challenges and complexities inside the professional setting. Ultimately, the notion arises that fostering coffee tourism serves as a means of innovation to proactively address these challenges, including the challenges in fostering community welfare (Lyon, 2013; Truong, 2020).

b) Tourism occupational-related experience

This experience encompasses any past employment related to the tourism sector, including roles in previous educational background and jobs in tourism and hospitality industry.

In contrast to those with agricultural work experience, who focused on developing narratives with high coffee educational content, the interviewees with tourism experience demonstrated their expertise in tourism, travel, and hospitality by offering customer service and organising and managing coffee attractions, emphasising consumer preferences. One of the interviewees' descriptions is as follow:

“I used to work in the housekeeping section, in public area, room boy, and bell boy. I often met the guests and had interaction with them. ... then after our hotel developed this coffee tour in the coffee plantation, I also play a role as a tour guide. I am trying to do my best to meet the guest needs in every job that I have. I will be all out to help the guest.” (I-15)

The excerpts show that previous working in hospitality is embodied in the current role of organising coffee tour activities. In addition, the educational background in tourism is also embodied and inspired individuals to develop coffee tourism, as explained by one of the interviewees below:

“I have a college degree in ecotourism. For developing this coffee tourist attraction, I help the founder to develop tour guide training for the neighbourhood. ... The training participants found it difficult to communicate with people. Thus, we requested them to come along with us while guiding tourists. ... We also provide training for anyone in the neighbourhood who wishes to engage in tourism by starting a homestay. The primary prerequisite is that the home must be tidy. ... Our tour program starts by offering local light bites and welcome drink to the visitors, such as sweet potatoes, nuts, and *bajigur* (ginger tea with palm sugar and coconut milk). This food and drink can be supplied by the neighbourhood on a rotating basis. Thus, a larger community can participate in tourism-related activities. (I-9)

Another example is that work experience in the tourist industry is utilised as a method of exchanging knowledge with others, fostering collaboration to enhance the development of tourism products. This is exemplified by I-7, a tour operator, as demonstrated below:

“First, for example, once we’ve identified the destination, typically we conduct Focus Group Discussions (FGD) to understand the community knowledge and background. We explore about what do the community know so far? After collecting the data, we then provide training. The training, initially, might take place in a classroom setting and involve hands-on practice. For instance, we instruct them on how to guide, among other things. Then, we organize what we call a “trial trip”. It’s like a “pilot trip” in a way. Usually, only our team goes there or friends who have often joined our tour program. We share the costs, and no one takes a profit. But for the farmers and local community, it’s already like a real trip, a simulation. Usually, it could take a month, two months, or even three months before they are ready for the trial trip. They learn a lot through practical experience.” (I-7)

These excerpts illustrate that prior work experience and education, especially in the tourism industry, shape the coffee experience that will be implemented in developing coffee tourist attractions. This finding also confirms the connection between embodied knowledge and unleashing creativity in developing business (Ludevig & Ludevig, 2015).

3.4.2. Meaning constructions: Placemaking, business models, and responsible practices

A. Placemaking: Indonesian coffee tourist attraction typology

The coding process of placemaking is based on Lew's (2017) concepts, which differentiate between "organic place-making" and "planned place-making". The summary of the coding process is shown in Table 3. 6.

Table 3. 6. The coding process of placemaking in coffee tourist attractions

No.	Category	Sub-category	Representative Code
1	Organic place-making	Educational-based	<i>Educational coffee tourist attraction</i> <i>Educational coffee tourist attraction: Natural coffee plantations, educational tourist products, special interest tourists, slow development.</i>
2	Semi-organic/planned placemaking	Quasi educational/artisanal-based	<i>Mixed the education and entertainment activities, using natural coffee plantations/coffee factory.</i>
3	Planned placemaking	Artisanal-based	<i>Artisanal Coffee tourist attraction</i> <i>Artisanal Coffee tourist attraction: Artistic-designed coffee plantations, recreational or entertainment products, leisure tourists.</i>

The placemaking process accentuates the interplay between the embodied perspective of coffee and occupational-related experiences, especially concerning business initiators and the physical settings. Business initiators refer to organisations that take the lead in developing coffee tourist attractions, and are broadly classified into two categories: the coffee industry and tourism businesses. The coffee industry exhibits a robust embodied experience, rooted in extensive agricultural work associated with coffee production. Concurrently, tourism businesses demonstrate a profound embodied experience derived from their engagement in tourism-related activities in the development of coffee tourist attractions.

The coffee industry is represented by productive coffee farms managed by farmers (*household farms*) or coffee estates (*private farms* and *government plantations*). The coffee farmers usually have small to medium size coffee farms, known as the term of *household farms*. Some farmers participated in local coffee farmers associations, for instance, cooperatives. The association, for instance, *Kelompok Tani Hutan* (Forest Farmer Association) in West Java and *Kelompok*

Tani Harapan (Harapan Farmer Association) in East Java, usually have a collective coffee processing unit. The associations can also play a role as a coffee shelter that collect and distribute coffee beans from local farmers to coffee market. Moreover, a coffee estate usually has a medium- to large-sized coffee plantation and coffee factory that are managed by the government or a private company. Tourism businesses represent providers of coffee tourist attractions that do not manage coffee farms.

Next, the physical settings describe where the coffee tourist attractions are situated. The location is identified through the use of some criteria from Kleidas & Jolliffe (2010) on coffee destination typology, including non-purposely built tourist attractions, such as those found in natural settings, productive farms and factories, as well as purposely built tourist attractions. The attractions initiated by the coffee industry are primarily located in the non-purposely built tourist attractions. Tourism activities added value to their coffee production businesses. On the other hand, the tourism business developed the attractions mostly in the purposely built tourist attractions.

Based on these two elements, the classification of the observed tourist attractions is as follow:

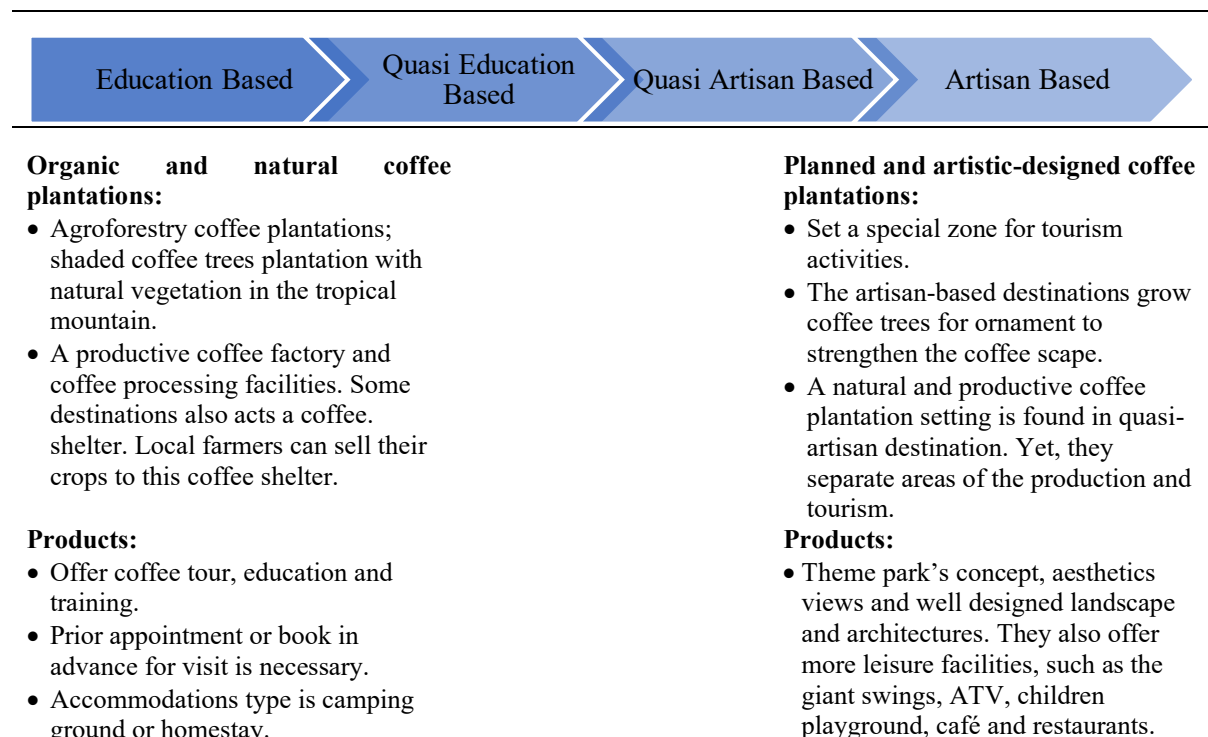
Table 3. 7. Overview of observed tourist attractions

Physical settings	Business initiator	
	Coffee Industry	Tourism Business
Natural setting, productive community farms (House hold) and factory (coffee estate)	<i>Household farms:</i> WJ-2, WJ-3, WJ-4, EJ-1, B3 <i>Private farm:</i> WJ-1	
Natural setting, productive government enterprise coffee farms and factory, separate zone between coffee production & tourist area	<i>Government plantation:</i> CJ-1 <i>Household farms:</i> EJ-1 <i>Private farms:</i> EJ-3	
Purposely built tourist attractions, private management.		<i>No coffee farms:</i> CJ-2, B1, B2

Remarks: WJ = West Java, CJ = Central Java, EJ = East Java, B = Bali

Based on these classifications, it can be observed that coffee tourist attractions designed by coffee business initiators tend to be more organic and spontaneous. The locations were easily accessible; however, the information about these places was not as transparent as the attractions initiated by tourism businesses. Hence, employing the terminology proposed by Lew (2017), coffee tourist attractions developed by the coffee industry are more closely associated with the concept of “place-making”. Conversely, those initiated by tourism businesses align more with the placemaking concept. Nevertheless, larger players in the coffee industry, such as governments and private coffee farms, while initially developing coffee tourist attractions spontaneously, have gradually transformed these places into more specific, serious, structured, and planned destinations. Therefore, the term “placemaking” is particularly apt for elucidating these phenomena.

Furthermore, the coffee attractions observed in this research can be categorised into two continua: spanning from educational to artisanal coffee attractions. The summarised typology of coffee tourist attractions is as follows:



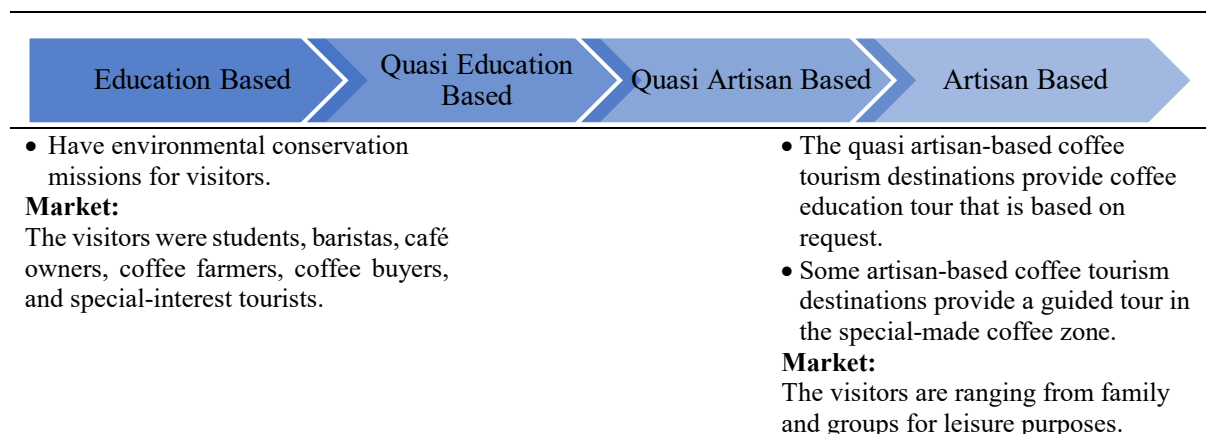


Figure 3. 8. Coffee tourist attraction typologies

The first continuum is characterized as educational coffee attractions, where places are organically developed as extensions of coffee farming activities initiated by the industry, involving farmers and large plantation owners. These businesses primarily focus on coffee production, with tourism activities serving as an extension of their core operations. As explained by one interviewee (I-19):

“Initially, our *Kelompok Tani* (Farmers’ Association) underwent thorough training in coffee agriculture. Over time, our region attracted numerous visitors eager to learn about coffee cultivation. We welcomed those interested in getting knowledge about high-quality coffee agriculture. We shared the rich history of coffee in our area, dating back to the Dutch era, emphasising its continuous production of excellent coffee. Subsequently, I proposed the development of ecotourism, a suggestion met with enthusiasm from the local community eager to engage in tourism activities. Recognising our efforts, the government provided funding from the regional budget (APBD) to establish coffee ecotourism. This financial support was utilised to enhance coffee-based education, build a small shop offering local coffee products, build gazebos, and provide restroom facilities. (I-19)

The second continuum is classified as artisanal coffee attractions, typically initiated by individuals from the tourism sector with a primary focus on providing tourism services. These places are more planned for recreational and leisure purposes, although they may also offer some educational opportunities for tourists, as exemplified by another participant (I-22):

“We’ve noticed a shift in the interests of modern Bali tourists, who are looking for experiences rather than just shopping. We developed plans to provide attractions with amenities such as giant swings and ATV rides to better accommodate the activities chosen by these tourists. In addition, we offer qualified tour guide services who can share fascinating coffee stories with tourists. This includes information on numerous coffee

varieties, their distinct flavours, associated benefits, and information about well-known coffee varieties such as Luwak coffee (I-22).

Between these two continua, some attractions exhibit less intensity in educational and recreational activities, falling into quasi-educational and quasi-artisanal categories. Quasi-educational attractions combine a few entertainment activities in a coffee tour, often involving visits to nearby natural or cultural tourist attractions. These activities are designed to cater to special interest tourists seeking an immersive travel experience with an educational component, as demonstrated by one interviewee affiliated with [X] Hotels (I-16), as follows:

This coffee plantation tour is affiliated with the [X] Hotels group. As such, it is seamlessly integrated with the management of [X] Hotels in Malang, Blitar, Bali, and Lombok. The coffee tour is a unique event designed to introduce Indonesian culture, particularly the often-overlooked history of Javanese coffee. This initiative is designed to captivate foreign guests, especially those from non-coffee-producing countries, providing them with a comprehensive understanding and knowledge of coffee tourism, from cultivation to processing (I-16).

Quasi-artisanal coffee tourist attractions primarily offer coffee education, such as coffee tours and classes, based mainly on requests. These attractions are often located within the plantation and factory complex, developing a separate tourism zone. They cater to a smaller audience, including farmers, baristas and café owners, with the emphasis on educational experiences, as described by a participant (I-18):

“We have a coffee educational tour. The visitor can see everything from seedlings and coffee processing to the final coffee products. However, the reservation is necessary because we have field instructors to explain on the educational tour. We need to contact the instructors who are from our coffee production division. The thing is their working hours are different from our staff in the tourism division.” (I-18)

Overall, the diversity in the placemaking within these continua highlights the dynamic interplay between coffee production, education, recreation, and tourism, offering a nuanced perspective on how coffee attractions are developed, tailored, and experienced within the broader context of coffee tourism.

B. Business Models: Creating, Capturing, and Disseminating Values

This section presents the finding of the meaning construction from the embodied experience in the business models. Previous section identified three embodied experiences, namely, the perspective of coffee, occupational related experience, and the coffee culture. The general description of the coding process in business model is shown in Table 3. 8. Furthermore, the connection between the embodied experience and business models will be discussed in the following sections.

Table 3. 8. The coding process of business model in coffee tourist attractions

No.	Category	Sub-category	Representative Code
1	Value creation	Adopting Disneyization pillars	<i>Theming: Educational coffee themes and recreational theme</i> <i>Performative labour: Coffee agricultural competence, hospitality competence</i> <i>Hybrid consumption: Diverse audience, combining learning and entertainment of coffee</i> <i>Merchandising: Prolong coffee tourism experience</i>
2	Value capture	Business Strategy	<i>Cooperative strategy: collaboration with local community, farmers, government, other stakeholders</i> <i>Diversification strategy: complementing agricultural products, complementing hotel products, complementing rural tourism.</i>
		Business performance	<i>Business and financial growth, non-financial growth</i>
3	Value Dissemination	Communication to community and employees (Internal communication)	<i>Message: The economic opportunity of developing coffee tourism</i> <i>Method of communication: training and education</i>
		Communication to tourists (External communication)	<i>Social media, education, and storytelling</i>

The value creation coding process is guided by the concept of Disneyization (Bryman, 2004). Disneyization is different from Disneyfication. It is not copying Disney motifs or characters nor is it creating a copy-cat new theme park. Disneyization refers to applying the principles of Disney theme parks in the realm of service industries, such as restaurants, hotels, tourists' attractions, and zoos. Four principles are involved: implementing theming, hybrid consumption, merchandising, and performative labour. Some of these principles are guided by

the embodied experience of the business providers, such as explained in the previous section regarding the coffee culture and traditions. Culture becomes the thematic element in the attractions and is expressed through facility design and performative labour.

Value capture involves translating values into a profitable business. The coding process reveals two elements within this aspect: business strategy and performance. On the other hand, value dissemination pertains to communicating these values to both internal and external stakeholders. The specifics of these business models and the connections with the embodied experience are elaborated in the following subsections.

a) Value Creation: Disneyization coffee-tourist attractions

Theming

Theming is providing a narrative description about a geographical area that will strengthen the visitor's sense of place and experience (Bryman, 2004; Horne in Pearce & Wu, 2016; Mittermeier, 2019). The storylines for the themes include coffee production, coffee culture, and coffee history. They are developed to enhance the visitor's knowledge about how coffee is grown, nurtured, and produced (Jolliffe, 2010; Kleidas and Jolliffe, 2010; Lyon, 2013; Anbalagan and Lovelock, 2014; Candelo *et al.*, 2019; Wang *et al.*, 2019).

Based on the previous finding on placemaking, there were two main themes that can be found in coffee tourism, namely the educational and artisanal coffee tourist attractions. The educational theme is organised to support the visitors' learning experience. Tourists with an educational purpose encounter three stages of experience, namely the pre-departure, the in-situ experience, and the post-facto reflections (Pitman *et al.*, 2010). A pre-planned visit is necessary for educational-based coffee tourism attractions. Prior communication between the visitors and the organisers is conducted to define the educational objectives of the trip. The tourists and the

organisers also discuss the programs and the price of the visit. One of the interviewees articulated this practice:

“We can design a customised itinerary. The visitors can give us information on how much budget they have prior to their visit. We provide 3 meals daily and can arrange the menu according to their budget. If the participant does not have enough budget, we could arrange 1 instead of 2 local experts to teach them about coffee farming” (I-19).

The in-situ experience is about ‘being in the place’ to learn about the specific subject from the first-hand resources. Therefore, despite offering the natural settings of coffee plantations and the factory, the human resources who deliver the coffee education are also important. The occupational-related experience related to agriculture serves as the value creation, facilitating the delivery of coffee education. The post-facto reflections are the supporting materials, such as handouts, books, and references that play a role as documentation for strengthening the learning experience when the program is finished. The educational coffee tourist attraction is illustrated on some pictures as follows:



Drying Process



Coffee education



Shade-grown plantation

Figure 3. 9. Educational-based coffee tourist attraction

The artisanal coffee tourist attractions focus on entertainment, yet some educational content can still be found in these attractions. The tour guides and signages in the attractions provide the interpretation and information about coffee production and culture. The purpose-built settings were developed to provide the information about coffee. The attractions also draw attention to the scenic beauty of the surrounding environment and establish other supporting

facilities, such as giant swings, swimming pools, and premium-style restaurants, as illustrated in Figure 3.10.



Coffee tour at artisanal-based coffee attraction:
Explaining Luwak in the cage



Viewing rice terrace from the look-out post



Experiencing traditional
coffee roasting



Artisanal coffee tasting in cups



Giant swing

Source: Research Observation, 2019

Figure 3. 10. Artisanal-based coffee tourist attractions

Hybrid Consumption

Bryman (2004) also noted that hybrid consumption encourages a destination to develop several activities and entertainment to prolong the tourist's stay and yield higher revenue. However, developing entertainment for coffee tourism is still challenging (Anbalagan and Lovelock, 2014). Some coffee tourism destinations provide access to other tourist attractions for entertainment (Kleidas and Jolliffe, 2010; Wang *et al.*, 2019). Others attempt to use the scenic beauty of the setting, or improve the atmosphere and ambience, all of which might count as

entertainment as well (Bookman, 2014; Morland, 2017; Marusek, 2019). The artisanal-based coffee tourism attraction versions have a broad market appeal. More options for products and services were offered to encourage the visitors to stay longer at the destinations, including the entertainment and recreational facilities. This notion was articulated by some interviewees as follows:

“We have operated the giant swing for 1 year. We need to think of other activities apart from coffee to anticipate the monotony” (I-22).

“Visitors can have information about coffee production and get the coffee story from the café in the urban areas. Therefore, we tried to explore more unique values and activities for coffee tourists.” (I-05).

The organisers of this artisanal-based coffee attraction have been aware of the hybrid consumption patterns of the tourists. These artisanal-based coffee attraction are predominantly initiated by individuals with occupational-related experience in tourism industry. Hence, the providers tend to prioritise recreational activities over educational ones. The previous photo (Figure 3.10) illustrations describe the types of tourist activities that are provided to meet the needs of different coffee tourism markets and their hybrid consumption behaviour in artisanal coffee tourist attractions.

Other coffee tourist attractions also provide more entertainment to cater the needs of more variety of people including children, as displayed in the following figure:



Figure 3. 11. Hybrid consumption: Children activities at coffee tourist attractions

Merchandising

Merchandising is an extended form of hybrid consumption. Some visitors are willing to purchase items due to functional, emotional, and social values (Bryman, 2004; Kwon and Kwak, 2014). The merchandise often functions as the symbolic marker of certain places and culture (Husa, 2019). Merchandise also often tie-in with geographical authenticities, such as the certain type of coffee, tea, or other agricultural products grown in the specific area that the visitors might not find at their home base (Cox and Fox, 2003; Che, Veeck and Veeck, 2005; Liang, 2017). Visitors can recollect their memory of the destinations through the merchandise. Thus, visitors can also link their emotion about the places and enhance their enjoyment and memory (Bryman, 2004; Fyall et al., 2017).

Educational-based coffee tourism attractions do offer coffee as a prominent item for sale. This is related to the perception of coffee that local coffee is guide and offered unique flavour. Therefore, it is good for tourist merchandise. These attractions introduce their local coffee to capture broader market. As demonstrated in Brenes et al.'s (1997) study that coffee tourism can serves as a platform to market coffee commodity products to wider audience.

However, because most of the attraction is a productive coffee plantation, their main income is not from tourism activities. The coffee commodity is their main income sources, though income from tourism sources is growing (Welteji & Zerihun, 2018). Designing good merchandise is an issue in educational-coffee attractions. Merchandise in quasi-educational coffee tourism-based attractions is more varied and has better packaging. Such attractions sell other products, such as local snacks and handicraft. These attractions also provide souvenirs, such as coffee soap and coffee brochures.



Merchandise at educational coffee tourist attractions



Merchandise at artisanal-based coffee tourist attractions

Figure 3. 12. Merchandising in coffee tourist attractions

Performative labour

The performative labour refers to the working conditions that require the employees to manage their emotions and aesthetic appearance when performing their duties (Bryman, 2004). Performative labour combines the concept of emotional labour (Hochschild, 1983) and aesthetic labour (Witz, et al., 2003). Emotions refer to the ‘deep acting’ requirement and professional attitude of the employee in conducting the work. Aesthetic labour describes appearance issues such as the use of accessories, costumes and uniforms and sometimes props that support the work performance. It can also extend to the way staff embody their roles in non-verbal communication through posture and facial expressions.

Educational-based coffee tourism attractions provide a learning experience. The tour guides, the on-site experts have embodied knowledge of coffee agriculture. Therefore, in these attractions, performative labour has not always had the emotional and aesthetical components. Professional competence is also necessary to perform the work for delivering the visitor's expected learning experience, as illustrated by this interviewee:

“Our team, including fieldworkers and those responsible for sorting coffee beans, possesses in-depth knowledge of coffee processing. Their expertise stems from a deep understanding of their roles in coffee production and processing. I ensure that all our employees receive comprehensive training in various aspects of coffee production, covering tasks such as tree maintenance, fertiliser usage, and administrative responsibilities. This training empowers each team member to proficiently handle all aspects of coffee production and processing, enabling them to effectively communicate this knowledge to visitors.” (I-02)

The performative labour in the artisanal attraction did reveal more attention to embodied appearance and aesthetics. Local dress styles tend to be the norm rather than Western clothes. This kind of attraction targeted the casual tourists; therefore the attraction also developed an effortful coffeescape through displaying cultural content and narratives. This condition is illustrated in Figure 3.13.



A coffee farmer as a tour guide in educational coffee tourist attractions



A coffee factory supervisor explained coffee production in quasi educational coffee tourist attraction



Performative labour demonstrating traditional coffee roasting in the real coffee plantation at quasi educational coffee tourist attractions



Performative labour, wearing traditional attire and demonstrating traditional coffee roasting in man-made gallery at artisanal coffee tourist attractions

Source: Research Observation, 2019

Figure 3. 13. Performative labour in educational and artisanal coffee tourist attractions

b) Value Capture

Value capture is a constructive process that involves translating values into a profitable company structure. This process comprises two essential components: business strategy and business performance. In this research, two distinct business strategies are identified – the cooperation strategy and the diversification strategy.

The cooperation strategy centres on collaborating with stakeholders to develop tourist attractions, involving partnerships between farmers, tour operators, or tourist attraction owners and the local community. In contrast, the diversification strategy aims to enhance the value of existing coffee resources. This involves complementing tourism products and diversifying products within the coffee production domain. Previous research has indicated that coffee tourism is developed to improve farmers' welfare using current coffee production resources (e.g. Anbalagan & Lovelock, 2014; Lyon, 2013a; Smith et al., 2019), However, in this research, it is essential to highlight that coffee tourism can also serve as a source of distinct values, contributing to the diversification of tourism products in a region. This perspective was emphasised by one of the interviewees:

“We observed that the tourists visited our region to view the rice terrace. Then, we came up with this idea. We calculated that 1,800 tourists visit the place down there to view the rice terrace. So, we searched nearby location to develop this tourist’s attraction. We calculated that if we can get one-third of the 1,800 tourists visited that area, it would make our business viable. ... So, we made a bold decision to invest in this attraction development.” (I-22).

The excerpt illustrates that coffee tourism is a valuable resource that can contribute to diversifying tourism products in a touristic region. Additionally, it highlights the embodied knowledge of the surrounding tourism economy that construct their understanding of developing coffee tourism. The substantial capital investment made in developing these attractions reflects an awareness of the necessary visitor numbers to achieve financial viability.

An essential element in the value capture strategy is the measurement of business performance. This evaluation encompasses not only financial accomplishments but also considers various facets, including the environmental impact of the coffee tourist attractions. In certain attractions, in this case, the quasi-artisanal coffee attraction, the revenue derived from these attractions has outpaced that of coffee production, as highlighted by one of our interviewees:

"We are currently facing crop production challenges, prompting us to look for innovative solutions." As a result, we’ve identified a good opportunity for growth by expanding our downstream businesses. To solve this, we have created a coffee tourism attraction to diversify our revenue streams. Initially, we managed the tourism activities with our existing coffee staff. Surprisingly, the revenue earned by agrotourism development exceeded that of our plantation production. This demonstrates agrotourism's potential as a lucrative source of cash for our organisation, indicating its ability to greatly increase our overall earnings." (I-12)

The excerpt highlights two key components of value capture. Firstly, it suggests that tourism serves as a diversification strategy aimed at boosting revenue. Secondly, it indicates the utilisation of financial metrics to gauge the success of value capture within the business.

However, not every success is measured by financial performance; social and environmental contributions are also used for measuring performance. Two of the interviewees highlighted the non-financial benefits of coffee tourism, including the improvement of the local economy and the preservation of the environment:

“One of the success indicators is that tourism can improve community welfare. ... tourist arrival is not the only thing that define success... It’s also about how [coffee] tourism improves the local economy.” (I-11)

“Our coffee tourist area is located at 1,000 metres above sea level. It is located in the coffee farms can support the water preservation and the local economy.” (I-22)

The expressions provided by the interviewees highlight the significance of non-financial benefits, such as improved local economy and environmental conservations, in measuring the success of the coffee tourism business. This confirmed the findings of previous studies using sustainability components to measure tourism business performance (Hallak et al., 2013; Luo, 2018).

c) Value Dissemination

Value dissemination is about communicating the values to the internal and external stakeholders. Furthermore, communication plays an important role in responsible tourism, encouraging stakeholders to participate in environmental stewardship (Hudson & Miller, 2005).

Value dissemination involves effectively communicating the values to both internal and external stakeholders. Internal communication is utilised to share values with employees, including the local community involved in developing coffee tourism. The means of communication with internal stakeholders involves implementing training and education programs, coupled with mentoring initiatives for the local community to actively participate in tourism development. This approach was articulated by the following interviewee:

Initially, the local community involved were very passive, just quiet. We keep asking questions like, "Why is it like this, Sir? How do you pick the cherry? What are all the details?" From there, we provide information, and we also give them a script. For example, things that need to be explained to guests, steps that need to be clarified, the route, and everything else. It’s a process, and people are different. (I-7)

External communication is employed to convey the values of coffee tourism development to tourists. The method and media constitute two significant aspects of this communication process. Figure 3.14. illustrates the provision of signage and the guided tours to tourists as the method and media for communicating the value. A manager explained that “*Signage is posted along the route. Information on the signage helped our driver tell the story line to our visitors, especially about coffee history.*” (I-12). The coffee tour was delivered by riding a couch. The signage along the tour route serves as an effective communication tool both for tourists and staff. This approach enhanced the overall tourist experience and fostered a deeper understanding of coffee culture, history, and coffee production.



Figure 3. 14. Coffee tour on a couch, the driver, and interpretation signage

Storytelling is also employed to communicate the values, especially to tourists. This aligns with previous research that emphasised the importance of storytelling as a powerful tool for providing meaningful tourist experiences and promoting mindfulness to support sustainability (Bassano et al., 2019; Mei et al., 2020; Moscardo, 2017, 2020). This value dissemination effort aligns with the notion of responsible marketing that focuses on environmental communication to the constituent stakeholders and the initiative action to steward the environment (Hudson & Miller, 2005).

Overall, the business models demonstrate how providers create, capture, and disseminate values. In value creation, it is detected that Disneyization principles are applied in coffee tourism business. Value capture involves the developing strategy and business performance

criteria. Finally, value dissemination occurs through communication to internal and external stakeholders.

C. Responsible tourism practices

Responsible tourism refers to a form of tourism that aims to offer high-quality travel experiences while simultaneously maximising the positive impacts on local communities, minimising any negative social or environmental consequences, and assisting in preserving delicate cultures, habitats, or species (Nair et al., 2020). The definition was initiated in Cape Town in 2002 at the International Conference on Responsible Tourism in Destinations alongside the World Summit on Sustainable Development.

From this definition, there are three aspects that can resemble the responsible tourism: creating better tourist experience, creating business opportunities for local, and contribution to the environment. Therefore, these aspects are employed in the coding process of this research, as summarised in the following table.

Table 3.9. The coding process of responsible tourism practices

No.	Category	Sub category	Representative Code
	Implementing responsible tourism	<i>Creating better business opportunities</i>	<i>Community development, providing local job opportunities</i>
		<i>Creating better tourist experience</i>	<i>Coffee tourist experience: learning, recreation, and encouraging tourist responsible behaviour</i>
		<i>Contributing to environmental conservation</i>	<i>Promoting sustainable coffee farming through tourism and good waste management</i>

a) Creating better business opportunities

Creating business opportunities can also be viewed as providing jobs for local communities, as well as involving the local community in developing coffee tourism, as expressed by this interviewee: “ ... we recruited our café staff from the local community” (I-18). Collaboration with local community in developing coffee tourism can also be viewed in collaboration with

local farmers and the family, for instance in providing homestay, as well manage to source coffee for the café from the local farmers, as expressed by an interviewee:

“I always choose coffee from the nearby farmers. Even though I know that there might be better quality coffee from other places. My primary focus is to create meaningful impacts on people, whether through social or economic means, or any other positive influence.” (I-13)

This illustration not only emphasises the importance of the taste of local coffee but also underscores its contribution to the welfare of the local community. Derived from this embodied experience, especially the perspective of coffee, I-13 constructs the meaning of involving local coffee growers in her coffee tourism business. Additionally, the illustration suggests that the internal motivation of the business owner to embrace responsible tourism plays a crucial role in guiding the business towards making a positive impact on the environment, including the social aspect (Bowles & Ruhanen, 2018; Chan & Tay, 2016).

b) Creating a better tourist experience

Another aspect that reflects the implementation of responsible tourism is creating a positive tourist experience. Undoubtedly, it is the responsibility of the tourism business to provide a favourable experience, as fundamentally, the tourism product offered is an experience for the tourists. The research result also shows that creating better tourist experience is achieved not only by providing facilities on coffee learning and recreation, but also by programs that encourage responsible tourist behaviour.

Some destinations also add specific themes for visitors by stressing values, such as promoting ethical, pro-social, and pro-environmental behaviour and emphasizing their sustainable practices in coffee growing and production (Lyon, 2007, 2013, 2015; Neilson and Pritchard, 2010; Kadoya and Washitani, 2011; Murthy and Madhava Naidu, 2012; Wright, Zeltmann and Griffin, 2017; Morland, 2018; Filimonau, Krivcova and Pettit, 2019; Sachedina, 2019), as illustrated by this interviewee:

“Tourists become aware of the connection between the taste of coffee and the care of coffee in the plantation. Well-maintained coffee trees will yield delicious coffee with distinctive flavours. Therefore, during the coffee tour, we explain how these coffee trees are tended, such as how we fertilise them, perform pruning, and so on. Tourists find this aspect unique.” (I-23)

The excerpt illustrates the embodied experience of coffee, in particular, the occupational-related experience in coffee agricultural practices. Their embodied experience does not just construct the meaning to themselves, but also communicated to the tourists. One of the elements of the meaning constructed from their agricultural occupation experience is that coffee agriculture practice can contribute to improving the high quality of coffee products, as well as the contribution to the environment. This meaning is valuable to enhancing the tourist experience and highlights the responsible agricultural practices that align with responsible tourism practices.

c) Contributing to environment conservation

Several coffee tourist attractions embody sustainable coffee practices, where responsible tourism principles are actively incorporated. This is exemplified through practices such as effectively communicating conservation values to tourists, as articulated by an interviewee: *“Our mission is to inspire tourists to uphold ecological preservation. Our coffee agricultural systems prioritise sustainability and ecological conservation”* (I-04). Furthermore, the illustration demonstrates the dynamic interplay between coffee farming practices, experiential learning, and environmental consciousness.

Additionally, waste management is a significant aspect of these attractions’ contributions to the environment, as highlighted by interviewees: *“We efficiently handle coffee pulp from our production, converting it into natural fertilisers.”* (I-16). Another interviewee emphasised collaborative efforts with the city council in waste management, stating, *“As a government enterprise, we set an example for responsible waste management. Some waste is recyclable, and we process organic waste into fertilisers or compost”*. (I-12)

These examples highlight the commitment of coffee tourist attractions to sustainable practices, emphasising embodied sustainable coffee farming and a strong commitment to contribute to nature conservation. These findings on responsible practice confirm the previous study that responsible tourism practices are implemented to enhance the overall business experience, provide better opportunities, and contribute to environmental well-being (Goodwin & Francis, 2003; Nair, et al., 2020; Chan & Tay, 2016).

3.5. Conclusion

Over the past two decades, coffee tourism has evolved from solely providing social spaces for enjoyment to also satisfying tourists' interest in learning about coffee. This research analyses the business perspectives in developing coffee tourism through the lens of embodiment theory. The business providers' embodied experiences of coffee have been manifested in constructing the meaning of coffee tourism in several ways, including placemaking, business models, and responsible practices.

Hence, this research contributes to the enrichment of embodiment theory in tourism, which previously has focused predominantly on tourist perspectives rather than business perspectives. Furthermore, this study introduces elements that shape the embodied experiences of tourism business providers. These elements encompass perspectives about coffee, the coffee culture, and occupational-related experiences.

The embodied coffee experiences are the interplay between the body and mind that are shaped by several elements, including the perspective of coffee, culture, and occupational-related experiences. The coffee perspectives cover all aspects concerning the taste of coffee, including the flavour profile and the variability of the taste preferences. These perspectives are generated by the bodily activities that are related to occupational and cultural experiences. The perspective about coffee taste, for instance, is learned through occupations related to agriculture

and tourism. In addition, cultures, such as coffee consumption preferences across generations, level of knowledge, and urban or rural coffee culture, can also influence the perspective of the coffee taste.

This research also explores the manifestation of the embodied coffee experience in various aspects, including the placemaking of coffee tourist attractions, business models, and responsible tourism practices. The study identifies organic and planned approaches in the placemaking of coffee tourist attractions, resulting in two overarching typologies: educational and artisanal coffee tourist attractions. The creation of these attractions is inspired by the coffee-embodied experience, in particular, by manifesting the coffee perception in designing spaces for learning and tasting coffee across all typologies.

The embodiment of the coffee experience extends to the business models, where values are created based on thematic elements related to occupational experiences. For instance, educational coffee tourist attractions offer themes around agricultural-related experiences, reflecting the coffee industry as the coffee tourist attraction initiators. Conversely, tourism-related experiences are central to the theming of artisanal coffee tourist attractions where recreational and leisure activities are more dominant than coffee education. In addition, culture is also integral to business models, focusing on value creation by incorporating local culture and history into theming.

Furthermore, the passage highlights how the coffee-embodied experience influences responsible tourism practices. Occupational-related experiences contribute to a deeper understanding of environmental challenges, as these challenges become apparent through routine activities in the working environment. This reflects a comprehensive integration of the coffee experience, from placemaking to business models and responsible practices.

However, this study has several limitations. This study focused on the cognitive or schema level of business models, which may limit the understanding of other essential aspects that could influence coffee tourism business practices. Second, the study used a multiple case study method, which may introduce subjective bias and limit generalisability. Future research opportunities are suggested to explore other aspects of business models, such as measuring responsible tourism business models and exploring innovative coffee tourism business models. In addition, despite the weaknesses in using the multiple case study method, this research may provide initial insights into developing coffee tourist attractions and incorporating responsible tourism in the business models. It serves as a starting point for future research to delve deeper into other aspects of business models and explore innovative approaches to coffee tourism.

Chapter 4

Coffee tourists: Motivation, experience, and responsible tourism

4.0 CHAPTER OUTLINE

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4.4. Findings

4.5.1. Travel motivation-based segmentation

4.5.2. Coffee tourist experience

4.5.3. Coffee tourist responsible awareness

4.5. Discussion

4.7. Conclusion

4.1. Introduction

This chapter is prepared to submit to *Tourism Review International*, with the proposed title:

Setiyorini, H., Chen, T., & Pryce, J. (2023). "Profiling Indonesian visitors at coffee tourist attractions: More than just for coffee drinkers". Prepared for *Tourism Review International Journal*.

This study aims to examine tourist behaviours, profiles, and responsible tourism awareness, particularly among visitors to coffee tourist attractions, focusing on coffee tourist destinations.

Two primary research questions guide this investigation: 1) What are the profiles of tourists visiting coffee tourist attractions? 2) What experience do tourists have in tourist attractions and can we detect tourist responsible awareness?

To address the first research question, we explore the motivation and demographic profiles of the visitors. A quantitative approach of survey research is employed. The survey of the quantitative part includes a list of statements adapted from Travel Career Pattern (Pearce and Lee, 2005) to measure tourists' motivation and some demographic questions.

For the second research question, focused on analysing the embodied tourist experience and responsible tourism awareness, we employ a combination of close-ended and open-ended questions in the survey. To understand tourists' experiences, a list of statements adapted from the Orchestra Experience Model (Pearce, 2011) is utilised in the close-ended questions. Additionally, open-ended questions prompt respondents to share their overall impressions and recall memories, aiding in detecting responsible tourism awareness.

In Chapter 3, Study 1 identified that coffee tourist attractions align with a mission of coffee education, intertwined with natural conservation and social and cultural appreciation, reflecting responsible tourism practices from a business perspective. Building on this insight, the open-

ended questions aim to explore whether visitors can articulate their awareness of responsible tourism practices, as indicated by the perspectives of the coffee tourism business.

Responsible tourism practices emphasise the roles of all stakeholders, including tourists, host communities, business providers, and the government, to achieve sustainable development (Goodwin & Francis, 2003). Hall (2010) highlights responsible tourist behaviour regarding willingness to pay for Fair Trade coffee at the café. His study shows that the number of tourists who are aware of and willing to choose responsible coffee products remains minimal (Hall, 2010). This highlights the need for further investigation into tourist-responsible awareness.

Understanding tourist behaviour and profiles, such as their motivation, segment, and experience, can help to develop a program to raise responsible tourism awareness for tourists to be willing to take responsibility during their travel (Lee et al., 2018; Lee & Jan, 2015b, 2015a; Ma et al., 2018). Previous research has shown that coffee consumer behaviour has been extensively studied using consumption motivation theories such as social motivation, packaging, and willingness to pay for sustainable coffee products (Liu et al., 2019; Takahashi et al., 2018; Wann et al., 2018). However, travel behaviour is quite different from consumption behaviour. Tourists have multiple motivations during their travel (Pearce & Mohammadi, 2021). The travel career pattern (Pearce & Lee, 2005) describes the link between these multiple motivations and the tourist needs. Hence, this research used this theory to understand the specific coffee travel motivation, which can eventually differentiate it from previous studies on coffee consumer profiles.

Further, this research employs travel motivation to segment visitors at coffee tourist attractions. A segmentation study is essential for understanding the tourist profile to analyse specific tourist experiences (Chen & Huang, 2018; Gu et al., 2018; Thomas et al., 2018). Hence, the result can help build sharp knowledge of the specific market, particularly in designing tourist experiences.

Some approaches to understanding the tourist experience focus on analysing what the tourists experience and how to deliver it. The tourist experience is the post-travel event retained in a person's memory (Kim et al., 2012; Sthapit et al., 2021). Scholars identified factors of the memorable experience, such as the ambience, culture, nature, and involvement (Sthapit & Coudounaris, 2018), and further used these factors to design the experience.

In the context of experience design, Pearce (2011) introduced the orchestra experience model, featuring five key components: sensory, cognitive, affective, behavioural, and relationship. This model serves as a comprehensive framework for understanding and enhancing the overall tourist experience. Given the intrinsic association between coffee tourism and food tourism, special emphasis is placed on sensory factors in the design of the experience (Bemfeito et al., 2021; Jang & Lee, 2019; Li et al., 2019). Sensory elements play a crucial role in shaping the immersive nature of coffee tourism experiences.

Furthermore, the cognitive and affective components of Pearce's model closely align with coffee tourism, which encompasses a diverse range of experiences related to coffee, including production, history, and culture. This encompasses both urban and rural settings, providing a holistic view of the coffee journey (Jolliffe, 2010; Yun, 2014). The behavioural and relationship components of the model are particularly relevant in the context of coffee tourism. These components involve interactions between tourists and coffee tourism providers, especially concerning activities related to learning how coffee is grown, processed, and consumed (Kleidas & Jolliffe, 2010). Such interactions contribute to developing relationships between producers and consumers or tourists.

In essence, the sensory, cognitive, affective, behavioural, and relationship aspects of Pearce's experience model are intricately associated with the multifaceted nature of coffee tourism. As a result, this model is applied as a valuable tool in this study to explore and understand the

diverse dimensions of the coffee tourism experience. Moreover, it can be seen as a comprehensive embodiment of the tourist's experience while visiting the destination. This perspective considers the interplay between bodily activities, as captured in sensory experiences and activities at tourist attractions, as well as the cognitive, affective, and relationship aspects during the visit.

Furthermore, conducting the study in Indonesia, a coffee-producing country, adds a unique value to the research on responsible tourism. Most studies on responsible tourism and responsible coffee consumption have been conducted in coffee-importing countries, primarily located in the global north (Setiyorini et al., 2023). Thus, the contribution of this research is providing insights into responsible coffee tourism from the perspectives of the global south, with a specific focus on Indonesia. This focus adds a fresh, nuanced understanding of responsible practises, which can complement and expand the existing knowledge predominantly derived from coffee-importing countries.

4.2. The research context: Indonesian coffee tourism

The development of coffee tourist attractions in Indonesia reflects the growing appreciation for high-quality coffee and presents an excellent opportunity for showcasing the country's expertise and techniques in coffee production (Hasyim et al., 2020; Neilson, 2007). This emerging trend has garnered attention from various stakeholders, including the Indonesian government, coffee farmers, and the coffee industry, who recognise the potential of coffee tourism for promoting rural tourism and enhancing local community well-being.

The initiative by the Tourism and Creative Economy Ministry to develop coffee thematic tourism in rural areas aligns with the concept of tourism village (*desa wisata*), which aims to leverage rural resources for tourist attractions (Kemenparekraf, 2021). By promoting coffee as a key attraction in rural areas where it is a dominant crop, the government and local

communities can offer tourists a unique and immersive coffee experience. The branding of tourist destinations with names like *Kampung Kopi* (Coffee Village), *Desa Wisata Kopi* (Coffee Village Tourism), *Pondok Kopi* (Coffee Hut), or *Kebun Kopi* (Coffee Farm) demonstrates the popularity of coffee-themed tourism in Indonesia. These names reflect the focus on coffee and create a distinct identity for each attraction, making it more appealing to visitors.

This includes organising village tours to coffee farms and processing facilities, allowing visitors to witness the techniques and dedication behind improving coffee quality. These coffee tourism packages often integrate other elements of local culture and natural attractions, such as traditional art performances and visits to waterfalls, rivers, and mountainous areas. This holistic approach enhances the overall tourist experience and fosters a deeper connection between tourists and the local community and environment. In addition to government-led initiatives, coffee producers in rural areas, including coffee plantations, cooperatives, and roasteries, actively participate in coffee tourism development. Some large coffee plantations even establish separate divisions or holding companies dedicated to managing coffee tourist attractions on their farms (Setiyorini, 2020). This approach allows them to diversify their revenue streams by supplementing their coffee commodity business with income generated from tourism activities.

Given the increasing popularity of coffee tourist attractions in Indonesia, the research focuses on analysing the profiles of domestic visitors to the sites. Understanding the preferences, motivations, and experiences of domestic tourists is essential for achieving the aims of coffee tourism development in Indonesia. In addition, this study looks at the responsible tourism awareness of the tourists visiting coffee attractions. As responsible tourism awareness within the Indonesian context is still understudied, this research can fill a gap and provide valuable insights that can guide policymakers, coffee producers, and industry stakeholders in promoting responsible tourism practices.

4.3. Literature Review

4.3.1. Coffee tourist attractions

The focus of this research is on coffee tourist attractions in rural settings. Setiyorini (2020) identified four coffee tourist attraction categories: educational, quasi-educational, quasi-artisanal, and artisanal. The classification is developed based on the levels of authenticity of farm settings and types of activities of the destinations, adapted from Phillip et al. (2010), Wang et al. (2019), and Karlsson & Karlsson's (2017). The first category is the educational coffee tourist attraction that focuses on improving the visitor's knowledge and skills about coffee farming. The attraction provides a coffee tour that is typically located in productive farms and factories. Similar to traditional coffee tourist attractions, visitors need to make an appointment with the attractions before their visit (Wang et al., 2019). Such attractions tend to offer limited amenities; for example, the visitors stay at campsites rather than hotels while participating in a three-day coffee education program.

The second major category is the artisanal coffee attractions. Different from educational coffee tourist attractions, artisanal coffee tourist attractions are not located on actual coffee farms. Instead, these attractions have coffee trees strategically planted to create a "coffeescape" for the visitor experience. Even though, these attractions are not coffee farms, some artisanal coffee attractions used "coffee agritourism" in their brand name to appeal coffee-related experiences. The core activities revolve around leisure and entertainment coffee experiences. Similar to theme parks, these attractions prioritise providing entertainment and 'predictable experiences' to visitors (Wong, 2017). In addition, an entrance fee is incurred, and visitors can visit these attractions most of the year.

Between the two categories, there were some attractions found to have less intensity in education and entertainment. The quasi-educational coffee attractions focus on coffee

education and offer few leisure activities, such as visiting other nearby natural or cultural tourist attractions. The focus remains on providing educational experiences, but some leisure activities add to the overall visitor experience. The quasi-artisanal tourist attractions emphasise on leisure activities with the coffee setting. Despite being in the complex of a coffee production area, the tourist attraction itself is situated in a separate zone. Visitors can enjoy various entertainment and leisure options while still being able to experience the ambience of coffee-related surroundings. The primary goal is to offer an enjoyable leisure experience to visitors, with coffee playing the central theme. To provide a concise account, the quasi-education and quasi-artisanal categories have been merged into a single category, referred to as “combined coffee tourist attractions”.

The adaptation of coffee tourist attractions is described in Table 4.1.

Table 4. 1. Coffee tourist attractions typology

Literature Stance		Observation of Study Sites Stance		
Authors	Destination Typology Considerations			
		Educational	Combined	Artisanal
Philip (2010); Karlsson & Karlsson (2017)	Agricultural Setting	Productive Farms	Separated Zone of Production & Tourism	Non-Productive Farms
	Activities	Coffee Agriculture Education	Leisure & Recreational	Leisure & Recreational
	Coffee Production Facilities	Authentic coffee productions	Mixed authentic and staged productions	Staged coffee productions
	Tourist supporting attractions	Natural attractions	Combined natural attractions and man-made	Emphasise the man-made attractions
Kleidas & Jolliffe (2010)	Purpose	Not purposely built for tourist	Initially not purposely built for tourist	Purposely built for tourist
Bryman (2004)	Theme	Education	Coffee for leisure and recreation; provide educational tour based on request	Coffee for leisure and recreation
	Hybrid consumption	Combine coffee education and nearby attractions	Offer more tourists attractions	Offer more tourist attractions
	Performative labour	Local coffee farmers or workers	Local coffee workers or farmers trained as staff	Trained staff, coffee education background is not necessary

Literature Stance		Observation of Study Sites Stance		
Authors	Destination Typology Considerations			
		Educational	Combined	Artisanal
	Merchandising	Locally grown coffee	Locally grown coffee and other local products, such as local handicrafts	Coffee from locals with the tourist attractions brand and other local products.
Authors	Business Initiator	Coffee industry-led	Coffee industry, and special division for managing tourism	Tourism industry-led

Source: Adapted from Setiyorini, 2020

The study was conducted in these coffee tourist attractions. While previous studies have primarily focused on coffee-related behaviours in café settings (Abdulqader et al., 2015; Chen et al., 2021; Purnomo et al., 2020, 2021; Su et al., 2006; Tran et al., 2020), this study allows for more nuanced analysis and understanding of the tourist profiles in the diverse offerings of coffee tourism.

4.3.2. Coffee tourists

The term “coffee tourist” has been utilised in diverse ways by scholars, with its meaning contingent on the specific context and research focus. In the scope of this investigation, “coffee tourist” is generally defined as individuals who participate in coffee tourism. However, it is important to note that the term has been applied in various contexts. For instance, Kozinet (2002) used it to describe virtual forum members interested in coffee discussions but with low interaction, labelling them as “tourists” due to their passive role. Furthermore, Kleidas and Joliffie (2010) introduced the term “espresso tourists” for those interested in learning about coffee brewing from professionals in coffee shops. Shaw (2010) brought forth the term “serendipitous tourist” at coffee tourist attractions, inspired by McKercher’s (2002) cultural tourist typologies. These tourists accidentally discover coffee attractions but develop interest after visiting.

In addition, Casalegno et al. (2020) coined the phrase “potential and actual tourist” for individuals visiting coffee-producing nations. Morland (2017) introduced a unique phenomenon where coffee exporters undertake journeys to immerse themselves in coffee culture, incorporating both business and leisure aspects. This type of tourist refers to as 'bleisure' by Lichy and McLeay (2018). These diverse terms highlight the importance of time and place dimensions in understanding and defining coffee tourists.

MacCannell (1976) views tourism as modern rituals separate from work-related activities, emphasising the influence of time and place on people’s activities. By showcasing the diverse terms previously employed in defining coffee tourists, including the espresso tourist, serendipitous, bleisure tourist, and ethical concerns, a coffee tourist can be characterised as an individual seeking experiences in coffee-related places while acknowledging the blurred boundaries of time.

Moreover, the term “seeking experience” is closely tied to motivation, as well as the experience at coffee tourist attractions. The tourist motivations exhibit multiple variations, prompting the implementation of segmentation to discern common characteristics among individuals with similar motivations. This segmentation can later become a framework to develop further marketing strategy (Dolnicar et al., 2018)

In addition, previous research has predominantly focused on analysing motivations with the aim of creating satisfaction and memorable experiences (Chen et al., 2021; Choi et al., 2017; Kim et al., 2016; Song, Wang et al., 2019; Yiğit & Şahin Perçin, 2021). Expanding beyond this conventional scope, Setiyorini et al. (2023) underscore the potential for exploring ethical consumption within the domain of coffee tourism. Despite the escalating significance of ethical consumption in the coffee market, this specific area remains relatively understudied. Consequently, this study strives to contribute to a deeper understanding of ethical coffee tourist

behavior, with a particular emphasis on identifying responsible tourism awareness within the realm of coffee tourism.

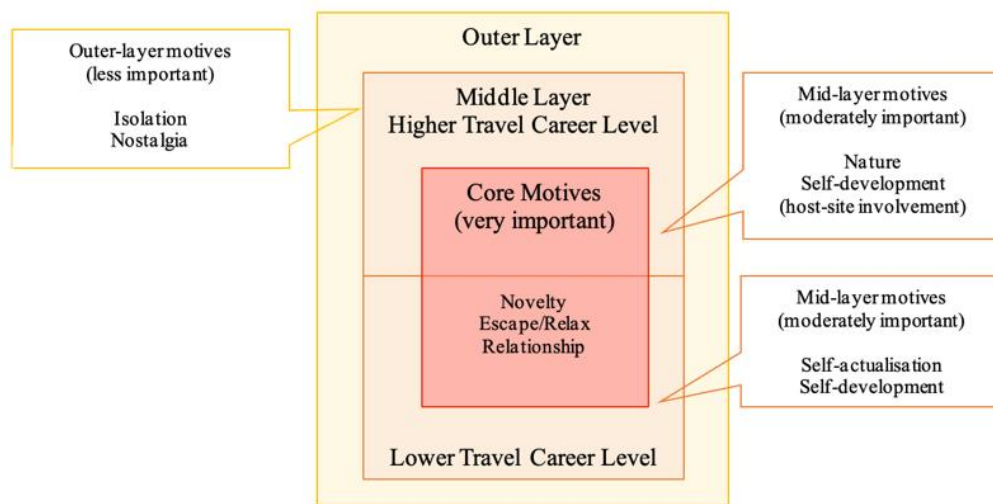
To systematically address the various dimensions of coffee tourist behaviour, this research delineates four primary objectives: understanding the motivations, segmenting the tourist market, exploring the overall tourist experience, and identifying levels of responsible tourism awareness within the context of coffee tourism.

4.3.3. Travel motivation

Motivation refers to the biological and sociocultural factors that cause individuals to behave in certain ways (Pearce, 2011, 2014; Mansfeld, 1992; Hsu & Huang, 2008). Therefore, many factors affect motivation studies in tourism, including personal needs, prior experience, cultural values, the reference group, and conformity. The study of tourist motivation posits that multidimensional approaches can capture comprehensive motivations for tourism activities. Multidimensional studies analyse complex factors, such as the relationship of travel motivation with human needs and experience (Pearce, 2005), emotion, mood, and flow (Gnoth et al., 2000), and the relationship between motivation and market segmentations (Park & Yoon, 2009).

Visiting coffee attractions may be more than just motivated by the desire to consume coffee as a beverage. A variety of push motivations for coffee have been identified in previous research, including “surfing” online for information about coffee (Kozinet, 2002), learning how to brew coffee in cafés (Kleidas & Jolliffe, 2010), or visiting coffee farms for leisure and learning experiences (Wang et al., 2019; Chen et al., 2021). Furthermore, the pull motivations refer to the desire to sample the food, enjoy the event, gain social status, escape, meet new people, spend time with family, and know the food expert (Park et al., 2008; Phau et al., 2013).

These push and pull motivation factors show that travel motivation is complex. A visitor may have multiple motivations for visiting coffee attractions. Considering these multiple motivations, it is essential to understand the patterns of an individual's travel motivation when visiting coffee attractions. Lee and Pearce (2005), and Pearce (2011) developed the Travel Career Patterns (TCP) that explained the multidimensional motivation of tourists for visiting destinations. The pattern consists of three layers of motivation, as follows:



Source: Pearce (2005)

Figure 4. 1. Travel Career Patterns (TCP) concept

Initially, Pearce and Lee (2005) assessed the travel career pattern within the Western tourist context to evaluate the importance of 74 travel motives. The analysis resulted in 14 motivation factors, including *novelty*, *escape/relax*, *relationship (strengthen)*, *autonomy*, *nature*, *self-development (personal development)*, *relationship (security)*, *self-actualisation*, *isolation*, *nostalgia*, *romance*, and *recognition*. The results indicated that *novelty*, *escape/relax*, and *relationship (strengthen)* factors are the most important, positing that the three factors are the core layers of motivation. On the other hand, *recognition*, *romance*, and *nostalgia* are the least important factors, indicating that they are the outer layers of motivation.

The other factors, including *autonomy*, *nature*, *self-development (personal development)*, *relationship (security)*, *self-actualisation*, and *isolation*, are categorised as having a moderate

level of importance and posited as the mid-layer motives. The importance of each factor at this moderate level varies according to the level of traveller experience. Experienced travellers are more motivated by externally oriented factors like nature and self-development (host-site involvement), while less experienced travellers are influenced by internally oriented needs such as self-development and self-actualisation.

This travel career pattern provides a valuable framework for understanding the complex interplay of travel motivations and how they may vary based on a traveller's experience level. The approach has been used and tested in different tourism research contexts and locations, indicating its applicability and usefulness in understanding tourist motivations beyond the Western context. The approach has been successfully applied and tested in different countries, including China (Wu & Pearce, 2017; Zhang & Peng, 2014), Korea (Song & Bae, 2018), Indonesia and Malaysia (Oktadiana et al., 2017), and Vietnam (Chen et al., 2021). The adaptability of the travel career pattern allows researchers to tailor the number of travel motives and factors to suit the specific cultural and contextual characteristics of each research country. For example, Oktadiana et al. (2017) indicated 26 motive items and 13 factors to study Muslim tourist motivations. Moreover, Chen et al. (2021) indicated 12 dominant items and three dominant factors in their study of Vietnamese coffee tourist motivation.

This notion is consistent with the findings of Whang et al. (2016), highlighting the influential role of culture in shaping motivations. Given that our study focused on Indonesian tourists, we adopted the modified travel career pattern items/indicators and factors specifically tailored to the context of Indonesian tourism (e.g., Oktadiana et al., 2017). Consequently, instead of utilizing the comprehensive set of 74 travel motivation indicators and 14 factors proposed by Pearce and Lee (2005), our study employed a more refined framework with 26 indicators and 13 factors by Oktadiana et al., (2017). Notably, one core factor, 'romance,' was deliberately omitted from the survey questions due to potential sensitivities surrounding inquiries about

casual intimate relationships during holidays, especially within a Muslim sample. Given that a significant portion of the Indonesian population is Muslim, this decision aligns with cultural considerations, making the adjustment pertinent to this research. In addition, in this research, the wording used in the questionnaires was also adjusted to the context of coffee tourism.

Furthermore, this research uses these motivation factors as the framework to further analyse the tourist segmentation study.

4.3.4. Tourist segmentation

In market segmentation, two general techniques are commonly used: the a priori approach and the a posteriori approach (Dolnicar et al., 2018; Moscardo et al., 2001). The a priori approach involves setting pre-defined criteria (Najmi et al., 2010) or using common-sense principles (Dolnicar, 2002) for segmentation when market data is accessible and transparent. On the other hand, the a posteriori approach is employed when market data is not readily available. This approach involves setting segments after observing market interactions with the offers (Mezanec, 2000), often using methods like factor-cluster analysis (Albayrak & Caber, 2018a; Park & Yoon, 2009; Peter & Anandkumar, 2015).

The a posteriori approach, particularly the motivation-based travel approach, has been widely used in tourism market segmentation across various sub-sectors, including hospitality (Guttentag et al., 2018), shopping tourism (Peter & Anandkumar, 2015), rural tourism (Lwoga & Maturo, 2020), sports tourism (Albayrak & Caber, 2018; Kim & Ritchie, 2012), and food tourism (Arsil et al., 2018). However, this method has also sparked debates as it may exclude aspects that could be crucial in defining the segments (Dolnicar & Grün, 2008). For example, Chen et al. (2021) used 14 factors with 57 items of *travel career pattern* to analyse Vietnamese coffee tourist motivation. Their analysis resulted in the identification of three dominant factors

and 12 items out of the initial 57 items, highlighting the method's capacity to yield refined insights while raising questions about potential exclusions.

Therefore, this study adopted the travel motivation factors from a study conducted in the Indonesian cultural context (Oktadiana et al., 2017). A cultural consideration is used to determine whether the factor-cluster segmentation method can effectively anticipate and overcome limitations, such as the possible exclusion of some essential aspects. Thus, this study may contribute to the field of tourism research and marketing, particularly in defining market segments.

4.3.5. Tourist experience

Studies on tourist experiences have captivated scholars since the early days of tourism research, recognizing that travel and tourism inherently revolve around acquiring meaningful experiences (MacCannel, 1973; Cohen, 1979). The concept of embodied experience has particularly garnered attention as it influences how tourists derive meaning from destinations, activities, and their overall travel experiences (Urry & Larsen, 2011; Joy & Sherry Jr., 2003; S. Lee, 2022; Zhang & Chen, 2022). Furthermore, in the connection of responsible tourist behaviour, Lee (2022) highlights the embodied experience with the cognition of sustainability.

The stance of analysing and defining tourist experiences is derived from multi-disciplines, including psychology, sociology, economics, and business. Based on these disciplines, the connection between past travel experiences and memory is crucial in defining the tourist experience (Larsen, 2007; Kim et al., 2012; Krueger, 2017; and Sthapit et al., 2021). Pearce (2011) elucidated the orchestra model of experience that can enhance the memory of tourists at the destination. The model encompasses five elements: sensory, cognitive, affective, behavioural/activities, and relationship. Further, these elements resemble the comprehensive practice of embodied experience, such as how the sensory component can evoke the senses,

including seeing, hearing, smelling, touching, and tasting at the destination; how the behavioural component can encourage psychomotor activities at the destinations.

In addition, the cognitive component shows the interplay between the sensory experience and cognition of the destination, such as thinking, learning, and understanding at the destination. Moreover, the affective component that includes emotion, such as being happy, surprised, and loved, also indicates the interplay between the bodily activities and cognition. Finally, the relationship component is embedded to create memory in the destination. The relationship between the tourists and service providers, companions, other tourists, and the local community may strengthen the experience at the destination.

The orchestra model is used as the framework to analyse how tourists evaluate the experience orchestrated by coffee tourist attractions. Sensory experiences in coffee tourism comprise all related experiences related to coffee and the place, including the visual, gustatory, olfactory, scenery, and atmosphere (Conley & Wilson, 2018; Haase et al., 2018). The cognitive experience can be found in clues and information related to coffee, such as in the coffee story (Morland, 2018), coffee production (Kleidas & Jolliffe, 2010), and coffee education (Wu, 2015 in Wang et al., 2019). Furthermore, coffee farmers also use coffee tourism to disseminate knowledge to visitors about coffee quality and other agricultural issues (Schilling, Sullivan, & Komar, 2012; Verma, 2017; Wang et al., 2019). They also encourage tourists to purchase the products (Cox & Fox, 2003; Sonnino, 2004), including sustainable coffee products (Maciejewski et al., 2019; Yeap et al., 2021).

Further, affective experiences of coffee consumption, such as emotional responses to coffee consumption (Pramudya & Seo, 2018), emotional attachment (Jang et al., 2015), and brand love (Han et al., 2019), revolve around coffee experience and design studies. Coffee tourism behavioural/activities are various, from appreciating nature to tasting coffee to educational

purposes. Coffee tourism activities revolve around enjoying coffee as food, learning about coffee, and appreciating the culture and history of coffee (Kleidas & Jolliffe, 2010). The relationship experience can be seen in active interaction and relationships among the customers, baristas, and employees, as well as with other people such as peer groups and the local community (Anbalagan & Lovelock, 2014; Kim & Jang, 2017; Lyon, 2015; Manzo, 2015; Richelieu & Korai, 2014). These social links are examples of the relationship aspect of the orchestra model. Broadway et al. (2020) and Tran et al. (2020) pointed out that relationship experiences with the social circle and local staff added value to the coffee consumption experience.

These five elements of coffee experiences are used in this research to evaluate coffee tourist experiences. Considering the various facets of the tourist experience can lead to more effective experience design and ultimately benefit both tourists and stakeholders.


4.3.6. Responsible tourists

It is important to note that tourists, as well as other stakeholders, play an essential role in responsible tourism. Responsible tourist behaviour involves making choices that take into account social and environmental concerns related to tourism activities (Diallo et al., 2015). However, it is essential to recognise that tourists often perceive tourism as an opportunity to indulge and free themselves since they have made sacrifices in terms of time, money, and material resources (Krippendorff, 1987; Frey & George, 2010a; Sánchez-Cañizares & Castillo-Canalejo, 2014; Standford, 2008). As a result, tourists may have limited commitment to being responsible, as their primary focus is on their own enjoyment and experiences during their temporary visits (Baumann, 2001).

Responsible tourists share similar characteristics and principles with slow tourists. Both concepts emphasise a more mindful and sustainable approach to travel, including respect,

engagement, and financial contribution to the local community (Standford, 2008; Özdemir & Çelebi, 2018; Weeden, 2014). Swarbrooke (1999) uses green tourists as a term to describe responsible tourists who are aware of and willing to participate in sustainability, as illustrated in Table 4.1. The characteristics were classified into four spectrums representing different levels of green tourist behaviour. The first group, “*not all green tourists*”, represents tourists with a basic understanding of sustainable tourism concepts but may not actively engage in action to reduce the environmental impact.

Table 4. 1. The level of green tourists



Not all green	Light green		Dark Green		Totally green	
Read brochures green issues about sustainable tourism.	Think about green issues; try to reduce normal water consumption in destinations where water is scarce.	Consciously search information about green issues, and engage actively in environmental activism.	Use public transport to get to destination and to travel around, while on holiday.	Boycott tourism industry that have poor reputation on environmental issues.	Pay to go on a holiday to work on conservation project for holiday.	Do not take holidays away from home at all, so as not to harm the environment in anyway, as a tourist.

Source: Swarbrooke, 1999 in Standford (2008)

The second group, “*light green tourists*”, shows a group of tourists with greater awareness and engagement in environmental issues at the destinations. The third group, “*dark green tourist*”, demonstrates a higher level of commitment to sustainable tourism practices. The commitment includes boycotting the tourism industry that have poor environmental practices and seeking holiday opportunities that involve working on conservation projects and contributing directly to environmental protection efforts. Fourth, “*the totally green tourists*” who take their commitment to sustainable tourism to the highest level. They avoid taking holidays away from home altogether, believing that any form of tourism can potentially harm the environment.

In addition, more scholars also come up with similar ideas to represent responsible tourist, as illustrated in Table 4.2.

Table 4. 2. Characteristics of responsible tourists

No.	Author (s)	Characteristics and Dimension
1	Standford (2008)	Respect and awareness, being an exceptional visitor, interaction and engagement, the all-rounder, spending money to local community.
2	Dolnicar & Long (2009)	Willingness to pay for environmental initiatives (e.g. ecotrip), destination preferences (e.g. pristine or remote or protected natural areas), environmental travel behaviour (e.g. interested in nature).
3	Weeden (2014)	being a concern for social, ecology, environment, and other issues that relate to being green, buying from fair trade accredited outlets, and engaging voluntary activities.
4	Özdemir & Çelebi (2018)	travel independently, slowly, have responsible tour operator, buy local products, use public transport, stay at local accommodation, do outdoor activities, and have nature and cultural encounter.
5	Francois-Lecompte & Prim-Allaz (2009) in Zgolli & Zaiem (2018)	Willingness to sacrifice comfort, desire to travel with responsible-tour operator, intention to safeguard local resources, the acceptance not to travel too far, and desire to protect cultural and natural heritage.

Source: Data compilation, 2020

It is clear from these characteristics that responsible tourists can contribute to sustainable tourism practices and positively impact the destination. Furthermore, the study of responsible tourists is worth noting because it is associated with destination development and marketing, which includes managing the adverse effects of the destination (Han et al., 2016), choosing the right destination (Tran, 2018), as well as enhancing tourist satisfaction and emotion (Zgolli, 2018). Further, this study provides information regarding the kind of responsible awareness that tourists have while travelling to coffee tourist destinations. This can be used to inform the development of marketing strategies and the implementation of policies that promote responsible tourism. It helps to foster a sense of environmental and social responsibility in tourists.

4.4. Research method

This study employed a questionnaire-based survey of tourists to the attractions. There were both close-ended and open-ended questions in the questionnaire. In the close-ended section, questions are related to travel motivation, experience, and several demographic profiles. In addition, an open-ended question was used to obtain tourist comments on the attractions to

detect responsible awareness. The questionnaire is presented in the Appendix III. A pilot test of the questionnaire was conducted with 20 university students in Indonesia in September 2019. The wording and format were revised before the survey based on the pilot test results.

The onsite and online surveys were conducted. The onsite survey was conducted in the four selected coffee tourist attractions representing the three coffee tourist attraction types from previous study (educational, artisanal, and combined coffee attractions). The data were collected in November – December 2019. The online survey was conducted in October – November 2020 and distributed via the social media of the researcher's network. The online questionnaire asked an additional question about the name of a coffee tourist attraction they visited in the previous 6-12 months. There were seventy-five names of attractions mentioned in the data. Secondary information from the internet, such as websites, social media, and TripAdvisor, was used to help classify the coffee attractions into educational, combined or artisan. The online survey data supplements the onsite survey data, so that the tourist experience investigated is not restricted to the four selected sites but covers a variety of geographical sites.

This research is an exploratory study, and a convenience sample method was employed to collect data. Initially, this research targeted 400 respondents. The questionnaire was distributed to 250 onsite respondents and 150 online respondents. The response rate from the onsite survey was 98%, while the online was 84%. However, the result came with 366 valid responses comprised of 245 respondents from onsite surveys and 121 respondents from online surveys.

The collected data encompass both quantitative and qualitative information. Statistical procedures were employed to analyse the quantitative data, while content analysis was used to analyse the qualitative data. The quantitative data primarily focus on the responses to the close-ended questions within the questionnaire. These questions were mainly statements on measuring tourist motivation and experiences on a seven-point Likert scale. Using 7-point

Likert scale is commonly used in social research (e.g., Malhotra & Peterson, 2006). In addition, the use of a 7-point scale was chosen to offer respondents more options, aiming to yield a broader spread of data, as suggested by Dawes (2008).

The questionnaire included twenty-six items representing tourist motivation and twenty items representing the five dimensions of orchestra experience model. The statistical procedures were used to identify the tourist segments and analyse their characteristics. A travel motivation-based factor-cluster analysis was employed to identify the segments. The analysis consists of running the principal component analysis (PCA). In addition, the varimax rotation was used to identify the underlying travel motivation factors. Next, Cronbach's Alpha test was run to check the reliability of the factors. Subsequently, the factors resulting from PCA analysis were used to identify the segments using the non-hierarchical (k-means) cluster analysis method. Additionally, the discriminant analysis was used to evaluate the strength of the clusters. Lastly, chi-square and ANOVA were used to compare the socio-demographic characteristics and visitor experience among the segments.

The qualitative data collected from the open-ended questions underwent content analysis. The purpose of this analysis was to identify and explore the presence of responsible tourism awareness within the respondent's comments. To facilitate the content analysis process, Leximancer, the computerised qualitative data analysis software, was employed. The software enabled the identification of essential concepts, ideas, and trends within the dataset.

4.5. Findings

This section comprises the findings of the coffee tourist profile study, including travel motivation, segmentation, experience, and responsible tourism awareness.

4.5.1. Tourist motivation and travel motivation-based segmentation

This sub section presents the result on tourist motivation and the segmentation based on the motivation. There were three procedures to identify the segmentation: factor analysis by using PCA, cluster analysis by using k-means, and discriminant analysis to evaluate the strength of the clusters.

A. PCA analysis

The PCA was conducted on the twenty-six travel motivation items applied in the previous study with Indonesian cultural context (Oktadiana et al., 2017). The result showed that Kaiser-Meyer-Olkin measure of sampling adequacy for tourist motivation was equal to 0.925, and Bartlett's test of sphericity was highly significant with $p = 0.000$. These values indicated that the result was satisfactory (Hair et al., 1998). All items were included for the analysis since there were none with factor loading less than 0.30 (Field, 2013). The cut-off value for the factor loading was set at 0.32, aligning with the guidance provided by Tabachnick and Fidell (2014). Their recommendation advises dismissing factor loadings with an absolute value less than 0.32, representing 10% of the shared variance.

Furthermore, five factors were identified with all the eigenvalues more than one, indicating that the five factors were acceptable (Kaiser, 1960). The factor analysis of travel motivation indicated that the five factors extracted explained 64.02% of the total variance, which was also adequate (Hair et al., 1998). The Cronbach Alpha of each factor was more than 0.70, indicating the factors were reliable (Paterson, 1994). Table 4.3. explains details of the items, factor

loading, Eigenvalues, percentage of variance, and Cronbach Alpha explained by the individual factor.

Table 4. 3. Summary of motivation factor analysis

Motivation factors and items	Factor mean	Item mean	Factor Loading	Eigen value	Variance explained (%)	Coefficient / Cronbach α
F1: Educational Motivation	5.41			4.033	15.513	0.873
Experiencing different culture		5.74	0.706			
Meeting people with similar value & interest		5.06	0.679			
Meeting new and varied people		5.27	0.668			
Experience something different		5.96	0.654			
Developing my skills and abilities		5.08	0.625			
Develop my personal interests		5.14	0.609			
Working on my personal/spiritual values		5.64	0.446			
F2: Nature motivation	5.92			3.985	15.327	0.867
Viewing the scenery		6.28	0.805			
Getting a better appreciation of nature		6.18	0.796			
Feeling excitement		5.97	0.660			
Resting and relaxing		5.92	0.649			
Being away from daily routine		5.76	0.552			
Experiencing the peace and calm		5.88	0.547			
Having adventure experience		5.42	0.383			
F3: Escape	5.02			3.724	14.323	0.854
Being away from the crowds of people		4.96	0.732			
Reflecting past memories		4.95	0.711			
Understanding more about myself		5.16	0.650			
Being independent		5.17	0.627			
Thinking about good times I've had in the past		4.26	0.615			
Doing things my own way		5.61	0.436			
F4: Social	5.71			2.892	11.124	0.784
Doing something with my family/friend (s)		5.95	0.809			
Strengthening relationships with my family/friend(s)		5.86	0.770			
Having fun		5.72	0.629			
Feeling personally safe and secure		5.31	0.523			
F5: Recognition	5.03			2.010	7.729	0.821
Being recognised by other people		4.82	0.813			
Having others know that I have been there		5.24	0.758			
Total variance explained				64.016		
Kaiser-Meyer-Olkin measure of sampling adequacy				0.925		
Bartlett's test of sphericity (<i>p-value</i>)				0.000		

Source: Data analysis, 2019

B. Cluster analysis

The five identified motivation factors were used as variables in cluster analysis using k-means – a non-hierarchical cluster analysis. The reason for using k-means is that as a non-hierarchical approach to clustering, each data point is assigned to one and only one cluster, which is beneficial to define segments without a hierarchical relationship clearly (Bandyopadhyay et al., 2021). In addition, some studies in tourism employs the factor-cluster analysis using k-means, including segmenting golf tourists (Kim & Ritchie, 2012) and adventure tourists (Albayrak & Caber, 2018). In this research, the k-means partitioning procedure confirmed three cluster solutions. Cluster 1 comprises 72 respondents (20%), cluster 2 consists of 216 respondents (59%), and cluster 3 accounts for 78 respondents (21%), see Table 4.4.

Table 4. 4. The motivation-based segments for coffee tourists

Factor	Cluster 1 (n=72; 20%)	Cluster 2 (n=216; 59%)	Cluster 3 (n=78; 21%)	F Ratio	Significant Level
Educational Motivation	4.49	5.84	5.09	62.29	0.00
Nature Motivation	5.51	6.26	5.29	49.27	0.00
Escape	4.49	5.61	3.85	90.77	0.00
Social	5.23	6.22	4.51	162.49	0.00
Recognition	2.84	5.87	4.71	230.17	0.00

Source: Data analysis, 2019

C. Discriminant Analysis

Discriminant analysis was employed to evaluate the strength of the five dimensions used in the cluster analysis. The result, as summarised in Table 4.4, indicated that the Eigenvalue associated with the first function is 2.10, accounting for 65% of the explained variance. The Eigenvalue of the second function was 1.128, accounting for 35% of the variance. The canonical correlation for the first discriminant function was 0.823, significant at $p < 0.001$, the square of canonical correlation being 0.678 (explaining 68% of the variance). The second function was 0.728, significant at $p < 0.001$, and the square of canonical correlation was 0.530

(explaining 53% of the variance). These findings indicated a significant relationship between the discriminant scores and the group (Table 4.5.).

Table 4. 5. Summary of Discriminant Analysis Result^a

Discriminant Functions	Eigenvalue	Percentage of variance explained by function	Correlation	Canonical:		df	p
				Wilk's λ	χ^2		
1	2.100 ^a	65.0	0.823	0.152	681.054	10	0.000
2	1.128 ^a	35.0	0.728	0.470	272.656	4	0.000

Df: degree of freedom

^a Two canonical was used in the analysis. In all, 98.9% of original grouped cases correctly classified.

The significance of each of the five coffee tourist motivation factors was determined by Willks' λ and the univariate F tests. Table 4.6.a showed that Function 1 had a large coefficient for *social motivation*, and Function 2 had a large coefficient on *recognition motivation*. The functions at group centroids (Table 4.6.b.) indicated that cluster 2 tended to have high values on function 1 and cluster 3 had high values on function 2. The discriminant function successfully classified 98.1% of the respondents.

Table 4. 6. Standardised canonical discriminant function coefficient and functions at group centroids

Table 4.6.a. Standardised canonical discriminant function coefficient

Factor	Function	
	1	2
Education	0.314	0.603
Nature	0.172	-0.072
Escape	0.605	-0.499
Social	0.854	-0.582
Recognition	0.809	0.654

Table 4.6.b. Functions at group centroids

Three-cluster member	Function	
	1	2
Cluster 1	-1.701	-1.736
Cluster 2	1.202	0.012
Cluster 3	-1.760	1.571

The mean values of motivation factors (Table 4.3.) and the dominant functions described in the discriminant analysis (Table 4.6.) were used to label the clusters. The following cluster labels were assigned based on these analyses:

1. “*Relaxers*”: This cluster was characterised by high mean values in nature and social motivations. The discriminant analysis indicated a connection with function 1, which resembled social motivation.
2. “*Enthusiasts*”: The second cluster was named “enthusiasts” because the mean scores of each factor in this cluster were higher compared to the other two clusters. Furthermore, the discriminant function coefficient of the social motivation was large in this cluster, suggesting a strong association with social motivation.
3. “*Ambassadors*”: This cluster F had high mean scores on nature and educational motivation. Additionally, this cluster showed a close connection with function 2, where the recognition had a large coefficient score.

Assigning these labels to the clusters can help to describe and differentiate the characteristics of motivations of each segment.

D. Socio-demographic characteristics and tourist experience

A series of chi-square tests were conducted to compare social-demographic characteristics, coffee-related behaviour, and travel characteristics across the three coffee tourist clusters. The chi-square results showed significant differences in some demographic indicators, including occupation and expenditure (see Table 4.7). The students are more likely to be in the ambassador cluster while those who are working tend to be more in the enthusiasts. Since the ambassador cluster consists of more students, this cluster also tend to spend less at the attractions. The three segments, however, did not show any significant differences with regard to gender, age, and education. These findings are opposite to coffee consumption behaviour

research which identified different coffee consumption patterns for gender and different age groups (Aguirre, 2017; Tumanan & Lansangan, 2012).

Table 4. 7. The demographic profile

Demographic Features	Total (n=366)	Relaxers (n=72)	Enthusiasts (n=216)	Ambassador (n=78)	χ^2	p-value
Gender					0.721	0.697
Male	47%	50%	45%	49%		
Female	53%	50%	55%	51%		
Age					9.513	0.301
18-28 Yo	62%	67%	57%	69%		
29-39 Yo	22%	17%	24%	22%		
40-50 Yo	11%	13%	13%	4%		
Above 51 Yo	5%	4%	5%	6%		
Education					18.05	0.054
Primary	2%	22%	27%	18%		
Secondary	24%	35%	24%	46%		
Tertiary	74%	43%	47%	33%		
Occupation					16.954	0.009
Student	42%	43%	36%	58%		
Employed	48%	47%	53%	36%		
Other	10%	10%	11%	6%		
Expenditure					12.715	0.048
Less than AUD\$ 50	77%	78%	70%	89%		
AUD \$50-100	11%	15%	12%	3%		
More than AUD \$100	12%	7%	18%	9%		

Source: Data analysis, 2019

Some geographical profiles, including tourist origin and the destination area visited, showed significant differences among segments (see Table 4.8.). There is a nearly equal proportion of tourists from West, Central, and East Java as to the destination areas. This result indicated that coffee tourist attractions were mostly visited by local tourists within the same area. The data, however, demonstrated a different picture in Bali. Tourist attractions in Bali are rarely visited by local tourists from Bali. According to the data, local tourists who visited coffee attractions in Bali were primarily from Java and other areas of Indonesia. In addition, there are more enthusiasts than the other two clusters found in coffee tourist attractions in Bali.

Table 4. 8. Geographical profile

<i>Demographic Features</i>	<i>Total (n=366)</i>	<i>Relaxers (n=72)</i>	<i>Enthusiasts (n=216)</i>	<i>Ambassadors (n=78)</i>	χ^2	p-value
<i>Tourist Origin</i>					29.906	0.003
West Java	35%	35%	28%	54%		
Central Java	9%	15%	9%	3%		
East Java	39%	39%	43%	27%		
Others	17%	11%	19%	17%		
<i>Destination Area</i>					26.035	0.011
West Java	35%	35%	27%	56%		
Central Java	9%	14%	10%	3%		
East Java	38%	36%	41%	29%		
Bali	15%	13%	17%	10%		
Others	3%	3%	4%	1%		
<i>Type of coffee attraction visited</i>					26.585	0.000
Educational	35%	33%	29%	56%		
Combined	42%	51%	42%	33%		
Artisan	23%	16%	29%	11%		

Source: Data analysis, 2019

The study also analysed the coffee-related behaviour to comprehend the understanding of coffee consumption behaviour. The behaviour included the daily intensity levels of coffee intake and the types of coffee consumed as illustrated in Table 4.9. These two variables described the respondents' coffee preferences and could indicate whether the visitors were active coffee consumers. The results showed that most respondents had a cup of coffee a day (47%) and preferred ground coffee (56%). However, there was no significant difference in this coffee behaviour consumption across the three segments.

Table 4. 9. Coffee behaviour

	Total (n=366)	Relaxers (n=72)	Enthusiasts (n=216)	Ambassadors (n=78)	χ^2	p-value
<u>Coffee Related Behaviour</u>						
<i>Daily coffee intake</i>					2.598	0.857
None	19%	19%	19%	18%		
A Cup	47%	43%	47%	51%		
2 - 3 Cups	27%	26%	27%	26%		
>3 cups	7%	11%	7%	5%		
<i>Type of coffee</i>					0.779	0.678
Instant	44%	46%	42%	47%		
Ground	56%	54%	58%	53%		

Source: Data analysis, 2019

Table 4.10 described the travel characteristics that reflected the travel experience of the tourists. The indicators comprised the number of tourist attractions visited, international travel experience, and the number of prior coffee tourist attractions visited. The data showed that 43% of the respondents had visited more than five destinations within the past three years. However, most had no international travel experience (62%). Most respondents had visited 1-2 coffee tourist attractions (52%). However, there was no significant difference across the three segments.

Table 4. 10. Travel behaviour

	Total (n=366)	Relaxers (n=72)	Enthusiasts (n=216)	Ambassadors (n=78)	χ^2	p-value
Travel Behaviour						
<i>Number of destinations visited in the previous 3 years</i>					7.191	0.304
0 - 1	7%	7%	8%	4%		
2-3	32%	32%	30%	37%		
4-5	18%	14%	16%	24%		
>5	43%	47%	45%	35%		
<i>International travel experience</i>					0.832	0.934
Never	61%	61%	60%	65%		
Rare, once or twice	30%	29%	31%	27%		
Once a year	9%	10%	10%	8%		
<i>Prior coffee tourist attractions visited</i>					4.483	0.612
None	13%	17%	10%	17%		
1-2	52%	50%	53%	50%		
.3-4	24%	24%	24%	26%		
>5	11%	10%	13%	8%		

Source: Data analysis, 2019

E. The segments profile

a) The relaxers

There were no dominant motivational factors in this segment. However, on average, the nature and social motivation were prominent with this segment. The *relaxers* were mostly in the 18-28 years old group (67%), workers (47%), students (43%), and had low spending power as only 7% spent more than \$50-\$100. This segment was primarily found in combined attractions

(51%). Some combined attractions provided more affordable entrance fees than artisan attractions. The number of heavy coffee drinkers in this segment was higher than in the other two segments. The *relaxers* are also more likely to be early career travellers, as fewer people in this segment had overseas travel experience (9%).

b) The enthusiasts

The *enthusiasts* were more socially motivated travelers who visited destinations to bond and strengthen their relationships with friends or relatives. In addition, this segment shows higher motivational factors in education, nature, escape, social, and recognition, compared to the other two segments. More female respondents (55%) were in this segment. The age group was dominated by 18-28 years old (57%). However, the number of *enthusiasts* who were 29-39 years old was higher (24%) than in the other two segments. Most of the enthusiasts obtained the tertiary level of education (57%). In addition, more than half of the respondents in this segment (53%) were employed. This age and occupation group is associated with the money spent on the attractions. More *enthusiasts* spent more than AUD 100 (18%). This spending was approximately two-fold higher than the other two segments. Even though most of the *enthusiasts* visited combined attractions (42%), the tendency of those who visited the artisan coffee attractions (29%) was higher than the other segments.

c) The ambassadors

The recognition motivation factor was dominant in the *ambassadors'* segment. *Recognition* indicated that the *ambassadors* loved to be known that they had visited the attractions. They enjoyed sharing experiences and having others know about their visits. These characters indicate that this segment has the potential to become advocates for the attractions, spreading positive word of mouth about the attractions. There are almost equal numbers of male (49%) and female (51%) respondents in this segment. This segment highlights the 18-28 years old

(69%) age group, the secondary level of educational background (46%), and students (58%), and most of them spent less than AUD 50 at the destinations (89%). The *ambassadors* were primarily found in educational attractions (56%). On the contrary, the artisan attractions (10%) were least visited by this segment.

Furthermore, the correspondence analysis was conducted to explain the connection between the attraction typology and the segments. The chi square is 26.585 and it is significant (p value < 0.005) with the total inertia 0.073. Hence, the results indicate that different coffee attractions were perceived differently across three segments of visitors, as illustrated in Figure 4.2.

While there were fewer visitors to artisan attractions, among them there were more enthusiasts. The correspondence analysis indicates a significant association between artisanal and the enthusiast segment. This suggests that the enthusiasts were particularly drawn to artisanal coffee experiences. The combined attractions were related to the relaxer segment. This implies that the relaxers were more likely to visit coffee-themed attractions that offers a combination of educational and leisure experiences. The educational attractions were associated with the ambassador segment. This indicates that the ambassador segment had a specific interest in coffee attractions that offered educational experiences or opportunities to learn about coffee.

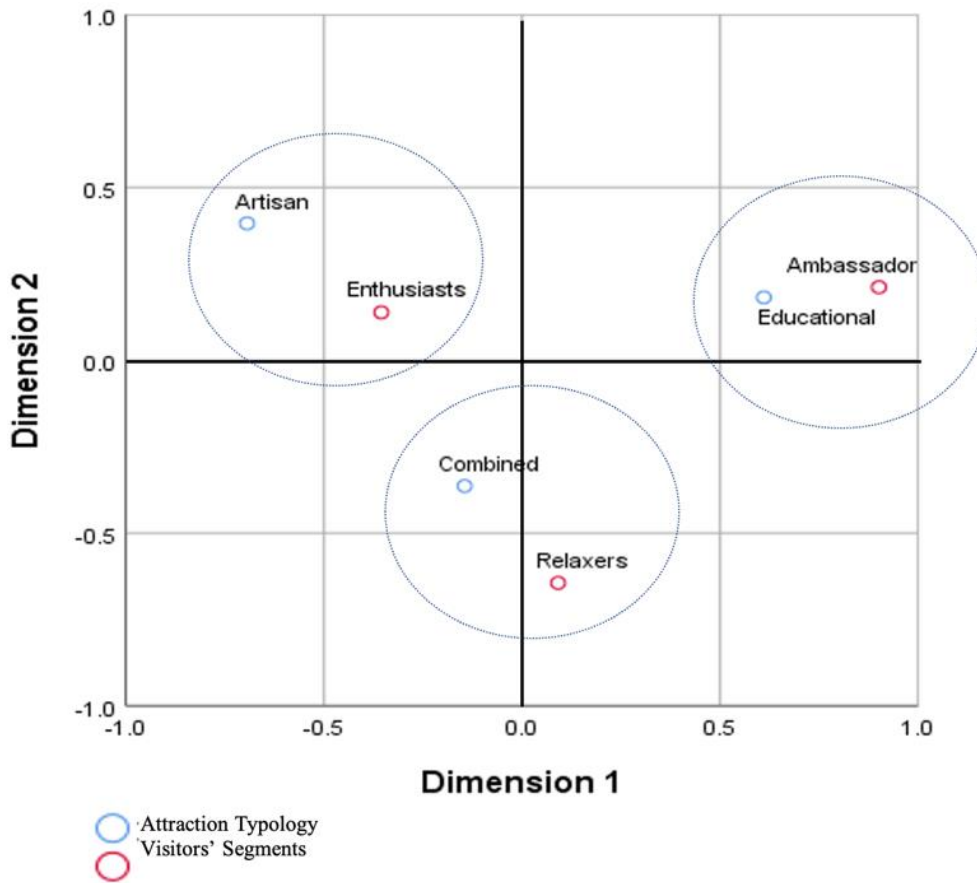


Figure 4. 2. Row and column points with symmetrical normalisation between coffee tourist segment and attractions typologies

Moreover, the study found that visitors who visited both artisanal and combined coffee-themed attractions were highly socially motivated (Table 4.5 and 4.6). Social motivations included visiting the attractions to strengthen relationship with friends and/or family, to have fun, and to feel safe and secure. This finding confirms the social significance of coffee places, as noted from previous studies (Tran et al., 2020; Verma, 2017). It suggests that for these visitors, the social aspects and the enjoyment of the coffee experience were important in their destination choices.

These findings highlight the different preferences and motivations of visitors across the segments when it comes to coffee attractions. Understanding these different perceptions and preferences can help coffee tourism stakeholders tailor their offerings and experiences to better

cater the needs and interests of each segment. It can also inform marketing strategies and the development of coffee themed attractions that align with the motivation and expectation of different visitor segments.

4.5.2. Coffee tourist embodied experience and responsible awareness

A. Tourist embodied experience

In the connection of responsible tourist behaviour, Lee (2022) posits the embodied experience with the cognition of sustainability. This section will present the result of the embodied experience and the following section will analyse the tourist cognition of responsible tourism awareness.

Tourist experience was measured using seven-point Likert scale comprised of twenty items representing the five dimensions of orchestra experience model (Pearce & Zare, 2017). The dimensions include the affective, cognitive, activities, relationship, and sensory experiences elements. The results showed that the embodied sensory experience had the highest mean scores in each segment, as showed in Table 4.11.

Table 4. 11. Experience elements mean scores

	Mean Scores				F	Sig.
	Total	The Relaxers	The Enthusiasts	The Ambassadors		
Affective	5.41	4.79	5.73	5.13	24.93	0.00
Feel happier	5.70	5.38	5.93	5.36	11.33	0.00
Surprised	5.00	4.13	5.28	5.03	14.00	0.00
Good Mood	5.70	5.36	5.96	5.32	11.78	0.00
Feel Healthier	5.50	4.89	5.8	5.23	15.17	0.00
Feel Confident	5.17	4.21	5.67	4.69	33.74	0.00
Cognitive	5.60	5.28	5.72	5.56	4.17	0.02
Coffee plantation and Factory knowledge	5.45	4.97	5.55	5.59	4.34	0.01
The link of coffee productions to community welfare	5.64	5.43	5.75	5.53	2.09	0.13
Indonesian Coffee history	5.51	5.07	5.67	5.46	5.34	0.01
Evaluating coffee quality	5.49	5.26	5.6	5.41	1.63	0.20

	Mean Scores				F	Sig.
	Total	The Relaxers	The Enthusiasts	The Ambassadors		
The link of coffee productions to environment conservation	5.80	5.65	5.87	5.76	0.83	0.44
Developing ability to brew a good quality of coffee	5.70	5.31	5.86	5.62	4.45	0.01
Activities	5.35	4.86	5.58	5.14	13.17	0.00
Enjoying coffee	5.70	5.25	5.9	5.55	5.76	0.00
Coffee Tour	5.41	4.76	5.56	5.59	7.10	0.00
Coffee Cupping	5.27	4.89	5.43	5.15	2.91	0.06
Photography	5.82	5.38	6.06	5.56	9.06	0.00
Outdoor Activities	4.92	4.67	5.11	4.63	2.72	0.07
Purchasing local coffee	4.97	4.24	5.44	4.36	17.57	0.00
Relationship	5.26	4.86	5.57	4.75	20.48	0.00
Local staff companion	5.52	5.11	5.75	5.27	7.26	0.00
Other tourists	5.91	5.78	6.09	5.54	6.70	0.00
Local community	4.57	3.93	5.11	3.65	24.25	0.00
Tour guide	5.12	4.69	5.56	4.31	19.88	0.00
Sensory	5.91	5.72	6.01	5.79	2.85	0.06
Aroma	5.94	5.67	6.01	5.97	2.00	0.14
Landscape	6.17	5.94	6.28	6.06	3.04	0.05
Sound	6.04	5.93	6.08	6.03	0.49	0.62
Temperature	5.81	5.71	5.85	5.77	0.38	0.68
Food & Beverage	5.59	5.36	5.83	5.14	8.05	0.00
Total Experience	5.50	5.10	5.72	5.27	17.14	<.001
Tukey's Test	Segments			Means difference	Sig.	
	Relaxers-Enthusiasts			-0.61	<.001	
	Enthusiasts-Ambassadors			0.44	<.001	
	Relaxers-Ambassadors			-0.18	0.416	

Source: Data analysis, 2019

In general, the *relaxers and ambassadors* had lower means scores compared to the overall samples, indicating that these segments, on average, had lower experience levels across all factors. Conversely, the *enthusiasts* had a higher mean score than the overall samples, indicating a higher level of experience in this segment.

The results of the one-way ANOVA tests indicated that the *affective, cognitive, activities, and relationship* experiences were significantly different in each segment (Table 4.11). This

suggested that there were notable variations in these aspects of tourist experiences within each segment. On the other hand, the overall *sensory* experiences (p value = 0.06) did not have significant difference in each segment, even though the total mean score were the highest among all elements. The lack of significant differences in the sensory experience among the segments suggested that sensory elements may be universally appealing and appreciated by coffee tourists, regardless of their specific preferences. It is worth considering that while the sensory experience may not vary significantly among the segments, the affective, cognitive, activities, and relationship experiences do differ. This indicated that coffee tourists may seek diverse experiences and engage with different aspects in their visit, such as emotional responses, learning and knowledge, and participation in various activities.

In addition, one-way ANOVA was also used to compare the total tourist experience among the three coffee tourist segments and the result showed that there was a significantly different experience between the *relaxers*, *enthusiasts*, and *ambassadors* with $F = 17.136$ and p value < 0.005 (see Table 4.11). The *Tukey's* test indicated that the *enthusiasts'* experience was significantly higher than the *relaxers* and *ambassadors*. However, there was no significant difference between the *relaxers* and *ambassadors'* experience.

B. Responsible tourism awareness

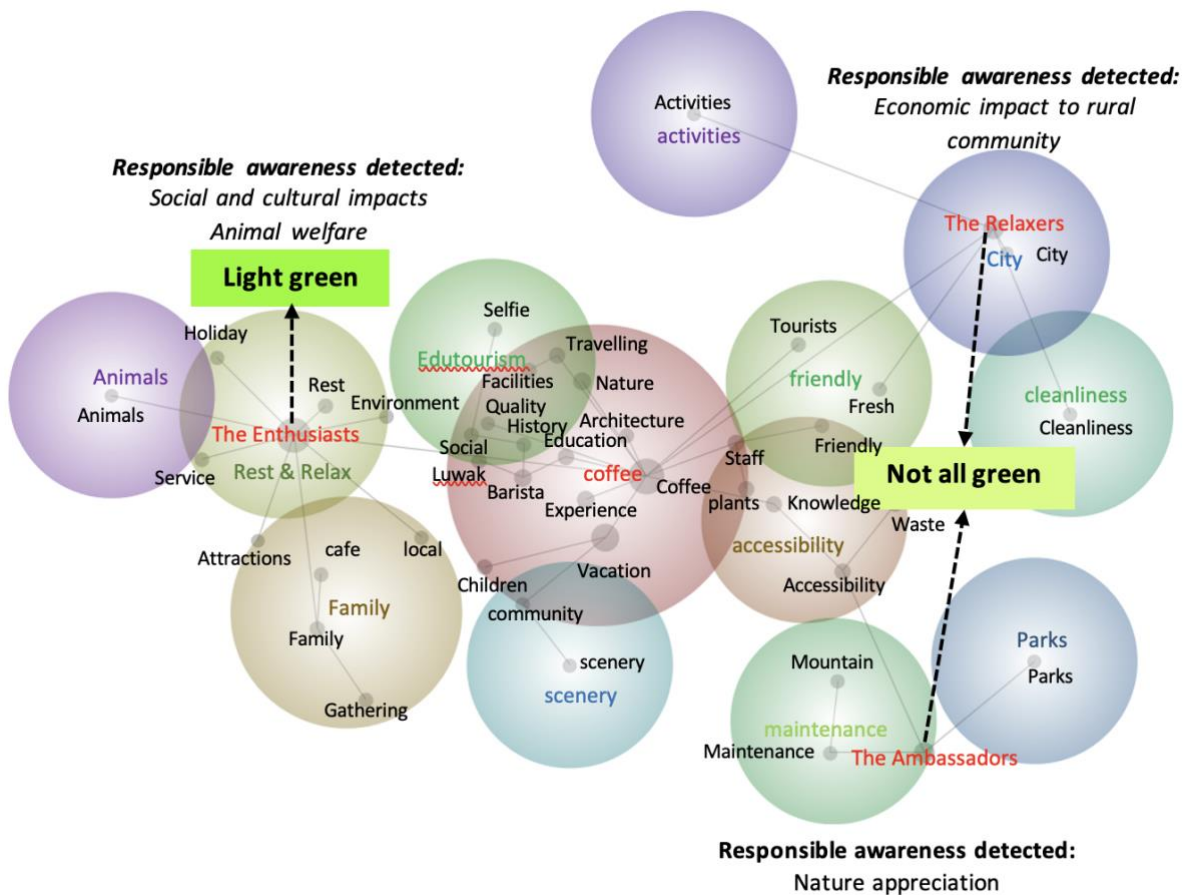
The next step is to observe and detect tourists' cognition on responsible tourism, that is their responsible awareness, among the segments. It is worth considering that from the previous result, while the sensory experience may not vary significantly among the segments, the affective, cognitive, activities, and relationship experiences do differ. This indicated that different segments may seek diverse experiences and engage with different aspects of their visit, such as emotional responses, learning and knowledge, and participation in various activities.

Furthermore, previous research has noted that the tourist experience can influence the sustainable and responsible behavior, including environmental behavior (Ballantyne & Packer, 2011; Lee & Jan, 2015), cultural conservation (Lee, 2022), and social responsibility (Saleh, 2022). Moreover, some experience elements have been studied as the factors that contribute to sustainable and responsible tourism from the tourist perspectives, such as the embodied cognitive experience (Lee, 2022), and sensory experience (Filopoulos & Frittella, 2019; Lee & Jan, 2015).

In this section, open questions were used to identify the embodied experience and detect the responsible awareness. This analysis involved examining respondents' comments gathered through open-ended questions in the questionnaire. A total of 366 respondents contributed 227 comments, with 47 comments from *the relaxers*, 137 from *the enthusiasts*, and 43 from *the ambassadors*. These comments comprised 147 responses from the onsite survey and 80 from the online survey. Utilising Leximancer, a content analysis software, comments from various segments were assessed. The result is illustrated in a heat map depicted in Figure 4.3. The heat map incorporates tags in red fonts, signifying the coffee tourist segments (*relaxers, ambassadors, and enthusiasts*). The map includes circles representing themes and dots representing concepts generated by Leximancer. The themes and concepts that are close to a tag were grouped together and labelled to represent the main aspects of comments for that specific segment.

Based on the map, two categories of responsible tourism awareness are identified and are labelled as: *not all green* and *light green*. The "*not all green tourists*" resembles the relaxers and ambassador segments, and the "*light green tourists*" describes the awareness of the enthusiasts' segment. This categorisation is adapted from Swarbrooke's concept (1999), which classifies the environmental awareness of tourists into categories ranging from "not all green tourists", "light green tourist", to "dark green tourists." Based on the definition, "Not all green

tourists” refer to those knowledgeable about environmental concerns and sustainable practices but have not engaged in practising their knowledge. Meanwhile, tourists classified as “light green” to “dark green” demonstrate varying levels of engagement, supporting sustainability from moderate to strong levels. For example, dark green tourists can be identified as those with strong engagement, even willing to boycott if a tourist destination does not adopt sustainable management practices.



Source: Data analysis, 2023

Figure 4. 3. The category of responsible tourism awareness

In this study, the comments do not provide a clear indication of the level engagement with responsible tourism. However, some responsible tourism awareness, such as the environmental concern (Chiu et al., 2014; Kaplan, 2000; Wang et al., 2019) and social concern, (Confente & Scarpi, 2020; Corbett, 2005) are detected in the comments.

The *relaxers* and *ambassadors* segment are categorised as the “*not all green tourist*” because the comments about responsible tourism, such as the environmental or social responsible behaviour is scarce. Figure 4.4. shows that *relaxers* segment is connected with some concepts, such as *city*, *friendly*, and *cleanliness*. This means that the predominant comments revolve around the experience of the visitors, who were from the city visiting coffee places, particularly those in rural area, as explained by these comments on the *relaxers* segment: “*In my opinion, visiting here is quite comfortable and allows me to escape the hustle and bustle of the city.*” (OS_212).

The *friendly* concept, mostly resembles the experience of the visitors and the staff at the attractions, as expressed in this comment: “*This place is amazing, all staffs are friendly, the coffee is good, and many things [about coffee] that I want to know*”. (OS_213). However, one comment indicated an awareness of the economic impact of coffee tourism on the local community, as illustrated by this comment: “*More tourists visiting coffee plantations indirectly contribute to the promotion of Indonesian coffee and increase the income of coffee farmers.*” (OL_35).

Following, the *ambassador* segment is connected with some concepts, including *parks*, *maintenance*, and *accessibility*. These concepts indicate that the comments are related to the experience of the visitors on the sensory element (such as gazing the parks), and nature at the attractions, as expressed in the following comments: “*Visiting in this place is enjoyable; the people and the tour guides are very friendly, and the air everywhere is very cool* (OS_4).” The comments disclose the affective (*enjoyable*), relationship with the tour guide, and sensory (*the air is cool*) experiences at the places. Some responsible tourism awareness concepts, such as environmental concern, are expressed in one of the following comments: “*Please keep this place from plastic waste.*” (OS_50).

Finally, the enthusiasts' segment is categorised as the *"light green tourists"*, because comments on environmentally and socially responsible awareness are detected. For instance, there are some comments regarding the concern of animal welfare in one of Indonesian specialty coffee, the Luwak coffee, as illustrated by this comment: *"Luwak was put in the cage so that their poop can be used for coffee. I felt sorry for the animal. Since then, I never tried Luwak. In my opinion, this practice is unethical"*. (OL_66). Luwak coffee is an Indonesian specialty coffee produced through a unique process involving the digestion of coffee cherries by *luwak*. However, some production methods violate animal welfare standards (Carder et al., 2016), which contradicts the principles of responsible tourism. The comment indicated that domestic tourists were becoming more aware of the connection between responsible tourism and ethical practices in non-human aspect, such as in animals.

Moreover, similar opinion is also found in other comment, as follow:

"This is one of my favourite coffee tourists attractions. The place pays attention to sustainability, environmental stability, and anti-Luwak breeding. I suggest that the organisation improve the surroundings. So, the landscape and scenery can be more beautiful, similar to the winery tours I have visited in Paris and South Africa. ... (OL_18)

The comment indicates that the visitor is an experienced tourists and have visited international coffee tourism places. The comment illustrates that the awareness of responsible practices has been developed from the previous travel experience. There are also some comments about the social benefits of coffee tourism to local community, such as open the job opportunities, as expressed by this comment: *"This place has an interesting concept of coffee tourism. The location has beautiful views. This attraction also employs members of local youth communities. I am hoping that many tourist attractions will implement the idea."* (OL_53).

In addition, another comment contains the concern with improving the local community livelihood, as expressed in the following comment: *"Visiting the community plantations is important. By visiting their plantations, we can help farmers break the chain between farmers*

and “*tengkulak*” (the notorious middlemen). Hopefully, the farmers are no longer in debt to *Tengkulak*” (OL_62). T

“*Tengkulak*” is a term for describing the practice of unethical middlemen. The farmers receive money in advance from the middlemen who buy green unripe coffee cherries while they are still on the stem. The price the farmers received is low. This is an unethical practice that make the local farmers live in poverty. The comment indicates a concern for the local well-being of the farmers, highlighting a sense of responsibility towards supporting local tourism.

In summary, despite the limited number of comments directly addressing responsible awareness, some comments shed light on how embodied experiences, encompassing sensory, cognitive, affective, relationship, and activity aspects, can influence tourists’ cognitions regarding environmental and social impacts. Recognising these impacts and being willing to confront challenges represent crucial initial steps in fostering responsible tourism awareness from the perspective of tourists.

Moreover, this understanding of the interplay between experiences and awareness can be leveraged by providers of tourist attractions. By orchestrating and curating experiences effectively, they have the opportunity to promote responsible and sustainable tourism (Duarte Alonso et al., 2021; Filopoulos & Frittella, 2019).

4.6. Discussion

The aim of this chapter is to analyse the coffee tourist profiles and to identify embodied experiences that are associated with responsible tourism awareness. The tourist profiles include an analysis of the motivations and segments. The motivation-based segmentation was employed to identify the segments by using factor-cluster analysis, which resulted in three segments: *relaxers*, *enthusiasts* and *ambassadors*. The use of motivation-based segmentation,

specifically factor-analysis, can be a valuable approach to identify distinct segments within a tourist population. However, there are potential drawbacks associated with this method.

One of the drawbacks is that employing this method may result in the elimination of potentially significant variables. (Dolnicar et al., 2018; Dolnicar & Grün, 2008). To address this limitation, the current study adopted the tourist motivation concept (Oktadiana et al., 2017) used in a previous study that had a similar cultural background to the respondents. By doing so, the study aimed to anticipate potential reduction and ensure the relevant variables were considered in the segmentation process. In this case, the findings indicated that no items were removed, suggesting that the cultural background of the respondents indeed has a connection with travel motivations (Whang et al., 2016). However, it is important to note that while this approach addresses the potential limitation of eliminating variables, other considerations, such as representativeness and generalisability of the cultural background, should also be taken into account when interpreting the findings.

Further, the result shows that the socio-demographic characteristics of the visitors indicated no significant differences in several demographic characteristics (gender, age, education,) coffee consumption behaviour, and travel behaviour among the three segments. This finding is in contrast to previous research on coffee tourism behaviour, which has identified different patterns based on gender and age groups (Aguirre, 2017; Tumanan & Lansangan, 2012). These results suggest that coffee travel and coffee consumption behaviour may be viewed as separate entities. Just because someone visits coffee tourist attractions does not necessarily mean they have special interest in coffee or have distinct coffee consumption patterns. Coffee tourism can attract a diverse range of tourists driven by various factors, such as educational interests, nature encounters, the desire to escape from routine, social motivations, and the pursuit of recognition.

On the other hand, the findings suggest that different segments of coffee tourists have varying preferences for different types of coffee attractions. The relaxers and enthusiasts are more likely to visit combined coffee-themed attractions, while the ambassadors show a higher inclination towards educational attractions. Additionally, although there are fewer visitors to artisanal coffee attractions overall, the enthusiasts' segment was found to be more prevalent in such attractions. These results indicate that different types of attractions may appeal to different segments of coffee tourists, providing valuable insights for future marketing strategies of coffee tourists attractions (Frochot & Morrison, 2000).

The study of the embodied experience employs the Orchestra Experience Model as its conceptual framework. Table 4.11 emphasizes the unique experiences of enthusiasts in contrast to other segments. Given that the majority of respondents fall within the enthusiasts' segment and visited a greater number of combined and artisanal attractions, the elevated mean scores in experience dimensions suggest that enthusiasts derived greater enjoyment from the carefully crafted experiences offered by these specific types of coffee tourist attractions.

Furthermore, notable distinctions were identified in cognitive, affective, activity, and relationship experiences across the three segments. These dimensions capture diverse facets of visitor experiences, emphasising variations in how each segment perceives and engages with coffee tourist attractions. Conversely, the study did not uncover significant differences among the three segments in sensory experience, despite this aspect having the highest mean scores across overall visitor experiences. This implies that the sensory stimulation provided by coffee-themed attractions, encompassing aroma, taste, and visual presentations, was uniformly perceived and enjoyed by all segments. This outcome aligns with Bryman's (2004) concept of Disneyization, wherein theming is reinforced through physical elements easily experienced by the senses.

Finally, this finding enhances prior studies on embodiment, affirming that tourists' embodied experiences play a pivotal role in creating meaning, including in the realms of responsible tourism and sustainable practices at the destination (Lee, 2022; Zhang & Chen, 2022). The finding shows the embodied experiences contribute valuable insights into fostering responsible tourism awareness.

However, this study indicates that the awareness of responsible tourism among visitors is primarily at the cognitive level rather than at the level of active engagement or action, as there were few signs of active engagement with sustainability. These tourists can be categorized as "*not all green*" to "*light green tourists*" (Standford 2008). Some comments contain suggestions that a visit to coffee tourist attractions was perceived as a means to contribute to local livelihoods and having an impact on the environment. This implied that visitors had a cognitive understanding of responsible tourism but might not necessarily translate that awareness into immediate action.

In addition, comments about responsible tourism, such as tourists' awareness of coffee farms and coffee tourism's benefits to nature and society, demonstrated the destination manager's role in communicating these values and orchestrating the tourist experience in coffee tourist attractions. In other word, the role of destination manager in communicating the responsible values and orchestrating the tourist experience is crucial in creating responsible tourism awareness. Therefore, this study confirms that destinations, including tourism business, government, and local community, play an essential role in encouraging visitors to be more responsible (Weeden, 2014; Lee & Jan, 2015; Zgoli et al., 2018; Yu & Hwang, 2019).

Managerial implications

This study highlights three managerial implications for coffee tourist managers. First, the study suggests using factor-cluster analysis, taking into consideration the cultural background of the target market, for effective segmentation. By understanding the diverse motivation and preferences of different tourist segments, managers can tailor their offerings and experiences to better meet the needs and expectation of each segment. This can inform the development of coffee attraction marketing strategies. Second, the findings indicate that different market segments are associated with different types of tourist attractions. Managers can utilise this information for positioning their offerings and experiences to specific target market. Third, this study can suggest visitor management as a means to promote responsible tourism awareness to visitors. The visitor management includes managing the physical arrangement of the attraction, such as facilities and site restoration, to ensure sustainability and minimise negative impacts (Dredge & Jenkins, 2007). Additionally, effective communication with the visitors, taking into account the characteristics and preferences of different segments (Lee et al., 2017; Yoon et al., 2019; Stanford, 2009), can foster a sense of shared responsibility and encourage responsible behaviour. Interpretation, as communication medium, such as those provided by tour guide, can play a crucial role in disseminating information and values of the destination, influencing tourist responsible behaviour, and enhancing their overall experience (Moscardo, 2015; Stewart, 2016; Sirivanichkul et al., 2018).

These practical aspects may contribute to managers to develop better understanding of their segment and target market, position their attractions effectively, and implement visitor management practices to create awareness of responsible tourism for tourists.

4.7. Conclusion

This study provides several insights that can contribute to the understanding of the local tourist market profile in Indonesia. Firstly, it identifies specific motivation factors among visitors at coffee tourist attractions, encompassing education, nature, escape, social, and recognition motivations. These motivations categorize visitors into three segments: relaxers, enthusiasts, and ambassadors. Secondly, the results reveal distinctions in certain experience elements—cognitive, affective, and relationship—across segments, with the exception of sensory experience elements.

Additionally, although visitors may possess cognitive experiences influencing their awareness of responsible tourism, this awareness does not always translate into active engagement or actions. Moreover, the findings suggest that the awareness is influenced by the role of attraction managers who incorporate responsible practices into communication and orchestrating the overall visitor experience.

It is also important to note that the study has some limitations. Among the limitations was the fact that only domestic tourists were included in the sample. Therefore, further research is recommended to expand the sample size and examine international tourists. Following is that the study of responsible tourism awareness was using the information from the tourist comments. Future research is suggested to analyse the level of responsible tourism awareness in quantitative approach.

In summary, the implications of this study can guide coffee tourist attractions in developing effective marketing strategies, creating coffee tourism experience, and promoting responsible tourism for tourists. Hence, understanding the tourist profile is also essential for developing programs to improve responsible tourism cognition and action in destination development.

Chapter 5

Learning from the COVID-19 pandemic: Media representations of responsible coffee tourism practices in Indonesia

5.0 CHAPTER OUTLINE

5.1. Introduction

5.2. Literature Review

5.2.1. Defining the responsible coffee tourism

5.2.2. Pandemic in Indonesia and the crisis management

5.2.3. Managing crisis: Media and the public learning curve

5.3. Research Method

5.4. Findings

5.4.1. The archive's profile

5.4.2. The actors of the discourses

5.4.3. The heat map of media discourses

5.5. Discussion

5.4.1. The government, key actors in responsible coffee tourism discourses during the pandemic COVID-19

5.4.2. The media representations of responsible coffee tourism during the pandemic COVID-19

5.6. Conclusion

5.1. Introduction

This chapter is a modified version of publication as a book chapter of *Community Empowerment, Sustainable Cities, and Transformative Economies*:

Setiyorini, H., Chen, T., Pryce, J. (2021). “*Learning from pandemic COVID-19: Media representations of responsible coffee tourism practices in Indonesia*”. In Taha Chaiechi & Jacob Wood (Eds). *Community Empowerment, Sustainable Cities, and Transformative Economies* (pp.315-336). Springer.

This study was conducted in response to the COVID-19 pandemic that occurred during the research process. The two previous studies were conducted prior to the pandemic. Hence, this third study examined whether this unexpected condition affected the practices of responsible coffee tourism. The aim of the study was to analyse the media representations of responsible coffee tourism. The key objectives were to identify the leading actors and the media representations of responsible coffee tourism practices.

The pandemic of COVID-19 is a novel problem facing the world. In the first year of the crisis, countries relied on the Non-Pharmaceutical Interventions (NPI) program, such as social distancing, limiting people mobility, and modifying behaviour by practising health protocols (Gössling et al., 2020). The program had a significant economic impact on the tourism industry, such as on accommodation (Cai et al., 2021), restaurants (Madeira et al., 2021), MICE (Aburumman, 2020), cruise ships (Benjamin et al., 2020; Ocheni et al., 2020; Stankov et al., 2020), sports events (Borovcanin et al., 2020), and outbound tour activities (Hasenzahl & Cantoni, 2021). The tourism growth dropped to 60-80%, and the international tourists’ arrivals, particularly in Asia and the Pacific, plummeted to -35% (UNWTO, 2021).

The substantial impacts of the pandemic on tourism have affected many countries’ economy and social condition. Hence, public policy was set up to tackle pandemic problems and the

multiple impacts on the societal environment. Furthermore, the pandemic also forced the public to learn fast to mitigate the pandemic and surviving from the economic crisis. The government faced a moral dilemma in setting up the public policy agenda. Ethical values are being contested. Implementing NPI and maintaining tourism activities for economic reasons were the two opposite concepts: limiting and encouraging people mobility. The pros and cons of this dilemma were also discussed by tourism scholars in the debates of boosterism and tourism reform (Higgins-Desbiolles, 2020). Boosterism is the idea of developing tourism to increase social and economic benefits. In contrast, tourism reform focuses on pausing development, degrowth, and anti-consumerism, which is aligned with limiting people's mobility.

Coffee tourism is the context for this study. Ethical and moral practices of coffee emphasise the environmental concerns of its production and consumption. Coffee tourism is also developed with the aim of improving the local community livelihood (Lyon, 2013a; Vellema et al., 2015; Woyesa & Kumar, 2020). The coffee industry has a long supply chain. Many stakeholders are involved in coffee production from seed to cups, including the farmers, plantation owners, coffee processing services, coffee roasting facilities, retailers, cafés and the end consumers. For some small farmers, the income is insufficient for living. Hence, tourism is expected to give added value to the coffee farmers livelihood.

Further, the current pandemic is categorised as a wicked problem, which is defined by Yankelovich (2014) as those problems that are: 1) novel and unique, 2) complex and multifaceted, 3) less likely solved by the conventional method (legislation, regulation, money, power, technology), 4) requiring ample time for the learning and remedy, and 5) depending on how the problem is framed for the solution. Media, as a public communication channel, plays a vital role in framing the problems (Afzal, 2016). The crisis often requires public attention. Framing focuses on the way a problem is expressed in news media, which may affect the way individuals perceive the problem (Scheufele & Tewksbury, 2006). Subsequently, the media and

its framing can help shape the public's perception of the crisis (De Vreese, 2003; Yankelovich, 2014; Afzal, 2016).

Entman (1993) specified four elements in framing: the actors involved in the issues, the causal interpretation, the moral values, and the potential solution's recommendation. The actors and the interpretation of the framing were two elements discussed in this study. Hence, two research questions were developed: 1) who are the key actors in Indonesian coffee tourism during the pandemic as represented in the media discourses? And 2) what are the main practices for Indonesian coffee tourism during the pandemic as discoursed in the media? Analysing the actors and the themes helps to understand the future direction in coping with the pandemic crisis.

5.2. Literature Review

5.2.1. Defining the responsible coffee tourism

This study used coffee tourism as the context to explore responsible practices in tourism. Coffee symbolises ethical consumption and production practices. For instance, the Fairtrade of Coffee Certification illustrates that the social construct of market-based coffee consumption can enforce the implementation of responsible practices on coffee production, such as ensuring fair prices for farmers and employees (Thompson, 2014). Subsequently, the upstream stakeholders in the coffee supply chain, such as coffee plantations and processing owners, are motivated to take responsible practices in coffee production. The spirit of stakeholders' alignment is key for implementing responsible practices in coffee commodities.

The same spirit also exists in coffee tourism development. Yun (2014, p.35) defined coffee tourism as:

“.. a form of commodity tourism that provides opportunities for tourists to engage in coffee experiences of all aspects in places that contain unique nature, and/or culture associated with coffee. It is not simply a combination of coffee and tourism. Coffee tourism works as a development vehicle for people or countries involved in the coffee industry. It can be conducted in both rural and urban areas while providing benefits to coffee growers and coffee workers. Coffee tourism is situated between commercial and ethical dimensions.” (Yun, 2014)

Moreover, developing coffee tourism aims to improve the local community well-being and to conserve the natural environment (Lyon, 2007, 2013a; Woyesa & Kumar, 2020). Accordingly, responsible tourism practices seek to improve the local community’s social well-being (economically and culturally) and support environmental conservation (Carasuk et al., 2016). Responsible tourism also pays attention to the coordination of stakeholders to ensure the negative impacts of tourism development could be managed to achieve sustainability (Goodwin & Boekhold, 2010; Weeden, 2005; UNWTO, 2009).

Therefore, responsible coffee tourism describes the behaviour of stakeholders engaged in coffee experiences with the awareness and action of social and environmental concern. Coffee tourism takes place in urban and rural settings. Urban coffee tourism emphasises the coffee culture, leisure, and luxurious coffee lifestyle (Harris, 2007; Kim & Jang, 2017; Lanionu, 2018; Montgomery, 1997; Shaker & Rath, 2019). On the other hand, rural coffee tourism links agricultural, natural, and social contexts with tourist activities (Lyon, 2013a; Renard, 2011; Ricketts et al., 2004; Wang et al., 2019). Both coffee tourism settings are also subjected to practise coffee tourism development responsibly. The examples of responsible coffee tourism research are as follows: the green practices in the city’s cafés (Filimonau et al., 2019; Hicks, 2018; Jang et al., 2015), and supporting wildlife and nature conservation in rural coffee tourism (Anbalagan & Lovelock, 2014; Lyon, 2009, 2013a). The pandemic brings further scope for sustainable tourism development (Bhuiyan et al., 2020), and coffee tourism businesses responded with resilience by enticing customers to transact online and considering long-term recovery and solutions (Opoku et al., 2021).

Coffee tourism also has the potential to connect urban and rural development. Urban-rural linkages have received more policy attention because they are seen as a way to achieve economic diversification in rural areas while still ensuring that urban areas have access to the essential resources (Mayer et al., 2016). The elements of capital, goods, technology and information (Mayer et al., 2016) flow from urban to rural, and vice versa through coffee tourism. Hence, coffee tourism could contribute to the fluidity of urban and rural development (Gillen, 2016). Further, the urban-rural connection in coffee tourism can help understand the discourses' locality, such as the social, economic, political, legal, and cultural backgrounds.

5.2.2. Pandemic in Indonesia and the crisis management

The COVID-19 virus was firstly detected in Indonesia in early March 2020. The outbreak grew exponentially afterwards. The data retrieved on 5 April 2021 stated that the curve had not flattened yet. Up until this chapter was written, there were still 3,712 new cases in a day found in Indonesia (COVID19.go.id, 2021; BPS, 2020).

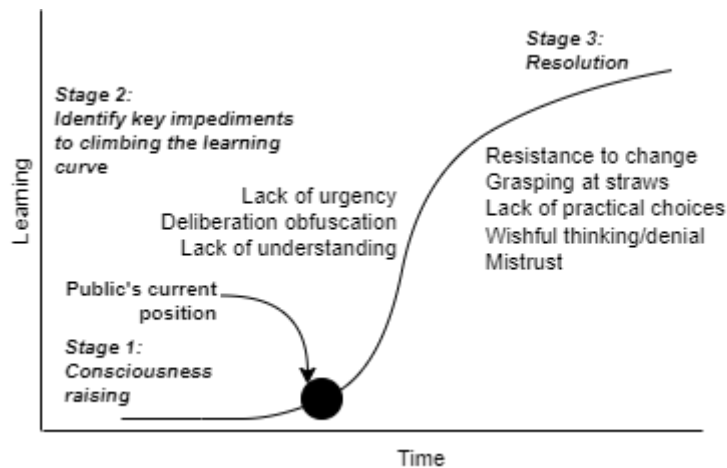
The pandemic hits the Indonesian economics significantly. Indonesian Statistics (2020) reported that the economic growth plummeted to 2.07%, and the GDP per capita decreased to US\$ 3,911.7. Tourism, Indonesia's primary industry, is also negatively affected. Tourism development contributed as the fourth exporting income source after palm oil, coal, and oil. However, during the pandemic, tourism income dropped sharply in 2020 (CNBC Indonesia, 2021). The closing of the international flights and managing the pandemic through people mobility limitation have affected hotels, restaurants, tour operators, and destination's activities. During this crisis, the seamless coordination between the government and the citizens is proved to be the key contributor for prompt and efficient reaction (La et al., 2020). In Indonesia, the Indonesian Ministry of Tourism and Creative Economic coordinated the public policy on tourism. The policy included monetary support and COVID-safe protocols implementation in the tourism industry. Grants were provided for tourism businesses mainly to support the

operational costs, such as building and site maintenance and salaries for the employees. The COVID-safe protocols and certification, known as CHSE (*Cleanliness, Health, Safety, and Environmental Sustainability*), were also established.

5.2.3. Managing crisis: Media and public learning curve

Media plays a role as a medium for communication for socialisation and public education during the pandemic crisis (Lashua et al., 2021; Warjiyati & Susilo, 2020). This role involves developing the framing and representations in the media for supporting responsible action in mitigating the crisis (Ittefaq et al., 2022; Thirumaran et al., 2021; Thomas et al., 2020). Media framing is to analyse how the media selects topics, issues, and information to be disseminated. Accordingly, media representation evaluates the meaning of the news or articles' topics, issues, information, and social practices. However, the framing and representations outcomes are relatively similar. For example, they both function well in understanding the social constructions of mitigating the pandemic to certain target audience in society (Gandasari & Dwidienawati, 2020; Ittefaq et al., 2022; Martikainen & Sakki, 2021; Thirumaran et al., 2021). This study also used the media framing and representations, mainly to understand the actors (framing) and themes discoursed (representation) in managing crisis of the pandemic COVID-19.

Media shapes public opinion and learning (Yankelovich, 2014; Hansen, 2020). In the learning process, the public learning curve can be used to analyse the process of understanding complex problems and deciding the best course of action to resolve them (Yankelovich, 2011 as cited in Raisio & Vartiainen, 2015). The public learning curve comprises three stages: consciousness-raising, impediments for learning or working-through process, and resolutions (Yankelovich & Elman, 2009), as shown in Figure 5.1.



Source: Yankelovich & Elman (2009)

Figure 5. 1. Stages in public learning curve

Stage 1, raising consciousness, is simpler and can be accomplished quickly. At this stage, the media is an excellent instrument for raising consciousness (Yankelovich, 2009). The challenge of this stage is the risk of the proliferation of misinformation about the pandemic (Barua et al., 2020). Meanwhile, the media can play a critical role in preventing the spread of misinformation for the benefit of public education (La et al., 2020). There are greater challenges at Stages 2 and 3. It is important to note that while raising awareness in Stage 1 focuses on basic learning, Stages 2 and 3 require more profound learning and active participation. The latter two stages require repetitive activities and a longer period of time for the public to reach a resolution.

During the first stage, media plays an important role in raising awareness. This awareness can be used to determine the actions taken at subsequent stages. Thus, the key stakeholders who are responsible for anticipating crises may play an important role in media framing to ensure the public keeps progressing along the learning curve.

5.3. Research method

The research approach is qualitative. The data were archival information from internet media in Indonesia. There were four steps of data collection. The first step is searching for the data from the Google search engine. The search engine is used to capture public opinion, intention,

and social representation (de Lange & Dodds, 2017; Kornfield et al., 2015; Li et al., 2018; Moscardo, 2011; Oktadiana et al., 2020). Keywords were utilised to collect archives published on various platforms, including cyber-news media, government and organisational websites, and blogs. The combinations of terms in *Bahasa Indonesia* that represented the keywords of coffee tourism, pandemic, and responsible practices were used. The keywords and terms are illustrated in Table 5. 1.

Table 5. 1. Keywords and terms used in Google queries

Main keywords	Example of terms in <i>Bahasa Indonesia</i>
Coffee tourism	tourism (<i>pariwisata</i>), coffee tourism (<i>wisata kopi</i>), and destination (<i>destination</i>).
Pandemic	Pandemic (<i>pandemic</i>), <i>Corona virus (Corona)</i> , COVID, COVID 19
Responsible practices	Health protocol (<i>protocol kesehatan</i>), social/local community (<i>masyarakat</i>), nature (<i>alam</i>), environment (<i>lingkungan</i>).

The search was conducted for articles published from January to December 2020, and the search process took place from February to March 2021. A total of 231 archives were compiled during the initial search. In the second step, the data were further refined by applying inclusion and exclusion criteria. The inclusion criteria encompassed news and features from various news media sources, such as national and local e-newspapers, e-magazines, government and organisational websites, and blogs focused on coffee tourism. On the other hand, archives from social media, non-coffee tourism activities, letters, regulations, and coffee tourism outside Indonesia were excluded from the dataset. After applying these criteria, 180 archives remained for analysis.

During the third stage, duplicate articles were identified and removed, resulting in the exclusion of 14 archives from the dataset. The final step involved manually reviewing the topics of the remaining articles to ensure that they focused on and were relevant to coffee tourism. Articles that did not meet this criterion were removed, leaving 128 news articles (see Appendix IV) for further analysis and examination in the research on coffee tourism. Figure 5.2. illustrates this process of data collection and selection.

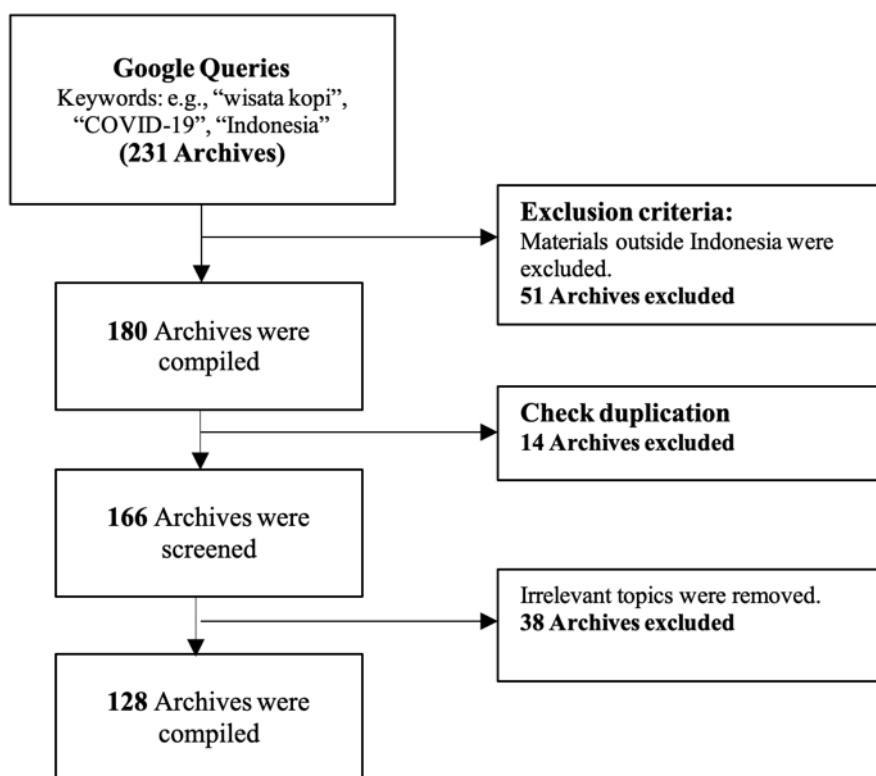


Figure 5. 2. Archive selection process

This study employed content analysis to examine the data. Leximancer, the unsupervised software for qualitative data analysis, assisted in the analysis. The software is useful for exploring the textual data, particularly for finding some essential themes (Sotiriadou et al., 2014). The unit of analysis for this study encompassed the textual content of news and features within the cyber-media domain. The data were categorised into three distinct periods: the first (T1: January-April), the second (T2: May-August), and the third (T3: September-December) of the year 2020, each representing a four-month interval within that year. This specific time frame was chosen to facilitate a comprehensive understanding of the pandemic situation, particularly by delineating developments in the early stages, the middle phase, and the phases corresponding to the vaccines rollout. The assessment of COVID-19 vaccine implementation is important for gauging the adaptability of people's behaviour, especially in the context of travel.

Following, Leximancer examined the data within the three time periods. Leximancer automatically identified some word-like concepts during the analysis. Considering the nature of the language used in the media, Bahasa Indonesia, it is necessary to manually select these automatic word-like concepts. The word such as (*dan* (and), *di* (in), *ke* (to), *dari* (from), and *yang* (which, that), were identified as concepts by Leximancer automatically. However, these words are conjunctions that have no contextual meaning. These words were removed. Next, the words with the same contextual meaning were merged. For instance, *pengembangan* (growth) and *pembangunan* (development) were merged into development (*pembangunan*); *kementrian* (ministry), *kabupaten* (municipality), *kecamatan* (district), and *pemerintah* (government) were merged into government (*pemerintah*). In addition, the *user-defined concept* was also employed to add manually *word-like* concepts to help capture ideas of the responsible practices. The words, such as the economy (*ekonomi*), community (*masyarakat*), and nature (*alam*), were manually added to the concept list. These procedures allowed for creating a thematic summary of Indonesian responsible coffee tourism practices during COVID-19 pandemic.

5.4. Findings

5.4.1. The archive's profile

The archives were classified into three categories: news (64%), features (27%), and press releases (9%). News articles cover current events, such as everyday activities, incidents, and regulations. Features, on the other hand, discuss special issues that are not as time sensitive as news articles. Features usually provide a deeper analysis of the issues. Generally, the press release is issued by an organisation for the purpose of disseminating information, such as new programs and initiatives. Most of these articles were found in the cyber media (83%), including e-newspaper, news portal, and e-magazine. The news portal is a convergent platform that also has internet TV and e-newspaper. There were also small portions of institutional websites

(17%), such as government and organisations, as well as personal blog archives. The number of archives discoursed coffee tourism in the pandemic period in the first quarter (T1) was low (7%). Coffee tourism might not be affected as much as other sectors, such as the aviation and the hotel industry, which the press intensively exposed. The number gradually increased during the second (32%) and third quarter (61%) periods. This profile is explained in Table 5.2.

Table 5. 2. The archives profile

<i>The type of articles</i>	<i>No. of articles</i>	<i>Percentage</i>	<i>The type of media</i>	<i>No. of articles</i>	<i>Percentage</i>
News	82	64%	Cyber Media		
Features	34	27%	<i>e-newspaper</i>	92	72%
Press Release	12	9%	<i>News Portal</i>	10	8%
Total	128	100%	<i>e-Magazine</i>	4	3%
Period	<i>No. of articles</i>	<i>Percentage</i>	Institutional Websites		
1 st Quarter (T1)	9	7%	<i>Government</i>	8	6%
2 nd Quarter (T2)	41	32%	<i>Organisation</i>	9	7%
3 rd Quarter (T3)	78	61%	<i>Personal Blog</i>	5	4%
Total	128	100%	Total	128	100%

5.4.2. The actors of the discourses

Manual coding was applied to analyse the key actors discoursed in the media. The actors were categorised as academics, government, coffee association, tourism businesses, local community, and public opinion (journalists). In summary, the government was mentioned in 76 out of 128 (59%) articles, followed by tourism businesses (43%), coffee associations (24%), local communities (24%), public opinion/journalists (20%), and academics (8%). This result supports the previous study that government played a significant role in disseminating information about programs and developing coffee tourism during the pandemic (Li et al., 2022). The result is displayed in Figure 5.3.

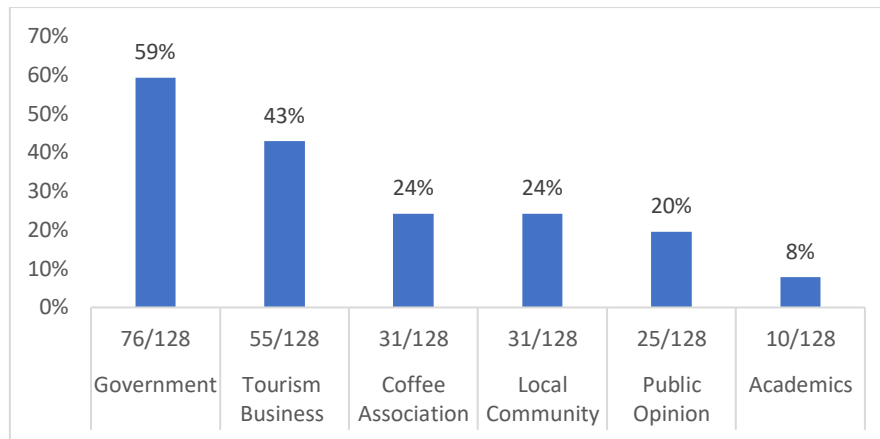


Figure 5. 3. Actors discoursed in the archive

The government discoursed in the media included The Ministry of Tourism and Creative Economy, The Ministry of Foreign Affairs, The Regional Offices (*Dinas, Pemerintah Daerah*) at the Provincial Level, Municipality (*Kabupaten*) and District (*Kecamatan*) Level. Those terms represented several institutions from national to regional levels. The government provided information regarding regulations, for instance, the Ministry of Tourism and Creative Economic launched the “Cleanliness, Health, and Sustainable Environment (CHSE) Standardisation and Certification” campaign for tourism businesses. Some articles also discoursed coffee tourism development as the materials for their political campaigns. As an example, in the regional leader election, one of the candidates used coffee tourism as campaign material. The narratives used in that article emphasised the benefits of coffee tourism to the local community, such as providing job opportunities, generating more income, and increasing local community’s well-being.

5.4.3 The media representations of responsible coffee tourism during the pandemic COVID-19

Leximancer provides a heat map to display the themes and related concepts for the textual analysis. The cluster of the *word-like* concepts was derived from the algorithms and words co-occurrence from the data. The heat map of 100% visibility of the concepts and 50% theme size was used to display the analysis. The visibility and size helped to display the dominant themes.

The concepts that often appear together in the text are close to each other on the map. The concepts are grouped as a theme according to their context. The themes have different colours on the map. The hot colours (red and orange) indicate more frequently and strongly used words/concepts representing more prominent themes than those in the cool colours (blue and green) (Leximancer, 2018). The interpretation process involved understanding the social and cultural context of Indonesia. The heat map analysis from the three periods is as follows:

a. Media representations in T1: Business as usual

The heat map showed themes that appeared in the discourses in the early time of the pandemic (January – April 2020). Coffee is the most prominent theme, as shown in the red bubble. To interpret these themes, three clusters were manually drawn. A cluster is formed by themes that were close to each other. The first cluster illustrates the environmental concerns associated with coffee tourism in coffee-producing regions. This cluster consists of themes and concepts, including coffee (*kopi*), farmer (*petani*), community (*masyarakat*), and East Nusa Tenggara (NTT), tour (*wisata*), village (*desa*), nature (*alam*). The NTT theme represents a province in Indonesia that produces coffee. NTT stands for *Nusa Tenggara Timur* (East Nusa Tenggara), the name of the province. The media described how coffee tourism could leverage the coffee farmers and local community well-being in NTT. In addition, improving local community well-being resembles responsible coffee tourism practices (Carasuk et al., 2016).

Second, the cluster represents coffee tourism development in non-coffee producing regions. This cluster comprises of coffee (*kopi*) and Pontianak themes. Pontianak is a capital city in West Kalimantan. There are rare coffee plantations in Pontianak. However, the coffee culture was growing, and the media highlighted the strong coffee culture in local community. This cluster illustrated that despite the limited number of coffee plantations, the non-coffee producing region in Indonesia develops coffee culture for tourism.

Third, the cluster represents the early discourses of pandemic COVID-19. "Corona" is one of the terms related to the pandemic that appears in the purple bubble theme, which indicates that this term is not frequently mentioned in the text. However, this shows evidence that the pandemic has already been exposed in coffee tourism discourses, but was still limited. The theme is close to the concept of a "tour" (wisata), which represents the media's coverage of the cancellation of the coffee tour due to mobility issues. The thematic summary of the initial period is visually described in Figure 5.4 (English explanation is provided in Table 5.4).

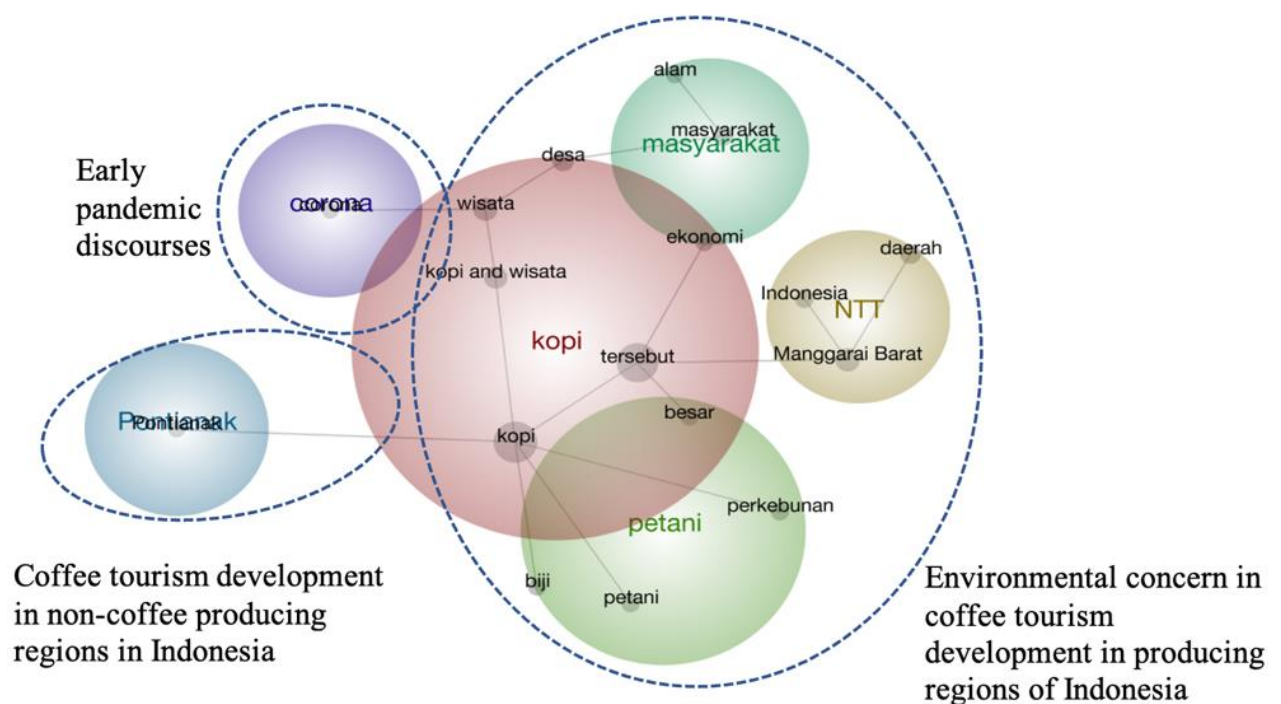


Figure 5. 4. Thematic summary of the first quarter (T1)

Table 5. 3. The English translation of the themes and concepts in Figure 5.4

No	Color	Theme	Concept
1	●	<i>Kopi</i> (Coffee)	<i>Desa</i> (rural area or village), <i>wisata</i> (tour), <i>kopi dan wisata</i> (coffee and tour), <i>tersebut</i> (aforemention)
2	●	<i>NTT</i> = Nusa Tenggara Timur (East Nusa Tenggara)	<i>Manggarai Barat</i> (West Manggarai, a district in East Nusa Tenggara), <i>Indonesia</i> , <i>daerah</i> (region)
3	●	<i>Petani</i> (farmer)	<i>Perkebunan</i> (plantations), <i>besar</i> (big, significant), <i>biji</i> (bean)
4	●	<i>Masyarakat</i> (Community)	<i>Alam</i> (nature)
5	●	<i>Pontianak</i>	<i>Pontianak</i> (name of capital city for West Kalimantan)
6	●	<i>Corona</i>	Corona

In this period, coffee tourism was discussed akin to business as usual. The media discoursed the benefits of developing coffee tourism for local communities, farmers, rural development, and the natural environment. A coffee-producing region (NTT) and a non-producing region (Pontianak) both presented similar opportunities for development as a coffee tourism destination. It was stressed in the discourses that coffee tourism was developed based on the current agricultural and cultural resources to improve the local economy. Further, the result from the first period emphasised the practices of responsible coffee tourism development for improving the community livelihood and environmental conservation (Anbalagan & Lovelock, 2014; Lyon, 2013)

Coffee tourism is not like other tourism sectors that were directly affected by COVID-19, such as airlines industry (Albers & Rundshagen, 2020; Tisdall & Zhang, 2020) and accommodation businesses (Bonfanti et al., 2021; Wong et al., 2021; Yang et al., 2020). The focus on coping with the pandemic was still limited during the initial period.

b. Media representations in T2: Raising awareness of the pandemic

The pandemic was an essential theme in the second period (T2), as the theme is shown in the red bubble. The link between coffee tourism and the pandemic was prevalent in this period. Two clusters were manually drawn on the heat map. The first cluster illustrates the impact and mitigation of the pandemic on coffee tourism. The cluster consists of themes and concepts, including pandemic (*pandemi*), tourism (*pariwisata*) coffee (*kopi*), tour (*wisata*), together (*bersama*), and tourists (*wisatawan*), and community (*komunitas*). “Pandemic” and “tourism” concepts are in the red bubble, symbolising that these topics were often discoursed in the media. These two concepts also signify the impact of pandemic on tourism. Furthermore, concepts of “together (*bersama*) and “community” (*komunitas*) are closely linked. As an example, this link demonstrates how tourism stakeholders, including the organic community association

(komunitas), were working together to mitigate the impact of pandemic. “Komunitas” refers to an organic community that is usually spontaneously formed, and some may be unregistered. This result implies the collaboration and collective actions of stakeholders in mitigating the crisis (Ittefaq et al., 2022).

The second cluster describes the health and community concern of the pandemic and comprises themes, such as pandemic (*pandemic*), health (*kesehatan*), and community (*masyarakat*). This cluster represents a strong focus on keeping the health and the community safe from the spread of the COVID 19. The thematic summary of the second quarter (T2) is described in Figure 5.5.

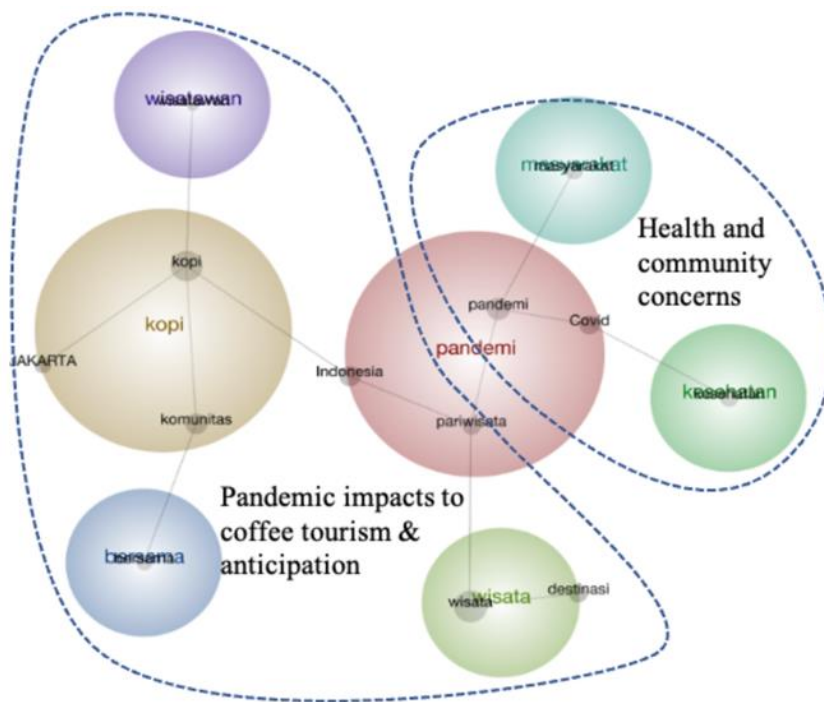


Figure 5. 5. Thematic summary on the second quarter discourses (T2)

Table 5. 4. The English explanation of the themes and concepts in Figure 5.5

No	Color	Theme	Concept
1	●	<i>Pandemi</i> (pandemic)	<i>Pariwisata</i> (tourism), <i>COVID</i> , <i>pandemic</i> , <i>Indonesia</i>
2	●	<i>Kopi</i> (coffee)	<i>Kopi</i> , <i>komunitas</i> (society club), <i>Jakarta</i> (capital city of Indonesia)
3	●	<i>Wisata</i> (tour)	<i>Wisata</i> (tour), <i>destinasi</i> (destination)
4	●	<i>Kesehatan</i> (health)	<i>Kesehatan</i> (health)
5	●	<i>Bersama</i> (together)	<i>Bersama</i> (together)
6	●	<i>Wisatawan</i> (tourist)	<i>Wisatawan</i> (tourist)

In this period, the coffee and tourism industry has been affected significantly. The pandemic disrupted coffee consumption and production. Pandemic prevented the occasions at the cafes and coffee houses; hence it affected coffee consumption. The price of coffee bean has plummeted because of the closing of cafés and the disruption of exporting goods. The implementation of government regulations for Massive Scale Social Limitation (*Pembatasan Sosial Berskala Besar*) has also adversely affected tourism businesses and coffee industry. This regulation was implemented in order to safeguard society against the spread of COVID-19.

The heat map included “Jakarta”, the capital city of Indonesia, as a concept within the "kopi (coffee)" theme. The concept represented the articles about the coffee virtual tour in Jakarta. This virtual tour was initiated by the government as a means of providing alternative coffee leisure experiences for city dwellers. In addition, the virtual tour provided an overview of the coffee-producing regions in Indonesia and encouraged visits to coffee farms.

City people are the potential market for rural coffee tourism. The capital flows from the city to rural areas and vice versa. For instance, investment for coffee plantations comes from the city; conversely, farmers can open café in the city as distribution channels and markets expand. Moreover, some cafés provide coffee plantation ornaments and send their baristas to rural areas to know about coffee stories and come back to tell their visitors. Hence, the cafes do not only bring the countryside atmosphere for their coffee scape, but also the narratives. In the field of coffee tourism, this notion illustrates business opportunities as well as tourist experiences that are related to the fluidity of urban-rural development (Gillen, 2016).

c. Media representations in T3: Positive trend in coffee tourism

The media representations showed a positive trend in coffee tourism. The heat map shows that the most important theme in the T3 was tourism which is represented by tour (*wisata*) in the red bubble. The themes in the heat map were grouped into two clusters. The first cluster

represents coffee tourism and community. This cluster consists of themes and concept, such as tour (*wisata*), coffee (*kopi*), and Indonesia, farmer (*petani*), rural (*desa*), community (*masyarakat*), and tourism (*pariwisata*). These themes and concepts demonstrate the discourses of coffee tourism as an added value for local farmers and local community. The coffee industry and farmers faced the low price of coffee bean during pandemic. In this period, the media discourses coffee tourism by encouraging local tourists to visit coffee farms. This practice was expected to help increase local economy.

The second cluster is related to managing coffee tourism during the pandemic that consists of three themes: tour (*wisata*), no (*tidak*), and pandemic (*pandemi*). In this cluster, three concepts representing tourism, including “*wisata*” (tour), “*pengunjung*” (visitor) and “*wisatawan*” (*tourists*) indicated more movement of people travelling. In addition, the concepts of “*baru*” (new) and “*alam*” (nature) indicated coffee tourism as a new tourism alternative of nature-based tourism. The trend of visiting nature-based tourism during the pandemic was considered as a smart travel choice as tourists could keep their distance from others to minimise the risk of infection (Cheng et al., 2022; Komasi et al., 2022; Wendt et al., 2022). However, to compromise the increasing number of domestic tourist travel, there was also visitor management regulation implemented at the destination. The theme “no” demonstrating “*tidak menerima pengunjung*” or “cannot receive visitors”. This term is related to the regulation of limiting the number of tourists to a destination.

The thematic summary of the third quarter (T3) is described in Figure 5.6.

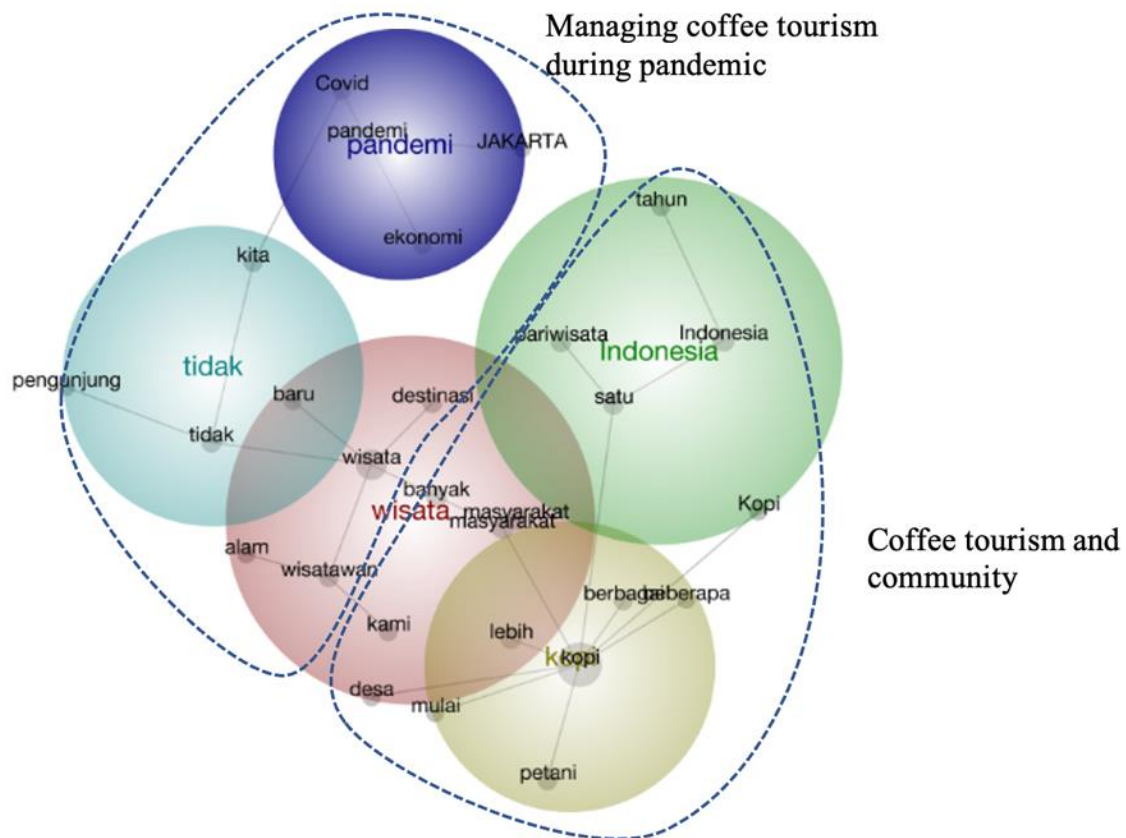


Figure 5. 6. Thematic summary on the third quarter (T3)

Table 5. 5. The English explanation of the themes and concepts in Figure 5.6

No	Color	Theme	Concept
1	●	<i>Wisata</i> (tour)	<i>Wisata</i> (tour), <i>destinasi</i> (destinasi), <i>banyak</i> (banyak), <i>masyarakat</i> (masyarakat), <i>desa</i> (rural, village), <i>kami</i> (us), <i>wisatawan</i> (tourist), <i>alam</i> (nature).
2	●	<i>Kopi</i> (coffee)	<i>Kopi</i> (coffee), <i>berbagai</i> (various), <i>beberapa</i> (several), <i>petani</i> (farmer), <i>mulai</i> (start)
4	●	Indonesia	Satu (one), pariwisata (tourism), tahun (year), kopi (coffee)
5	●	<i>Tidak</i> (no)	Tidak (no), pengunjung (visitor), kita (us)
6	●	<i>Pandemi</i> (pandemic)	Pandemic, COVID, <i>ekonomi</i> (economy), Jakarta

Tour was the main theme in the third period (T3). The media discussed coffee and tourism more frequently. The boosterism approach for coffee tourism was strong in this period. New coffee tourism destinations have been launched. The interesting part was that the theme of limiting visitor number (“no” and “visitor” concepts) also emerged. It implies that responsible practice has enhanced to not only considering the number of tourists arrival at the destination, but also the health concern for the community.

In the 2020 – 2024 Strategic Plan, the Indonesian Ministry of Tourism and Creative Economy started to focus on the quality of tourism (Kemenparekraf, 2020). The focus refers to improving the quality of tourist experience and quality of life of the local people. Subsequently, the measurement for tourism performance of the destination does not only depend on the number of tourists arrival. Hence, limiting the number of tourists might also become a part of responsible practices for measuring the destination performance, particularly during the pandemic.

5.5. Discussion

5.5.1. The government, key actors in responsible coffee tourism discourses during the pandemic COVID-19

The pandemic is categorised as a wicked problem that requires some time to solve. It is challenging to accelerate public learning to tackle the problems (Raisio & Vartiainen, 2015). Nonetheless, the community, businesses, government, and tourists are forced to learn fast to anticipate these problems. Media is the sources that can help to facilitate information and public learning. As the way media presents the news, media framing is used to analyse the media effectiveness in delivering this information. Hence, knowing the actors who speak on the news contributes to understanding how the media framed the information. The credentials of actors in the discourses are important, particularly in building trust and attracting public participation. The source of credentials can come from expertise (Thon & Jucks, 2017), power or authority, and culture (Denner et al., 2019). The results showed that the government played a role as the leading actor. The government has the authority to set out the public policy to mitigate the crisis. However, public policy comes with consequences. The policy on social distancing, quarantine and financial support for the citizens has positive and negative economic impacts (Ashraf, 2020). Limiting people's mobility, such as in social distancing and quarantine, can

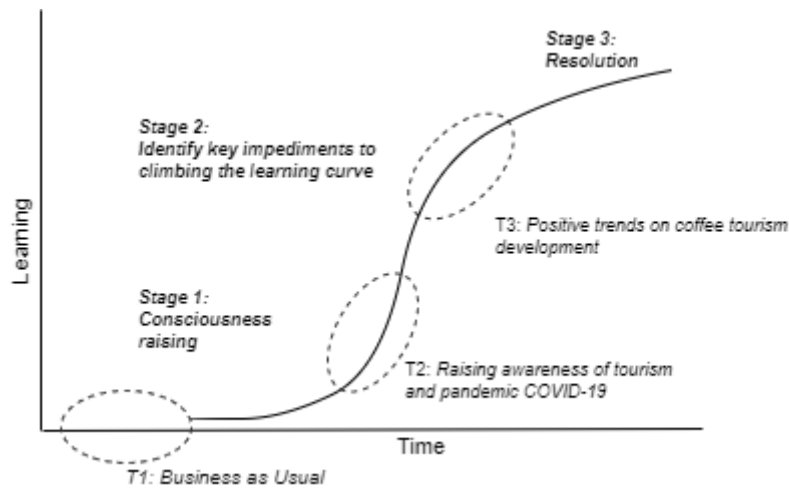
prevent the virus from spreading and improving public health. However, this notion will affect the local economy, particularly in tourism.

Further, other actors, such as tourism businesses, coffee associations, local community, and academics, also played their roles. The findings showed how the public policy for mitigating the pandemic was interpreted and reproduced by the social group members. This notion explains the particular relevance of discourse that the social actors also play in their constructions and reproduction (Van Dijk, 1998). Therefore, the interactions among the social groups could enhance the learning process in coping with the pandemic.

5.5.2. Responsible coffee tourism & boosterism approach in pandemic

In promoting responsible tourism practices, the pandemic demonstrated the role of government intervention in public education. This learning was supported by the media in order to raise public awareness and to assist businesses in taking responsible business actions that would maintain the safety of their communities and their businesses. This research result identified different themes as represented by media in three defined periods: 1) business as usual; 2) raising awareness of tourism and pandemic COVID-19; and 3) positive trends of coffee tourism.

These representations associated with the public learning curve of implementing the responsible coffee tourism practice as illustrated in Figure 5.7.



Source: Adapted from Yankelovich, 2009

Figure 5. 7. The learning curve of responsible coffee tourism practices

During the first period (T1), coffee tourism was treated as a usual business. The awareness of the crisis during the first period was low. However, the sense of crisis, particularly in coffee tourism business, increased significantly in the second period (T2). A major focus of the news was raising awareness of the issue and ways in which it could be addressed. In response to the pandemic crisis, a tourism public policy was developed. While the pandemic remained a major topic of discussion in the third period (T3), tourism development has taken centre stage. Based on the T2 and T3 representations, it appears that the public has learned the key obstacle to climbing the learning curve.

This media representations study shows the role of government in applying to growth rather than degrowth tourism activities. This case illustrates the boosterism approach used in public policy, where tourism development is viewed as a good action for improving local community welfare (Blázquez-Salom et al., 2019; Higgins-Desbiolles, 2020; McCann, 2013). However, this approach may contradict the previous policy of limiting people mobility to prevent the virus spread. Implementing boosterism during the pandemic was contested as the irresponsible capitalism practice (Higgins-Desbiolles, 2020; Spinks in Hudson, 2020 p. 53). Nevertheless, the economic pressure from the community requires the government to consider the

consequences and benefits of tourism development. The COVID-19 intervention vaccines have been introduced by the end of 2020. Even though, during that time the number of vaccines was still limited, the coffee tourism development started to grow again.

However, there were regulations on business operation, for instance, implementing CHSE standardisation certification programs for tourism stakeholders. The CHSE program enabled tourism businesses to run the operation if they could provide the standard requirements, such as providing a clean environment, managing the visitor capacity, and the concern for the local community. The certification is served as business practice recognition and a message to ensure tourists to visit and to experience tourism places during the pandemic.

The responsible coffee tourism practices during the pandemic also illustrate that the principles of responsible practices stay on the path for providing better experience to tourists, good business opportunities to local community, and maintaining environment (Chan & Tay, 2017; Goodwin, 2011; Wang et al., 2019; Nair et al., 2020). Moreover, it is important to note, that while the study demonstrated the primary role of the government in establishing the regulations to develop tourism during the pandemic, it was also the role played by all stakeholders in implementing them that made them successful. This confirmed the significance of responsible tourism that requires collective action of all tourism stakeholders (Goodwin & Francis, 2003).

The recovery of the impact on the pandemic is still in process. The public has not come to the resolution stage yet. However, the discourses show that the public has learned to adjust to the disruption.

5.6. Conclusion

This study explored the discourse of responsible coffee tourism practices in Indonesia in the COVID 19 pandemic. The research was based on 128 articles on Indonesia internet archive information, particularly on the news, features, press release, and blogs. The first objective of this research is to analyse the actors in the discourse. The government played as the leading actor in the discourse. It represents the importance of authority and power to set priority in tackling wicked problems. Tourism is also their priority to secure the economic wheel is running. The responsible practices, such as implementing COVID-safe standardisation and certification protocols, were implemented. The second objective is to investigate the themes of media representations in the discourses. The different themes in each period showed the climbing of the public learning curve. The dimension of responsible coffee tourism practices was extended by including the “health” concern, after the natural environment, social, and economic dimensions. However, the general idea of having responsible tourism for providing better visitor experience, good business opportunities, and environmental considerations remain in the heart of practicing responsible tourism.

The key limitation of this research lies in its single analytical context, namely a specific tourism form – coffee tourism. The future research may explore more discourses in a broad tourism context and evaluate how to measure the tourism policy effectiveness and responsible practices in tourism during this pandemic.

Chapter 6

Responsible coffee tourism: Social representations and future scenarios

6.0 CHAPTER OUTLINE

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6.1. Introduction

This chapter is modified for an article prepared to submit to *Journal of Sustainable Tourism*:

Setiyorini, H., Chen, T., Pryce, J. (2023). **Responsible coffee tourism: Social representations and future scenarios.** *Journal of Sustainable Tourism*.

Responsible tourism is crucial in achieving sustainable development in the tourism industry (Mihalic, 2016; Mondal & Samaddar, 2021; Weeden, 2014). Given the environmental impacts associated with tourism, it becomes crucial to consider responsible approaches in its development. This responsibility extends to all stakeholders involved in tourism, including governments, businesses, communities, and tourists (Nair et al., 2020; Goodwin & Francis, 2003).

However, defining responsibility in tourism development poses challenges, as it raises questions about who should be responsible and the extent to which different stakeholders take the responsibility (Sharpley, 2012). It is essential to recognise that these stakeholders possess diverse perspectives, interests, and knowledge related to tourism development (Hardy, 2005; Hardy & Pearson, 2018). Consequently, different stakeholder groups may prioritise, perceive, and implement responsible tourism in different ways (Sharpley, 2012).

Hence, this research aims to comprehend the social representations of responsible tourism as perceived by stakeholders. In this study, Moscovici's (1961, 1988) theory of social representations is employed. The theory centres around fundamental questions regarding meaning-making to comprehend the interplay between individuals and society in understanding the world (Marková, 2023a). Social representations theory primarily focuses on two elements. Firstly, it explores transforming scientific knowledge into information grounded in everyday thinking and common sense. Secondly, it elucidates how individual thinking transforms into another. In other words, the emphasis on social representations lies in

understanding how meanings are translated into everyday knowledge and how this knowledge is communicated to others, thereby contributing to the formation of collective understanding.

Furthermore, Moscovici (1998), as cited by Markova (2023), highlights the pivotal role of individuals' experiences in conveying and subsequently disseminating knowledge across diverse groups and communities. The shared knowledge holds the potential to foster the development of common sense and collective cognition (Moscovici in Marková, 2023c). In addition, understanding social representations contributes to shaping the attitudes and behaviour of people in the future (Pearce et al., 1996). Previous research has employed the understanding of social representations as the basis for several strategic actions, including tourism planning (Moscardo, 2011), designing effective communication (de Rosa et al., 2019), supporting global activism (Ittefaq et al., 2022), and collaborations (Farsari, 2018).

Building on this comprehension, the primary research question is: *What are the social representations of responsible tourism?* To address the question, three research objectives are set: 1) to investigate stakeholders' experiences in implementing responsible tourism, 2) to analyse the shared knowledge of responsible tourism, and 3) to formulate future scenarios for responsible tourism. As there is a wide range of stakeholders involved in tourism development, it is important to grasp their shared values and viewpoints regarding responsible tourism. Exploring social representations of responsible tourism allows for a deeper insight into the collective understanding of responsible practices. Therefore, strategies for future development can be developed to conduct responsible tourism.

6.2.Literature Review

6.2.1. Coffee tourism

Coffee tourism is used as the research context. It is defined as the travelling experience relating to coffee, including educational coffee experience, enjoying coffee for leisure, and appreciating coffee production, coffee culture, and coffee history in urban or rural settings (Jolliffe, 2010; Oh, 2014). Hence, some studies linked coffee tourism with several different types of tourism, such as agritourism (Anbalagan & Lovelock, 2014; Lyon, 2013; Yudhari et al., 2020), coffee shop experience (Chen et al., 2021; Kühn & Bothma, 2018; Thompson & Arsel, 2004), and industrial tourism, such as visiting coffee factories and roasteries (Lingle, 1996; Morland, 2017). Moreover, according to the characteristics of the visitors, the settings, and tourism activities, coffee tourist attractions can be classified into two broad categories: the educational and artisanal coffee tourist attractions (Setiyorini, 2020). The educational attraction serves special interest tourists, and the artisanal attraction seems to cater more for leisure tourists. There is also a tendency to develop coffee tourism as mass tourism as it attracts leisure tourists. In some cases, the coffee tourist attractions are developed by governments, the coffee industry, the tourism industry and local communities. In these cases, the motivation for developing coffee tourism is to enhance the local community welfare and provide added values to coffee productions, thereby contributing to local community welfare (Choenkwan & Fisher, 2018; Mesfin et al., 2017; Woyesa & Kumar, 2021). Literature also highlights the ability of coffee tourism to contribute to the environmental conservation (Chen et al., 2021; Woyesa & Kumar, 2021). In addition, the coffee agriculture certification emphasises responsible environmental practices, including agricultural practices to support environmental conservation (Lyon, 2009; Renard, 2010; Rich et al., 2018).

Nonetheless, the introduction of tourism activities in coffee production regions may be perceived as a manifestation of capitalism, potentially resulting in the exploitation of resources

(Freeman, 2017). In light of this concern, Freeman (2017) proposes the integration of responsibility into business practices as a proactive measure to anticipate and mitigate exploitation.

Given these considerations, this research focuses on coffee tourism as the context for analysing responsible tourism. Although coffee tourism holds the promise of positively impacting local community livelihoods and environmental conservation, its development also carries the risk of exploiting coffee production. Therefore, examining responsible tourism within the framework of coffee tourism can provide valuable insights into fostering more sustainable tourism practices.

6.2.2. Responsible tourism

Responsible tourism is *“the willingness to take responsibility to make tourism better, to use tourism to create better places for people to live in and for people to visit.”* (Goodwin, & Font 2012, p. 5). This definition indicates that responsible tourism focuses on collective actions from those involved in tourism to conduct tourism responsibly (Goodwin & Francis, 2003; Goodwin & Font, 2012). Given the myriad of stakeholders in tourism development, the social complexity inherent in the social representation of tourism development is notably high (Farsari, 2018). Different stakeholders, such as government, tourists, local communities, and businesses, may have different ideas, values and attitudes towards responsible tourism. Furthermore, it can be challenging to determine who should take the responsibility and at what cost (Sharpley, 2012).

Government and tourism business regulations may play an essential role in initiating individuals to take responsibility (Miller, 2001; Weeden, 2011, 2014), for example, through the implementation of public policy and corporate social responsibility. However, a successful commitment to responsible tourism requires more collaborative actions from other stakeholders, such as tourists and local communities. The ecosystem of stakeholders needs to

work together to implement responsible tourism, and little research has focused on this ecosystem of stakeholders taking responsibility (Font & Lynes, 2017).

Responsible tourism is concerned with how people, businesses, and governments work together to optimise the benefits without neglecting the consequences of tourism development (Nair et al., 2020). The principles of responsible tourism were formulated at the Cape Town Responsible Tourism Conference in 2002. These principles provide a framework for tourism stakeholders to adopt responsible practices. Some researchers have argued that the concept of responsible tourism is too vague and difficult to operationalise (Burrai et al., 2019; Wheeler, 1991). As such, responsible tourism may be nothing more than a marketing tool used by businesses to appeal to more ethically conscious consumers (Fennell, 2008; Frey & George, 2008). Furthermore, there is the potential for businesses to use the concept of responsible tourism to distract from their negative impacts on the local environment or culture (Frey & George, 2010). Thus, the effectiveness of responsible tourism is questionable.

These critics highlight the comprehensive methods to investigate how the stakeholders perceive and share knowledge on responsible tourism. The group approach that focused on stakeholders' interactions and sharing the lived experience may provide a more comprehensive understanding of the underlying factors of how they share experience and knowledge on responsible tourism. Engaging group stakeholders in group discussions may help to create a dialogue platform for knowledge exchange, perspective, experiences, and challenges related to responsible tourism.

6.2.3. Social representations

Social representations emerge from the necessity to transform unfamiliar concepts into something familiar (Moscovici, 1988). Moscovici (1988) suggests that social representations can be regarded as a collection of ideas or perceptions that transform objects and materials to

meaningful knowledge. As highlighted by Moscovici in Markova (2023), two fundamental dimensions of social representations are emphasised: 1) the translation of meanings into everyday knowledge, and; 2) the communication of this knowledge to others, shaping a collective understanding (Marková, 2023a, 2023b).

Furthermore, the meaning is derived from ideas and perceptions originating from everyday experiences, including routine activities, skills, work, and training (Marková, 2023b; Moscardo & Pearce, 2007). Valsiner (2003), as cited in Markova (2023, p. 187), stated that Moscovici highlights the back-and-forth movement between representing and experiencing: *“Representing is needed for experiencing while experiencing leads to new forms of representing”*. The ideas and perspectives acquired from these experiences are communicated and shared through dialogue among individuals and groups (Liu, 2004; Marková, 2023a).

Similarly, during the process of constructing meaning, social representations are influenced by the dynamic interplay between individual cultural contexts and collective memory (Moscovici & Markova, 1998; Marková, 2000). Furthermore, individuals may grasp the meaning by anchoring it in socially accepted symbols or signs of their social reality and shared knowledge (Marková, 2023b). In this iterative process, these symbols may also prompt new experiences. Hence, the meaning-making within social representations is cyclical and seemingly endless, as argued by Moscovici and Pierce (1938-1958 in Marková, 2023).

Moscovici (1988) distinguishes three modes of sharing social representations: hegemonic, emancipated, and polemical. Hegemonic representations are influenced by intergroup power relations, making the representations appear uniform and coercive, whereas the values of the emancipated representation are shared voluntarily by social interactions between the groups. Lastly, the polemics share their values based on conflicts and tensions between groups.

Understanding these different sharing modes of social representation provides valuable insights into how ideas, values, and practices are disseminated and negotiated within a society.

Social representations serve as a basis for effective tourism planning, as they provide information on the values, beliefs, and practices of different groups involved in the destination development process (Moscardo, 2011). This understanding can inform the formulation of policies and strategies that consider the interests and needs of various stakeholders (Ittefaq et al., 2022). Subsequently, collaboration and commitment among stakeholders is also facilitated by a shared understanding of social representations (Bonetto et al., 2018; Farsari, 2018). Furthermore, a comprehensive understanding of social representations contributes to the management of tourism impact and sustainability (Lai et al., 2017; Martikainen & Sakki, 2021; Monterrubio, 2019; Pearce & Wu, 2010; Shakeela & Weaver, 2018).

There are critics on social representations and one of them is on the reductionism in social representations (McKinlay & Potter, 1987; Voelklein & Howarth, 2005). Reductionism posits that social representation theory tends to oversimplify complex social phenomena by reducing them to shared meanings and representations. As a result, it may overlook individual differences, power dynamics and the dynamic nature of social processes. This critic highlights the need for a more nuanced and contextual understanding of social representations, which considers that incorporating diverse perspectives and adopting more robust research methodologies may address and contribute to a more comprehensive understanding of social representations.

6.2.4. Future Scenarios

Social representations provide valuable information on how responsible tourism is perceived and understood by different stakeholders, including tourism business providers, local communities, tourists and governments. This knowledge can guide the design of future

scenarios to raise awareness, promote responsible behaviours, and foster a sense of shared responsibility among all involved parties.

Future scenarios are designed to anticipate and understand potential outcomes and uncertainties in complex system like tourism (Ahmadi Kahnali et al., 2020). The purpose of the scenarios is to explore different possibilities and their potential impacts, allowing stakeholders to better understand the dynamics and uncertainties of tourism development (Roubelat, 2006; Solnet et al., 2014). By considering scenarios, decision makers can be better prepared for future challenges and opportunities (Ahmadi Kahnali et al., 2020).

In developing the scenarios, Jafari's tourism platform (1990, 2003) and Butler destination life cycle (1980) are used to provide a framework for understanding different perspectives on tourism development. A tourism platform provides an overview of the evolution of tourism that helps to better understand different perspectives on the growth of tourism. There were four platforms of tourism: advocacy, cautionary, adapting, and knowledge-based or scintillation of tourism. Jafari (2003) notes that these four platforms have emerged chronologically but did not replace each another.

The first phase is the *advocacy platform*, tourism development is perceived to have strong connections with economic development for the community. There is a connection between this phase and the exploration or introductory stage (Butler, 1989) of the destination cycle, when the number of tourists is still limited, and the period of operation is still relatively short. Tourism development is introduced to improve the economic and sociocultural elements in the community, such as providing more job opportunities, adding more income, complementing the production of other economic activities, and reinforcing the preservation of heritage and tradition.

The next phase is the *cautionary platform* that represents the phase where there is an increasing awareness of the economic, sociocultural, and environmental impacts of tourism development. This phase aligns with the development or growth stage of destination cycle, characterised by a rise in tourist numbers and longer periods of operation. Butler (2006) points out that the changes in the physical appearance become more noticeable at this stage, making the tourism impacts, particularly on physical environment, more apparent.

Following is the *adaptancy platform* that reflects stakeholders' effort to develop tourism that can minimise the impacts and optimise the benefits. It involves adopting different forms of tourism development that are more community-oriented, environmentally friendly, and ethically responsible. Lastly, the *knowledge-based platform*, also known as the scientising tourism platform, emphasises the importance of applying the knowledge and expertise to effectively manage and mitigate tourism impacts. These *adaptancy* and knowledge-based platforms align with the consolidated and stagnation stage of the destination cycle. At this stage, the destination has experienced a high number of tourists and has been in operation for a considerable period of time. However, there is a risk of decline if proper management and innovation are not implemented.

Based on these theories and concepts, the conceptual framework is developed to detail the focus of the study, as illustrated in the following figure:

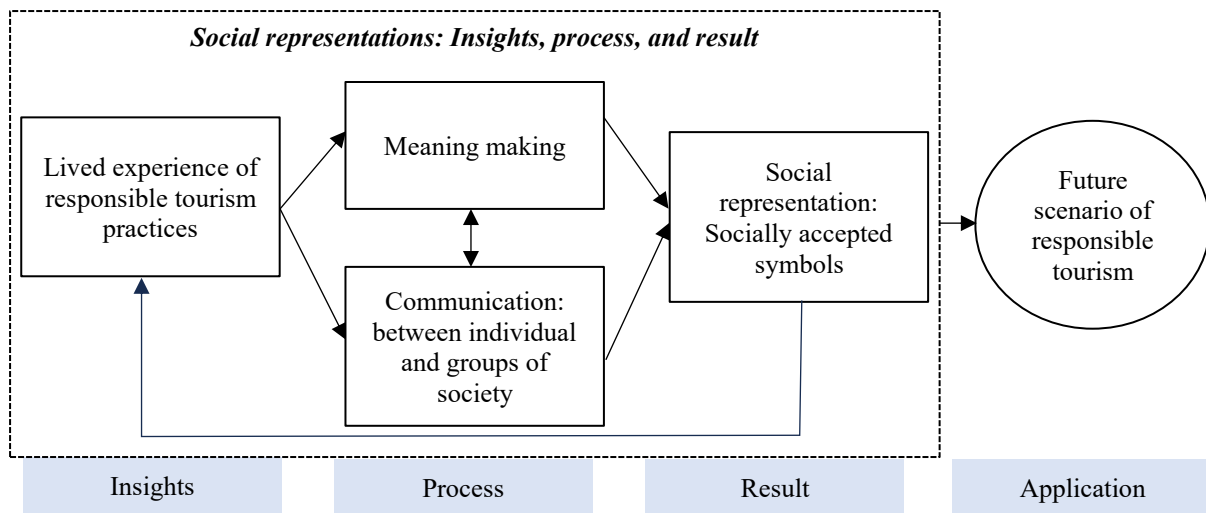


Figure 6. 1. Conceptual framework

The diagram illustrates the theories, concepts, and constructs guiding the research in this study. The primary research question is: What are the social representations of responsible tourism? To address this question, three objectives have been established: 1) investigate stakeholders' experiences in implementing responsible tourism, 2) analyse the shared knowledge of responsible tourism, and 3) formulate future scenarios for responsible tourism. The first two objectives aim to systematically explore social representations. Objective one involves analysing stakeholders' experiences in responsible tourism within the context of coffee tourism, delving into insights derived from lived experiences. This objective observes the process of social representations, focusing on analysing meaning-making and communication within the group.

The second objective is oriented towards identifying shared knowledge. The study seeks to uncover condensed topics that symbolise social representations. These symbols represent the discourse shared by a group of people. The third objective serves as a follow-up to the investigation by providing recommendations. It addresses the “so what” question by proposing that social representations can be applied to design future scenarios for responsible tourism.

6.3. Research method

This research aims to analyse the social representations of responsible tourism. The previous literature review identifies the need for a method that can provide a more comprehensive analysis of social representations and responsible tourism (O'Connor, 2017). Therefore, this study used narrative inquiry to investigate the lived experiences of stakeholders involved in responsible tourism.

A narrative inquiry is conducted to analyse lived experience, including examining shared knowledge and communication in developing the collective knowledge of responsible tourism. The stories narrated by people are used as lenses through which to examine social reality (Mura & Sharif, 2017). Moreover, Mura and Sharif (2017) emphasise that stories are not only a representation of social phenomena but also a construct of reality.

Data were collected through series of online focus group discussions (FGD) during February-March 2021. FGD is a participatory research method for compiling qualitative data from a group of individuals and aims to understand participants' interpretations of a specific topic, including how they feel or think about certain issues (Krueger & Casey, 2000; Rembulan et al., 2020; Schaafsma et al., 2017). This approach allows for observing group behaviour among stakeholders, providing insights into their interactions while experiencing the phenomenon of responsible tourism. Therefore, focus group discussions (FGD) were conducted to avoid ambiguity and clarify the meaning-making and communication of the shared knowledge of responsible tourism. FGD is also utilised to facilitate the exchange and communication of shared knowledge among stakeholders, as social representations inherently involve a dialogue (Liu, 2004; Marková, 2023a).

This study involved seven group discussions. Each group represents a certain type of key stakeholders in tourism development, including the tourism business operators, governments,

tourists, local communities, and academics (Hardy, 2005; Hardy & Pearson, 2018; Mistilis et al., 2014). Hence, the seven groups were academics, tourism businesses (coffee tourist attraction providers), coffee farmers and associations, governments, avid coffee drinker tourists, non-coffee drinker tourists, and mixed stakeholders.

6.3.1. Focus group discussions

The researcher recruited FGD participants from her professional network, coffee community networks, and government websites. Additionally, some participants were recruited from previous data sets (Study 2). Prior to this study, the researcher conducted an online questionnaire-based survey to analyse the coffee tourist experience. In that study, some respondents provided their mobile phone numbers to indicate their willingness to be contacted for further research. Some of them accepted the invitation to participate in the focus group discussion. This resulted in diverse participants from various regions in Indonesia, including Jakarta, West Java, Central Java, East Java, and Bali.

Each discussion group consisted of 3-7 participants. The researcher acted as a moderator to facilitate the discussions. Adopting Krueger and Casey's (2000) suggestion, the moderator followed the route of questions in the discussions, including the opening, introductory, transition, key questions, and ending questions. In the opening phase, the moderator introduced the topic and aims of the study. In addition, the participants were asked to complete the consent form before the FGD began.

The moderator initially inquired about the participants' experiences in consuming coffee during the introductory phase. In the transition phase, questions were directed towards their past experiences visiting coffee attractions. The aim of posing questions in the introductory and transition phases was to facilitate ice-breaking and to gain insights into participants' coffee consumption and coffee tourism experiences. The theory and concepts of social

representations, particularly those related to dialogue and communication between individuals and groups (Liu, 2004; Marková, 2023b), were employed. The concepts are used as a guide to construct a dialogue and share the individual meanings of coffee and coffee tourism within the group.

In the next phase, the moderator asked a set of semi-structured questions as key questions to assess the benefits and consequences of coffee tourism development and the experience of implementing responsible tourism practices. The purpose of these questions was to raise a discussion of the unfamiliar idea: responsible tourism. The heart of social representations theory lies in making the meaning of unfamiliar or strange ideas into something familiar (Moscovici, 1988). Therefore, the questions started from something unfamiliar to some participants, such as the impacts of tourism and the experience of how they take responsibility to cope with the impact.

Finally, a question about the future development of responsible coffee tourism was raised for discussion. The objective was to explore into participants' intentions regarding the future development of responsible tourism within the context of coffee tourism. The discussion was guided by the concepts of social representations as the foundation for future behavior (Pearce, et al., 1996) and the development of future scenarios (Jafari, 1990, 2003).

The links between the key questions, the purpose and the guided theory/concepts are as follows:

Table 6. 1 The route of question in the discussions and research objectives

Route	Questions	Purpose	Guided theory/concepts
Introductory phase	Do you like coffee? Tell us your experience of coffee consumption.	Discussing experience of coffee consumption as every day or routine activities Communicating the knowledge of coffee.	Meaning-making and communicating the common sense and individual knowledge of social representations (Marková, 2023b)
Transition phase	Have you visited coffee tourist attractions? Tell us your experience about your visit.	Discussing general experience of travelling for coffee. Communicating the knowledge of coffee tourist attractions.	

Route	Questions	Purpose	Guided theory/concepts
Key questions	<ul style="list-style-type: none"> - What do you think about the benefit and consequences of coffee tourism development? - Please tell us your experience on implementing responsible coffee tourism. 	Discussing the “unfamiliar” ideas of responsible tourism.	Social representations: making the meaning of the unfamiliar ideas/phenomenon into something familiar (Moscovici, 1961, 1988)
Closing	What do you expect for the future responsible coffee tourism?	Discussing the future intention to responsible tourism.	Social representations as the basis for future behaviour (Pearce, et al., 1996) Jafari (1990, 2003) concepts of tourism development scenarios

Due to the pandemic of COVID-19, the focus group discussions were conducted online via the Zoom application platform. There were some challenges in doing the online FGD, including technology and connectivity (Nyumba et al., 2018). These problems were anticipated by communicating with the participants to discuss how to arrange access and prepare good connections for the meeting. Participants were also given a budget to provide data services on their devices to ensure connectivity. Each discussion lasted 40-120 minutes. After the discussions, the audio data were transcribed verbatim for further analysis.

6.3.2. Data Analysis

A narrative inquiry is conducted to analyse lived experience, including examining shared knowledge and communication in developing the collective knowledge of responsible tourism. The stories narrated by people are used as lenses through which to examine social reality (Mura & Sharif, 2017). Moreover, Mura and Sharif (2017) emphasise that stories are not only a representation of social phenomena but also a construct of reality.

In analysing the narratives, several approaches are used, including thematic, textual, structural, synthesis, and content analysis (Mura & Sharif, 2017; Wells, 2011). In addition to these approaches, Connelly and Clandinin (1990) provided three analytical procedures for narrative inquiry: *broadening*, *burrowing*, and *storying and restorying*. This research adopts the

procedures and approaches of analysing the narratives. The following sections describe these procedures.

A. Broadening

Broadening involves expanding the narrative beyond the immediate context to explore broader social, cultural or historical influences of the story. The purpose is to gain a deeper understanding of the participant profiles, traits, and cultural contexts through the application of the method. Participant profiles refer to the demographic, psychographic, and behavioral characteristics of the participants in a research study. These profiles allow researchers to better understand the people they are studying, and how their individual characteristics may impact their behaviours and responses.

B. Burrowing

The purpose of burrowing is to obtain more detailed information and experience about the data. Burrowing involves delving deeper into specific aspects of the narrative, such as the motives, emotions, or experiences of the narrator. For this research, burrowing involves the analysis of three research objectives regarding analysing the social representations from the lived experience, highlighting the meaning-making and communication, the shared knowledge, and the future scenarios on responsible tourism. At this stage, two data analysis approaches were applied in the emergence of the narratives: the thematic and rapid content analysis, as explained in the following sections.

a) Thematic analysis

Thematic analysis is employed to thoroughly examine the process of meaning-making and communication while analysing lived experiences. It allows for comprehensively exploring the participants' perspectives, experiences, and practices related to responsible tourism. Thematic analysis is a flexible method in qualitative research to identify, analyse, and report patterns or

themes within the qualitative dataset (Braun & Clarke, 2006). Furthermore, Vaismoradi et al. (2013) highlighted that the primary focus of thematic analysis is on analysing the narrative experience of life stories.

The analysis is guided by philosophical backgrounds such as realism and constructionism. The thematic analysis is both descriptive and interpretative, combining both inductive and deductive approaches. The analysis also emphasises context and non-linear analysis but does not involve peer checking (Vaismoradi et al., 2013). In terms of the stages of thematic analysis, Braun & Clarke (2006, p. 87) outlined six main steps, including familiarising with data, generating initial codes, searching for themes, reviewing the themes, defining and naming themes, and producing the reports.

The first step involves becoming familiar with the data by reading and re-reading the narratives. The data were collected from focus group discussions using Indonesian language (*Bahasa Indonesia*) as the participants' first language. Hence, in familiarising the data, the first language of the data was used. Language is deeply intertwined with culture, and different languages can have different nuances and meanings that may be lost in translations. Therefore, using the participant's first language in data familiarisation ensures that the full range of meaning and nuance conveyed by the participants is captured, allowing for more accurate analysis and interpretation of the data (Esfehani & Walters, 2018).

Furthermore, the following steps include coding and categorising. Since the study was designed and the findings are communicated in English, while the data collected from FGDs were in Bahasa Indonesia, a translation process was necessary for the analysis and interpretation of the data. This research follows the timeframe for translating qualitative data for thematic analysis in bilingual research from Esfehani & Walters (2018), as illustrated in Figure 6.2.

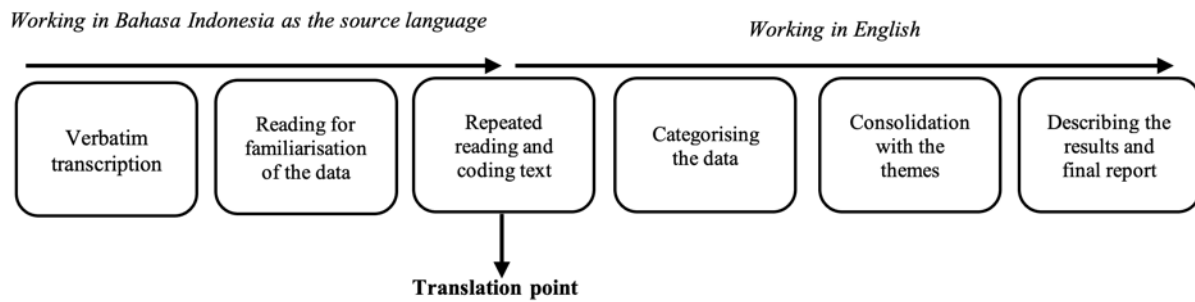


Figure 6. 2. Translation timing used in this research, modified from Walters (2016) as cited in Esfehni & Walters (2018)

Figure 6.2. illustrated that in the verbatim transcription process, the original language, Bahasa Indonesia, was used to maintain the cultural nuances of the discussion (Hogg et al., 2014). The translation process was conducted in the coding, categorising, consolidating the themes, and reporting the results. NVivo, a digital coding processing, was used to organise and manage the qualitative data analysis. NVivo provides tools and features that enable researchers to manually organise, index, search, and classify textual components, facilitating the coding process, and supporting the identification of categories and themes (Sotiriadou et al., 2014; Stuckey, 2015; Kellet, 1999).

The researcher has the flexibility to derive the codes based on theoretical foundations or prior empirical research in thematic analysis (Esfehni & Walters, 2018; Stuckey, 2015). This allows for a systematic approach to analysing the data and identifying meaningful patterns and themes. In this research, themes of responsible values were identified through prior data analysis using Leximancer. These themes served as a foundation for coding, categorising, and identifying patterns in the data. It is important to note that not all data fit directly into the predetermined themes. In thematic analysis, there is room, for flexibility and the emergence of new themes as the analysis progresses.

In reviewing the themes, the researcher was actively supervising and categorising the data, which involved evaluating and refining the identified themes by considering their relevance and coherence (Braun & Clarke, 2006; Parameswaran et al., 2020). The next stage involves

defining and naming the themes, as well as providing clear descriptions of what each theme represents. Finally, the production of the report stage provides a summary and presents the findings in a coherent and meaningful way.

b) Rapid content analysis by Leximancer

Rapid analysis was employed to identify the shared knowledge of responsible tourism using textual data. Leximancer, a computer-assisted text analysis software, was utilised to recognise themes and patterns in extensive datasets of textual information based on word co-occurrence. The Leximancer works based on a statistical algorithm to analyse words and phrases, and then generates a visual representation of the data in a semantic map or a concept network.

It has been widely used to analyse textual data from interviews, focus groups, and media discourses (Sotiriadou et al., 2014). In this study, the data were derived from seven FGDs of 38 participants. The rapid content analysis by Leximancer is chosen because, in social representations, language plays a crucial role in transmitting knowledge from individuals to groups in society (Marková, 2000; Moscovici, 1988). Consequently, comprehending the co-occurrence of words during the discussions aids in understanding the fundamental words and concepts related to responsible tourism.

The result is displayed in a heat map that identifies the most frequently occurring words and concepts in the text and explores the relationship between these concepts. The heat map provides a visual representation of the shared values of responsible tourism based on the textual data from the focus group discussions. The map consists of tags, circles, words, dots, and lines. The tags represent the different stakeholder groups involved in the discussion, and the colour of the circles indicates the prominence of different themes. Those in warm colours, such as red, orange, and brown, indicate that the themes are more prominent than those in cooler colours, such as blue, green, and purple. The theme is represented by the word that appears most

frequently among the words in the same circle. The words or concepts represented by the grey dots illustrate the key concepts and associations that emerge from the textual data. The lines connecting dots demonstrate the connections between the concepts, highlighting the relationships between different themes and concepts related to responsible tourism.

It is, therefore, important to consider the position of tags, the colour of the circles, the themes, and the positions of concepts when interpreting the heat map since they provide insights into connections and co-occurrences. A manual clustering was conducted to group similar concepts and themes together based on their proximity to tags. This is done to help interpret the shared knowledge of responsible tourism as expressed by different stakeholders' groups. The manual clustering process involves identifying the most relevant concepts and themes from the heat map and then grouping them into meaningful clusters based on their similarity and relevance to the research questions. This clustering process can help to identify key themes and concepts that are most important to the different stakeholder groups and can provide insights into their perceptions of responsible tourism.

C. Storying and restorying the data

The storying and restorying involve reflecting on and reinterpreting the narratives to construct new or alternative meanings. This section served as a synthesis of the narratives. At this stage of this study, the researcher presented the findings in a cohesive narrative, providing an in-depth look at the meaning-making, communication process, shared knowledge, and future scenarios of responsible coffee tourism.

6.4. Findings and discussion

The narrative inquiry results are presented by adopting protocols from Connelly and Clandinin's (1990), which include broadening, burrowing, as well as storying and restorying. The profile, characteristics, and cultural context of the participants were presented in the

broadening section. Following, the result of shared values and the practices of responsible coffee tourism were presented in the burrowing section. Finally, the synthesis of the narratives was presented in the story and restorying section.

6.4.1. Broadening: Understanding the context

The demographic profiles of the participants show that there were more male than female, which aligned with the gender composition of the related workforce in this area in Indonesia. Taking the coffee industry as an example, all the participants in the coffee industry group representing local communities, such as local farmers and coffee associations, were men. However, this does not imply that there were no female coffee farmers. In other focus groups, such as the coffee tourist attraction providers group and the avid coffee drinkers' group, some female participants also identified themselves as coffee farmers.

However, the fact that one participant had multiple roles may indicate bias in the study. A possible concern arose as some participants played multiple roles within the designated groups, which might lead to biased results. For example, a participant in the tourism business might share his/her experience as a manager of a tourist attraction, as a coffee farmer, and as a tourist. Anticipating this bias, the moderator repeatedly reminded the participants of their primary role in conforming to the group. On the other hand, having participants with diverse roles is advantageous as it allows topics to be discussed from various perspectives, leading to richer discussions.

In terms of age, Generation Y (born between 1981 to 1996) is the biggest group in the participants (39%), followed by Generation Z (29%), Generation X (26%), and Baby Boomers (5%). The participants' educational background was dominated by post-graduate (47%), followed by undergraduate (34%), and high school (16%). Most of the participants had 1-5

years of experience (55%), and a few had more than 15 years of experience (8%). The details of each participant's profile can be seen in Appendix V.

The majority of participants were coffee enthusiasts with extensive knowledge of coffee production, culture, and history. Several categories of coffee drinkers were also identified, including those who consumed one to three cups per day, those who consumed coffee on a regular and occasional basis, and those who had recently begun drinking coffee. A small number of participants opposed coffee because they disliked the flavour of coffee, experienced health issues such as stomach distress after consuming coffee and were wary of the impacts of caffeine on their health.

Nevertheless, every participant had experienced visiting coffee tourist destinations, encompassing alternative and mass tourist attractions such as coffee plantations, coffee theme parks, and cafes. Exploring coffee attractions emerged as a social activity, especially for individuals who did not consume coffee, providing an opportunity to interact and spend time with family and friends. Even though most participants were from West Java (46%), followed by East Java (27%) and Jakarta (16%), the narratives detailed the participants' experiences visiting coffee attractions in a variety of coffee tourism destinations in Indonesia, including Sumatra, Java, Bali, Sulawesi, and East Nusa Tenggara.

6.4.2. Burrowing: Exploring social representations of responsible tourism

Based on the previous conceptual framework, this research highlights three objectives: 1) to investigate stakeholders' experiences in implementing responsible tourism, 2) to analyse the shared knowledge of responsible tourism, and 3) to formulate future scenarios for responsible tourism. Objectives 1 and 2 aim to elucidate social representations of responsible tourism. The first objective focuses on how individual experiences contribute to the meaning-making of responsible tourism and how these meanings are communicated to others. The second objective

analyses the essential shared knowledge of responsible tourism. After clarifying social representations, the third objective revolves around determining what actions can be taken. In this study, this is achieved by analysing future scenarios of responsible tourism.

The process of coding, categorising, and determining themes encompasses the overall data from focus group discussions. The result is presented in the following subsections.

a) The lived experience of responsible tourism practices

This section addresses the first study objective: investigating stakeholder experiences implementing responsible tourism. These experiences are examined in terms of how participants generate the meaning of coffee tourism development and how they communicate these experiences to contribute to collective knowledge. The analytical procedure focused on identifying elements present in an individual’s lived experience of coffee tourism. The coding process is illustrated in the following table.

Table 6. 2. The coding process of meaning-making and communication for the social representations of responsible tourism

Theme	Category	Subcategory	Representative Code
<i>The meaning making process</i>			
Perceived impacts and challenges	Benefits	Socio-economics benefits	Benefits for the coffee industry, tourism business, the local community.
		Benefit for nature conservation	Conservation, maintain ecology.
	Consequences	Environmental consequences	Carbon footprints, plastic waste, disturb ecology, disturbs local fauna (e.g, birds, bees)
		Social-economic consequences	Low community involvement, Conflict (money, social).
	Challenges	Coffee agricultural related challenges	Low coffee quality, coffee farming successor, financial challenges
Tourism management related challenges		Collaborating with other stakeholders, handling tourists is challenging, tourism industry is vulnerable, tourism business opportunities.	
Altruistic Motivation	Humanistic altruism	Care for farmers	Collaborate with farmers

Theme	Category	Subcategory	Representative Code
	Biospheric altruism	Care for environment	Protect the nature environment, concern with animal welfare
Responsible practice	Responsible practice knowledge	Coffee tourism as a tool to improve local community welfare	Pro-social business models
		Coffee agriculture and tourism as a tool for conservation	Attitude and practice of sustainable coffee agriculture
	Managing tourism impacts skills	Implementing visitor management	Limiting visitor number, use local guides, zoning regulation
		Coping with crisis of Pandemic COVID-19	Developing business strategy to keep the staff working during the pandemic crisis, Implementing government regulations during the pandemic COVID-19.
<i>The communication process</i>			
Communicating the shared knowledge	Internal communication	Employees and internal organisations (hegemonic representations)	How to orchestrate experience: improving cognitive, sensory, and affective experience.
	External communication	Tourists (hegemonic representations)	Storytelling, discount price, regulations.
		Local community (emancipated representations)	Community involvement in providing tourism services: community involvement in setting regulations for tourists

The coding process revealed four key elements:

1. **Perceived Impacts and Challenges:** This encompasses an awareness of the benefits, consequences, and challenges of coffee tourism development.
2. **Altruistic Motivation:** This factor pertains to an individual's desire to actively participate in taking responsibility to proactively address anticipated challenges
3. **Responsible Tourism Practice:** Participants engage in responsible tourism practices by learning and implementing relevant knowledge and skills. Their engagement was driven by their understanding of challenges and opportunities, coupled with their altruistic motivations.

4. **Communicating the meaning:** This element pertains the internal and external communications to the employees and internal team members, tourists, and local community.

The lived experience demonstrates the connection between cognition, communication, and practice. This experience illustrates the process of comprehending the meaning of responsible action in tourism, triggered by individuals’ experiences with coffee. These experiences generate the meaning of impacts and challenges within the coffee industry and tourism management. Subsequently, altruistic motivations come into play, serving as an internal driving force that fosters a willingness to assume responsibility. Engaging in responsible tourism necessitates collective action, where communication is crucial in translating ideas into practical implementation. Finally, responsible tourism is actively practised by utilising the understanding of impacts and is driven by altruistic motivations. These practices demand a combination of business knowledge and skills for effectively managing the impacts of tourism.

The interconnections between these elements are visually represented in the following figure.

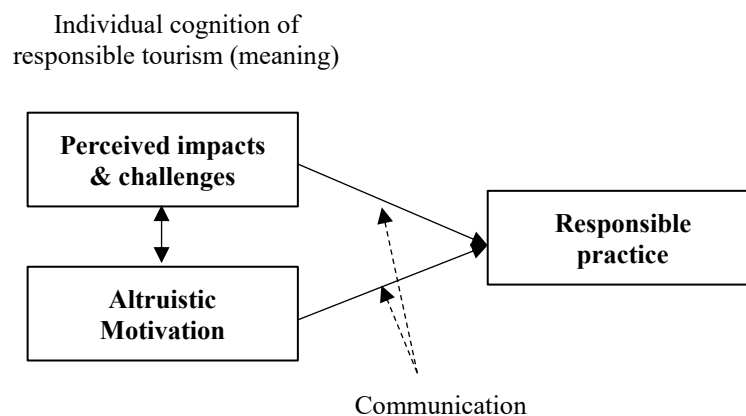


Figure 6. 3. Summary of lived experience in shaping responsible tourism

The detail explanation about this finding is presented in the following subsections.

Perceived impacts and challenges

The findings highlight various benefits that coffee tourism brings to the local community, encompassing socio-economic and environmental conservation advantages. In terms of socio-economic benefits, coffee tourism extends beyond providing direct impacts like job opportunities and boosting the local economy. Some participants noted that high-quality coffee attracts visitors and boosts the coffee industry. Urban coffee tourism, exemplified by the growth of city cafes, creates a demand for coffee, with baristas and cafe owners visiting farms for learning and purchases directly. This dual effect is seen as positive.

In addition, the growing coffee tourism in the city has indirect impacts on coffee tourism and the coffee industry in the rural area. Local cafes and coffee houses in the city started to source products directly from village farmers. This notion indirectly enhances the coffee industry sector in the rural. These phenomena are explained by one of the following participants:

“... due to the coffee tourism development, the local community was inspired to cultivate high-quality coffee. The community realised that by successfully managing their coffee agriculture and producing high-quality coffee, they could charge higher prices for their product. Furthermore, producing top-quality coffee would qualify them for the Geography Index (*Geographical indices*) certificate. This certification, in turn, has the potential to considerably benefit the regional coffee sector and increase the region's popularity. This will have a good impact on tourism development. More tourists and cafes choose to buy coffee directly from the growers in the region. Furthermore, tourism activities allow direct sales to consumers, avoiding unethical intermediaries (*'tengkulak'*)....” (E1).

This excerpt highlights some benefits of coffee tourism and its impacts on coffee agriculture as well as responsible tourism. The development of coffee tourism inspired the local community to focus on cultivating high-quality coffee. The community recognised that effectively managing their coffee agriculture and producing high-quality coffee could lead to charging higher prices for their products. This shift toward quality indicates the growing awareness of responsible and sustainable practices within the coffee industry.

Moreover, obtaining the geographical indices certificate features a commitment to quality standards and sustainability. Geographical Indications (GIs) are collective intellectual property that allows producers to capture the place-related value of their products (Neilson et al., 2018). Therefore, the benefits of this certification may enhance the regional coffee sector and increase the popularity to broader consumers. Therefore, GIs are often presented as a development initiative for rural areas, aiming to enhance livelihoods and reduce poverty (Neilson et al., 2018).

The excerpt also emphasises the positive impact on tourism development by encouraging more tourists and cafes to buy coffee directly from local growers. This direct sales approach supports the local economy and contributes to responsible tourism by bypassing unethical intermediaries (*'tengkulak'*). The *tengkulak* buys coffee from farmers at extremely low prices when the coffee is still raw on the tree and sells the coffee when it is ripe. This practice severely harms the local economy. Some farmers, however, believe that growing coffee tourism may prevent this unethical practice, and the community's income will increase.

On the other hand, some consequences affecting the region's environment and socio-economic condition are also discussed. The environmental consequences included the risk of harming the coffee farms, as illustrated below:

“In 2016, we initiated tourism activities on our coffee farm. However, some tourists preferred off-road travel by car or motorcycle, causing damage to the farms due to the tracks used for this activity. We faced challenges in controlling tourist activities on the farm, with some visitors plucking branches from coffee trees, damaging the plants and disturbing local animals, including birds. This irresponsible behaviour resulted in ecological disturbance. Consequently, we decided to close our coffee farm tour in 2018. While tourism activities showed great potential, the inability to control the behaviour of some tourists, which had adverse effects on the farms, led to this decision.”(C5).

This excerpt highlights the challenges and negative consequences faced by the coffee farm due to tourism activities. Despite recognising the potential benefits of tourism, such as economic

opportunities, the farm had to close the tour because of difficulties in controlling irresponsible tourist behaviour. The damage caused to the farm, including ecological disturbances, became a significant drawback, emphasizing the importance of responsible and sustainable tourism practices to mitigate adverse impacts.

Other participants highlighted the social-economic impacts of tourism development, involving issues such as financial conflicts, competition, and low community involvement. Following is the example of the illustration:

“The economic consequences were one of the impacts we should be aware of. The tourism industry can bring money to communities, but in some cases, the money can cause social conflict. Defining “enough” money for the local community was no longer easy. People are increasingly interested in tourism as a means of making more money. Therefore, there was a growing tendency for community members to compete for more money from tourism.” (C3)

This excerpt emphasises the economic consequences of tourism, pointing out that while tourism can contribute money to communities, it may also lead to social conflicts. The challenge arises in defining what constitutes “enough” money. The increasing interest in tourism as a means of income can create competition among community members, raising issues related to resource distribution and potential conflicts over financial gains. The impact highlights the complex dynamics between economic benefits and potential social tensions within a community impacted by tourism.

In addition to discussing benefits and consequences, the topic of challenges in the development of coffee tourism was also discussed, as conveyed by the participant below:

“Nevertheless, our challenge lies in the inability to offer a mass tour package for this coffee tourism activity. Recognising that it's more of a special interest tour, selling coffee tour activities to a broad audience is quite challenging. However, we can incorporate coffee education into our program, particularly for locations near the coffee farms.” (B6).

The participant (B6) owned a tour operator company focusing on domestic mass tourism. He acknowledged the challenge of selling coffee tours to mass tourism, due to its nature as special

interest tour. However, the participant proposed a strategy to make coffee tourism more appealing to mass tourism by emphasising coffee education. For example, when the mass tours pass areas near coffee farms, making brief stops to explain the process of coffee cultivation and nurturing could enhance the overall experience.

This narrative suggests a potential shift toward offering coffee tours for mass tourism. Weaver's (2000) destination development scenarios highlight the possibility of a destination transitioning from alternative tourism, focusing on special interest tourism, to mass tourism. However, the outcome of this shift can either be sustainable or unsustainable mass tourism (Weaver, 2000), depending on certain conditions. In this context, responsible tourism management becomes crucial to ensure sustainable development from alternative to mass tourism destinations. Therefore, understanding the impacts, including benefits, consequences, and challenges in the development of tourism, becomes one of the ways that can later be used as a guide for taking responsibility.

Humanistic and biospheric altruism as motivation to conduct responsible tourism

The findings identify internal or personal factors that can drive individuals to take responsibility. The factors are associated with altruism. The notion of altruism is defined as “*a motivational state with the ultimate goal of increasing one's own welfare*” (Batson, 2011, p. 20). In responsible tourism, this internal motivation, known as push motivation, has a significant impact on the development of responsible tourism (Chan & Tay, 2016). Altruism has been studied as an intrinsic factor for supporting pro-social and pro-environmental behaviour (Bettiga, Lamberti, & Noci, 2018; Davari, Iyer, & Strutton, 2017; Reimers, Magnuson, & Chao, 2017; Teng, Wu, & Liu, 2015).

The analysis identified two kinds of altruistic factors: humanistic and biospheric altruism. Humanistic or social altruism refers to the act of caring for the welfare of others, while

biospheric altruism refers to the act of caring for non-human elements in the environment (Stern et al., 1993). The below illustration reflects humanistic altruism:

“I was very sad when the coffee price plummeted during the pandemic and that the local farmers received only a small amount of money from selling their coffee cherries. They came to us asking for help. As a result, we collaborated with local farmers for our coffee tour. Our initiatives include not only taking tourists to our farms but also showcasing other farms owned by local farmers.” (C1)

This passage demonstrates the participant’s feelings and empathy for other farmers impacted by the coffee price drop during the pandemic. The word “help” conveys a self-motivated dedication to accepting accountability and responding to other farmers facing severe challenges. Additionally, the participant showed initiative in tackling these issues by including tourism-related activities to help local farmers and mitigate the effects of the lower coffee prices. This aligns with the research conducted by Fennell (2006), which emphasises altruism as a means of helping others. Moreover, the care for farmers and local communities, and addressing social issues served as powerful motivation factors to engage in responsible actions (Lemmon & Wayne, 2015).

In addition, biospheric altruism, or the care for the environment and other non-human aspects in the environment, including animal welfare, is illustrated by this participant:

“The veterinarian initially studied the animal for research purposes, leading to the development of a research-based Luwak coffee tour. He believes that Luwak coffee can serve both as a tourist attraction and a means to enhance the well-being of the local community. Managing two restaurants, one offering a Luwak coffee tour and the other selling packaged coffee products without the tour option, he presents the Luwak coffee story from a researcher's perspective, creating a comfortable experience. Furthermore, he is on a mission to empower the community to safeguard their ecosystem, aligning with his research on the animal.” (A5).

The participant visited a Luwak coffee production tour, where Luwak coffee, a specialty from Indonesia, involves a unique process with animals eating the coffee beans. This practice has sparked controversy because some engage in Luwak farming without proper consideration for animal welfare, resulting in the exploitation and mistreatment of Luwaks (Carder et al., 2016). Despite the high market value of the coffee produced, certain farming practices have led to the

suffering and death of Luwaks. However, the excerpt suggests an awareness and effort to implement animal welfare standards in producing this specialty coffee, highlighting a commitment to addressing ethical and responsible concerns in the industry.

Responsible tourism practices

The findings highlight responsible practices in two key aspects: responsible business practices in both tourism and agriculture, and the implementation of visitor management skills to exhibit environmental responsibility. An illustration of responsible business practice is evident in the following statement:

“I would suggest, for responsible practices, that cafés opt for sustainable packaging for their coffee. Avoiding the use of plastic cups and opting for glass cups is an even better choice. I'm aware of a café in Jember (East Java) that, I believe, does not offer take-away coffee. Instead, visitors are encouraged to stay at the café to enjoy their coffee. This practice can help to reduce in plastic waste.” (G8).

Although this narrative is derived from a non-coffee tourist group, it serves as an example of how café management practices responsible business by limiting the use of non-reusable packaging, specifically by not offering takeaway coffee. While this practice may have some limitations, the participant perceives it as a meaningful action to reduce coffee waste. In addition, minimising the use of coffee cups was also discussed by scholars as a means of ethical and responsible consumption (Maye et al., 2019; Ragusa & Crampton, 2021).

Following, the responsible practice is also reflected in other aspects, including visitor management and coping with the pandemic crisis. These skills were primarily possessed by the tourism business providers who play a crucial role in managing responsible tourism. One of the management skills was expressed by one participant from a tourism business group, as follows:

"To mitigate potential impacts, we limit our trip size to a maximum of four to five people. Hosting a larger group on a bus? No, that's not feasible; our packages are designed for 4-5 people. Once, we were visited by a government group with more than five people. In response, we requested them to split into smaller groups for the tour, with a maximum of

five people per tour. My concern was that an excessive number of people walking on the farm could have adverse effects on the environment..." (C1).

The expression emphasises the importance of managing the impacts of coffee tourism by limiting the number of tourists. This regulation may be relatively easier for tour operators who manage a special interest tour. The challenge arises along with the strong demand for coffee tours that can potentially transform into mass tourism. Hence, the practice of mass tourism can pose more significant challenges in terms of managing impacts and maintaining sustainability.

This finding aligns with previous research that emphasises the importance of businesses in implementing responsible tourism management (Sharpley, 2012; Weeden, 2001). Business has the capacity to educate tourists and nudge them towards minimising negative impacts through their operations (Becchetti et al., 2020; Sharpley, 2012). This evidence also supported the idea that responsible tourism management requires not only knowledge but also practical skills and expertise. The findings also highlight the role of tourism businesses in promoting responsible practices and helping educate tourists to adopt responsible behaviours while travelling.

In addition to responsible tourism practices, some coffee tourism businesses also demonstrated responsibility during crises, including the challenges posed by the COVID-19 pandemic. This responsibility was driven by the need for business survival and the well-being of the people and community involved. An illustrative example of this responsibility is outlined below:

“When the pandemic struck, both of our outlets had to close. Over a span of approximately four months, our revenue plummeted by 90%, leading to the unfortunate decision to release our baristas. In response to this challenging situation, we resorted to a familiar strategy: online marketing. Given that we are a millennial-operated business targeting a millennial audience, adopting an online strategy was not just a choice but a necessity. Leveraging our existing customer database, we underwent a comprehensive shift to online operations. Through the utilisation of social media and various online marketplaces, we transformed our baristas into independent couriers, allowing them to continue their work by delivering products directly to customers.”(D2)

This adaptive strategy during the crisis reflects the responsible business approach, as it aimed to sustain the business and prioritised the livelihoods of those involved in the coffee business.

Communication: Forming social representations

The analysis identified some themes about communicating the individuals' insights and experiences to other people. Communication is vital in social representations to gain collective knowledge on specific topics, in this case, responsible tourism topics. There are two elements of communication found in the conversation: the subjects and the method of communication. The subjects include the stakeholders involved in tourism development, such as the tourists, government, tourism business, or local community. The communication method emphasises how the social representation approach is provided, including the hegemonic, emancipated, and polemical (Moscovici, 1961, 1988).

Communication in responsible tourism involves both internal and external communication elements. Internal communication addresses interactions within organisations, such as between owners and employees or organisers and organisation members. Training and development programs are commonly used to convey insights, as demonstrated by participants: "*We provided training for the community to become local guides*" (C2, C3). Additionally, participants recognised that utilising local community members as guides could enhance the tourist experience by providing an authentic touch (C2).

Furthermore, local guides, being community members, collaborated with organizers to establish regulations respecting local culture. These regulations were then communicated to tourists through the local guides. As one participant explained: "*These local guides play a vital role. They are required to follow a code of conduct designed and approved by the local community, and the local guide is a member of the community. Due to the collective agreement on the code of conduct, the local guide find that it is not challenging to communicate these regulations to tourists*" (C3). External communication involves communicating insights to the external organisation constituents, such as tourists, government, and other stakeholders. The

previous excerpt also shows how they communicated the code of conduct in tourism to the external party, the tourists.

Moreover, the findings indicate that communication challenges exist within responsible tourism practices. One example comes from a participant in the tourism business, highlighted by the following statement:

I am not certain about the negative impact, but I think there are a few internal gaps that need to be addressed. Since we do not focus on coffee, we have to find coffee experts from external resources. We worked with local coffee experts and local coffee producers. Even though the local experts came from the local neighborhood, some of our employees felt threatened and disappointed. ... In order to be more responsible, I think we should train our current employees to enable them to take part in the coffee tour program, rather than seeking to recruit new employees externally". (A4)

In this case, the participant, a theme park manager offering coffee education as a tourism activity, brought in external coffee experts to provide educational packages. The management aimed to contribute to broader social impacts by employing and collaborating with local experts. However, this approach led to dissatisfaction among internal employees who felt threatened in terms of job security. The management's representation of responsible tourism, emphasising the involvement of more local people in tourism, aligns with hegemonic representations. However, this approach can also cause internal conflicts, as illustrated in the provided excerpt.

Moreover, the finding also revealed that the boundary between hegemonic and emancipated representations becomes indistinct, showcasing a shift from hegemonic to emancipated representations of responsibility. This transition is exemplified in the following passage:

"For accommodations (in the rural coffee tourism area), we do not suggest building new villas or inns in the village. Instead, we rely on homestays provided by the local community. Locals can offer 1-2 rooms to tourists, with each house limited to 1-2 rooms. The locals organise themselves into a "*paguyuban*" or community association, where they select their leader. This association manages the homestays and is responsible for standardisation. The standardisation process not only ensures that tourists stay in healthy homes but also motivates local communities to maintain their houses in a healthy condition, contributing to the overall well-being of the residents."(C3)

This passage is derived from a manager overseeing a coffee tourist attraction in a rural area, actively involved in developing coffee agritourism alongside a local NGO. The representation of responsible tourism initially aligns with hegemonic principles by introducing the concept of healthy homes to enhance visitor experiences in well-maintained accommodations. Subsequently, the local community collaborates to establish pricing and procedures for managing homestays when tourists visit. This consensual management approach to homestay operations within the community reflects an emancipated representation of responsible tourism. It highlights the shared responsibility for enhancing visitor experience, as well as economic benefits distribution, fostering a sense of fairness among the local community.

In certain instances, implementing responsible tourism may involve differing opinions and perspectives, as demonstrated in the following conversation:

“I do not entirely agree with your (C5) opinion. You mentioned designing indicators to implement responsible tourism. However, the conditions of coffee farmers and local communities vary. I believe we cannot assert that one concept is superior to another. The key, in my opinion, revolves around ideas on how to motivate the local community to derive direct benefits from tourism development. Therefore, there should not be a single indicator to practice responsible tourism.” (C3)

The conversation illustrates the polemical exchange between participants. Selecting which concept for responsible tourism implementation sometimes can lead to a polemical representation. In this case, one cannot rely solely on one technique or method. There is a tendency for the methods to be adjusted to the conditions and needs of the community. This poses the next challenge in formulating the practical steps for developing responsible tourism.

b) Shared knowledge of responsible tourism

This section addresses the second objective of this study, which is to analyse the shared knowledge of responsible tourism. This analysis examines the most frequently discussed topics during the conversations, considering them as symbols representing shared knowledge. The Leximancer is employed in the analysis for its ability to do quick content analysis. Language

is pivotal in transmitting information from individuals to groups within society (Marková, 2000; Moscovici, 1988). Therefore, knowing the occurrence of words during discussions helps in grasping the essential words and concepts that play as symbols associated with responsible tourism.

The groups of stakeholders discussed key points, including the benefits and consequences of coffee tourism development, experience in implementing responsible tourism, and future expectations of responsible coffee tourism. The main ideas in their discussions are presented in a heat map generated by Leximancer as shown in Figure 6.4. The map consists of eight bubbles of themes, including coffee, place, impacts, tourism, productions, farmers, tree, and luwak. The themes close to the same tags were manually clustered and labelled. Three clusters were identified: *pro-social values*, *pro-environmental values*, and *managing tourism impacts*, demonstrating the symbols representing the shared values of responsible tourism from different groups.

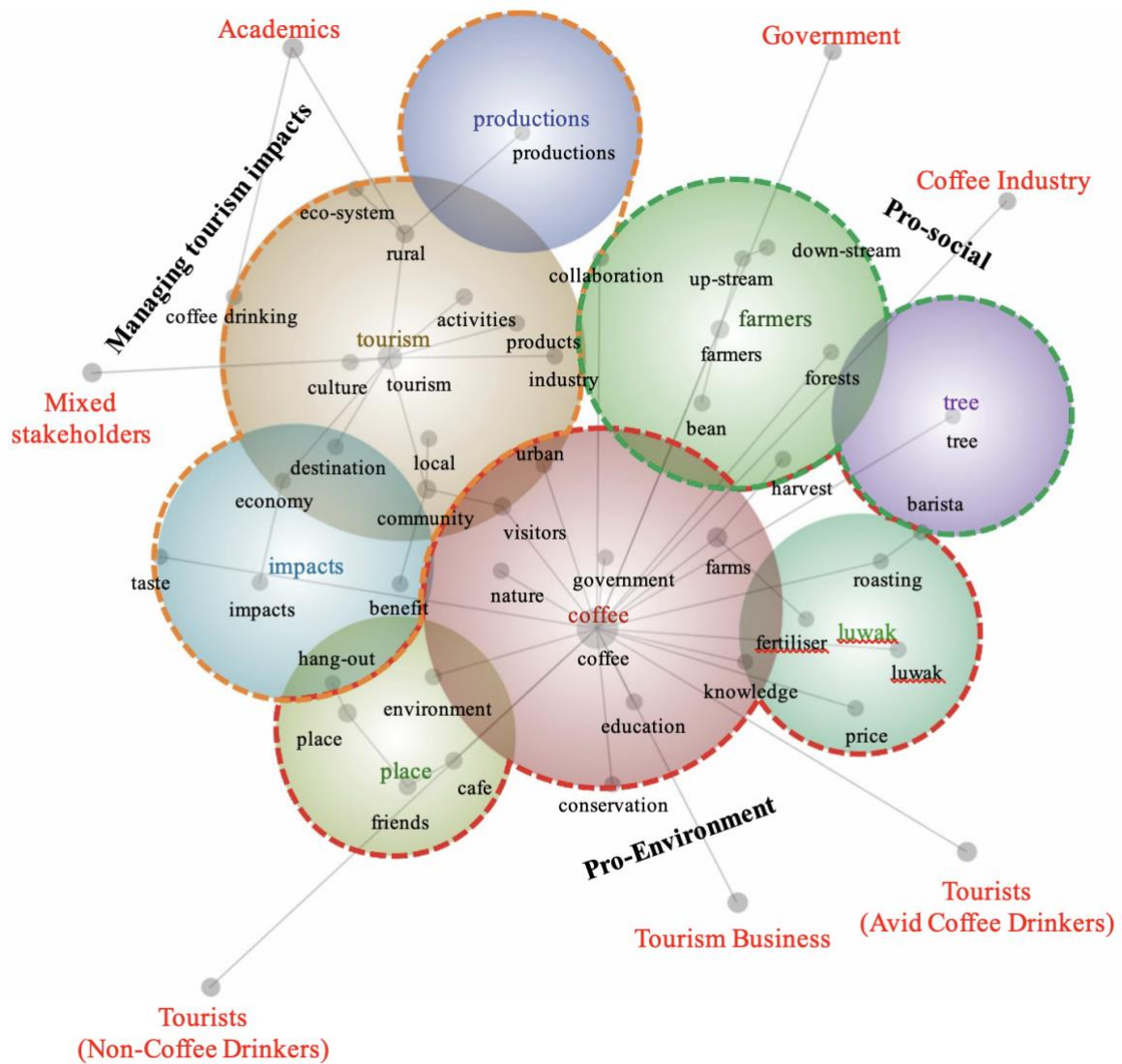


Figure 6. 4. Heat map of shared knowledge of responsible coffee tourism

The pro-social cluster is close to the government and the coffee industry groups tags, reflecting the shared knowledge from these two groups. The themes in this cluster include *farmers* and *trees*. These themes include concepts such as downstream, upstream, forests, collaboration, and barista. The upstream coffee industry refers to coffee production, including coffee farming and processing. Meanwhile, the downstream indicates businesses related to coffee products, including café businesses developing coffee tourist attractions. The downstream (in Bahasa Indonesia is called *hilir* or *hilirisasi*) represents the way farmers adding the value of coffee products to increase their local income.

The discourses in this cluster integrated the upstream industry of coffee production and the downstream industry of coffee farmers, showing how coffee tourism was developed in a way to improve farmers' livelihood. This finding aligns with previous research that indicated strong connection between coffee production and local livelihood improvement (Lyon, 2013; Truong, 2020; Woyesa & Kumar, 2021). Therefore, this cluster is labelled as "*pro-social values*", representing one of the symbols of responsible tourism in coffee production.

The pro-environmental cluster is close to coffee tourism business providers and the two coffee tourist groups, including avid coffee drinkers and non-coffee drinkers. This cluster includes three themes: *coffee*, *place*, and *luwak*. These themes consist of concepts including coffee, visitors, nature, conservation, environment, place, café, knowledge, fertiliser, and luwak. The concepts within this cluster represent the connection of nature, environment, and conservation at coffee places. Coffee agriculture has contributed to nature conservation (Jimenez-Soto, 2020) as some farmers cultivate shaded coffee plantations in forest areas. Various agricultural and conservation practices were demonstrated to tourists to raise their awareness of the importance of the environment. In the discussions, the concept of luwak referred to participants' concern about the irresponsible practice of processing luwak coffee without complying with animal welfare standards, which is associated with pro-environmental values (Carder et al., 2016). Therefore, this cluster is labelled as "*pro-environmental values*".

The managing tourism impacts cluster is close to the tags of academics and mixed-stakeholder groups. The cluster encompasses three themes: *tourism*, *impacts*, and *productions*. The *tourism* theme is centred around coffee tourism activities, highlighting concepts related to coffee culture, coffee drinking, activities, products, rural, and destinations. It emphasises the promotion of coffee culture through various coffee-related places, such as cafes, coffee shops and coffee tourist attractions, which eventually promote coffee culture in society (Tucker, 2010). In the *productions* theme, the concept "productions" is indirectly linked to tourism and

the ecosystem through the intermediary concept of rural. This connection involves discussions on coffee production in rural farms and explores its association with tourism, including its impacts on the ecosystem. In the *impact* theme, the destination concept is close to the economy, culture, benefit, and community concepts. This connection highlights coffee tourism development's economic and social-cultural impacts on the community. Hence, this cluster underscores the importance of addressing and mitigating the impacts of coffee tourism on the local economy, community and culture. Therefore, this cluster is labelled as “*managing impacts of tourism*”.

These three aspects serve as symbols representing the shared knowledge of responsible tourism in coffee tourism. The symbols play a crucial role in the meaning-making process, bridging the understanding of phenomena and transforming individual meanings into socially accepted symbols within their social reality (Marková, 2023a). These three symbols, in social representations, are the mostly discussed themes in the FGDs.

In social representations, “themes” and “themata” are sometimes used interchangeably, but they have distinct meanings. Themata, serving as the foundation of social representations, involve deeply ingrained assumptions from the past, commonly shared cultural contradictions, and the underlying logic in social thought (Liu, 2004). On the other hand, themes in qualitative research pertain to the topics emerging from participants regarding the research subject.

This study is considered exploratory research. Therefore, the three symbols identified represent themes associated with shared knowledge. A comprehensive investigation into cultural and historical contexts is necessary to analyse themata. However, this finding still provides an overview with symbols representing the shared knowledge associated with responsible tourism.

Furthermore, these findings resemble the narratives that focus on several aspects related to the prosocial, environmental, and managing impacts. The connections are explained in the following table:

Table 6. 3. The connections between the lived experience and the shared knowledge

Theme	Category	Subcategory	Corresponding shared knowledge
Perceived impacts and challenges	Benefits	Socio-economics benefits	Pro-social
		Benefit for nature conservation	Pro-environmental
	Consequences	Environmental consequences	Pro-environmental
		Social-economic consequences	Pro-social
	Challenges	Coffee agricultural related challenges	Pro-environmental
		Tourism management related challenges	Pro-environmental
Altruistic Motivation	Humanistic altruism	Care for farmers	Pro-social
	Biospheric altruism	Care for environment	Pro-environmental
Responsible practice	Responsible practice knowledge	Coffee tourism as a tool to improve local community welfare	Pro-social
		Coffee agriculture and tourism as a tool for conservation	Pro-environmental
	Managing tourism impacts skills	Implementing visitor management	Managing Impacts
		Coping with crisis of Pandemic COVID-19	Managing Impacts
Communicating the shared knowledge	Internal communication	Employees and internal organisations	Managing Impacts
	External communications	Tourists	Managing Impacts
		Local community	Managing Impacts

c) Future scenarios of responsible tourism for coffee tourism

This section addresses the third study objective: formulating future scenarios of responsible tourism. The future scenarios are employed by adopting Jafari’s (2003) approach. There are three scenarios developed based on the social representations of responsible tourism: the advocacy, cautionary, and adaptancy/knowledge-based scenarios. Following is the explanation of the scenarios:

Scenario 1: Advocacy for responsible tourism through pro-social concerns

The primary drive for this scenario stems from the local community's desire to enhance the value of their existing resources. Responsible tourism, under this scenario, has the potential to generate economic benefits and create sustainable livelihoods by caring for and involving local communities (Addinsall et al., 2017; Walker, 2014). This approach can improve business conditions and opportunities for local entrepreneurs, securing job opportunities for the local community (Gnanapala & Sandaruwani, 2016).

In addition, this scenario is designed for destinations in the exploration stage characterised by low levels of development in coffee agriculture and production, coupled with limited tourism skills, as illustrated by this participant:

“The destination is situated near Papandayan Mountain, which features reservation parks managed by a private sector. Unfortunately, the local community does not benefit significantly from these tourism development practices, as the revenue generated is limited. Compounding the issue, the accessibility leading tourists to the location passes through the village. Consequently, the village leader (*kepala desa*) expressed a desire to shift focus to coffee tourism, leveraging coffee as a regional product. The village has established a rural enterprise with a dual focus. Firstly, they have developed a fresh water system and distribution for the community. Secondly, they aim to enhance their coffee products, providing a coffee roasting factory and café. However, the hospitality and tourism service quality are currently low...” (A6).

The narrative illustrates the contextual background of this scenario. The participants were aware of the potential of coffee tourism in the area. However, the quality of service in this destination is still low. The leader expressed an interest in developing coffee tourism, believing their coffee resources have the potential to leverage the local community's welfare.

Based on this contextual explanation, it can be viewed that the advocacy government's role signifies the existence of hegemonic social representations of responsible tourism as a pro-social development. This evidence aligns with previous research on coffee tourism development, recommending that the government promote coffee tourism to enhance socio-

economic conditions for the local community (Anbalagan & Lovelock, 2014; Lyon, 2013). Thus, in this scenario, hegemonic social representations guide the strategies of key actors, including the government, coffee industry, and local community, to increase value of coffee agricultural resources and thereby improve the local community's standard of living.

To effectively implement the advocacy scenario, there are several key factors to consider. Firstly, the message can be conveyed through pro-social means, such as collaboration with coffee farmers in coffee tourism development, involving young people in developing coffee tourism programs, and encouraging women to participate in providing food service for tourists. Secondly, while the communication of this message may initially be dominated by hegemonic representation, greater effectiveness can be achieved through the support of emancipated representation. It is important to note that uncontrolled polemical conditions may arise if not properly managed.

Scenario 2: Cautionary in responsible tourism through pro-environmental concerns

Scenario 2 revolves around environmental problems, including the natural vulnerability of the environment and degradation caused by tourism development. The natural vulnerability of the environment refers to its susceptibility to damage due to its inherent characteristics or sensitivity, such as fragile ecosystem, land erosion, and deforestation. Moreover, tourism development, if not managed responsibly, can lead to environmental degradation. There are several potential challenges associated with tourism development, in particular increased tourist activities can cause impacts, including waste problems, coffee crop damage, and resource exploitation. This scenario is developed based on the evidence from the research that the more tourists come, the more impacts on the environment. Hence, the prominent value to anticipate these challenges is pro-environment. The findings also highlighted that tourism industry and tourists consider responsible tourism as pro-environmental values.

The pro-environmental value highlights the importance of preserving and conserving the natural environment. Responsible tourism practices can minimise negative environmental impacts, promote sustainability and raise awareness of environmental issues, helping to maintain a good natural environment for future generations (Andereck, 2009; Frost & Frost, 2022; Richins, 2009). This not only benefits the environment but also enhances the attractiveness of a destination to tourists (Bilynets & Knezevic Cvelbar, 2022; Lee et al., 2021; Li et al., 2022).

Destinations at this stage are characterised with the increasing number of tourists and the possible shifting from the alternative tourism to mass tourism (Weaver, 2000). The key actors of this scenario are tourism business providers. At this stage, there is an increased awareness of the impacts of tourism development on the environment. Therefore, the pro-environmental value was dominant in this stage. The value highlights the importance of preserving and conserving the natural environment.

The emancipated social representation is presented in this scenario, which indicates an opportunity for collaboration between tourists and the tourism industry to promote coffee tourism with a minimum impact on the environment. The practice can be applied not only in rural coffee tourism settings, but also in the urban settings, such as at coffee shops and cafes, as explained by the following participant:

“Café in the city provides good example in developing responsible tourism through environmentally friendly management. Some offer bamboo, paper, or other environmentally friendly material instead of plastic. Visitor can also get discount if they bring their own tumbler.” (A6).

This expression also implies that the tourism business providers play an important role in developing innovation to conduct environmentally friendly business, such as preventing using plastic cups in cafes or coffee shops (Maye et al., 2019; Ragusa & Crampton, 2021).

Scenario 3: Adaptancy & knowledge based of responsible tourism through managing impact skills

The main challenge in Scenario 3 is to ensure the coffee tourism business sustainability. The contextual background of scenario 3 is that the destination is in the growth-to-maturity stage, has a large number of visitors, and has been operating for a long time. Managing tourism's impacts becomes the top priority when delivering tourist experiences for destinations at this stage. In the mature phase, responsible practices include implementing regulations to avoid unsustainable tourist behaviours, such as not allowing using plastic cups/containers on farms, limiting visitor numbers and temporarily closing farms.

Hence, the shared knowledge of impact management is prominent in this scenario. This requires implementing a strategy that addresses both sustainable coffee agriculture and sustainable tourism practices. The strategy consists of effective management of the impacts associated with agricultural and tourism activities, as well as incorporating crisis management skills to effectively handle any unforeseen challenges that may arise. This includes developing contingency plans, establishing communication channels, and implementing resilient business practices. In general, this scenario aims to create a balance between economic growth, environmental stewardship, social well-being, and maintaining a good tourist experience.

Tourism industry develops visitor management and regulations that involve local communities and tourists to protect the environment. Visitor management involves resource management, product management and site management (Fyall et al., 2017; Leask, 2008, 2016) to ensure that tourists have a positive experience, while contributing to the sustainability of a destination. In general, emancipated social representation is presented in this scenario, which indicates an opportunity for collaboration between local community, the tourism industry, and tourists to promote coffee tourism with a minimum impact on the environment.

Managing tourism impacts is another important aspect of responsible tourism. By effectively managing impacts of tourism activities, destinations can create better experience for tourists (Lee & Moscardo, 2005). This includes skills, such as visitor management (Leask, 2016; Three, 2008), communicating and orchestrating the experience to tourists (Pearce & Zare, 2017), involving local community (Pyke et al., 2018), and coping with crisis. By ensuring a positive tourist experience, destinations can increase visitors' satisfaction and loyalty, leading to the continued success and sustainability of tourism (Chang, 2014; Chun et al., 2021; Lee & Jeong, 2021; Rezaei et al., 2017; Suhartanto et al., 2020).

In general, the three scenarios proposed are summarised in the following table:

Table 6. 4. The summary of future scenario for responsible tourism

Social representations	Responsible Tourism Scenarios		
	Scenario 1: <i>Advocacy</i>	Scenario 2: <i>Cautionary</i>	Scenario 3: <i>The Adaptancy & Knowledge-based</i>
<i>Shared knowledge (Symbols)</i>	Pro social concerns	Pro environmental concerns	Managing impacts skills
<i>Challenges</i>	<ul style="list-style-type: none"> - Low coffee agriculture/production skills - Low tourism management skills - Alternative tourism 	<ul style="list-style-type: none"> - Moderate coffee agriculture/production skills - Moderate tourism management skills - Alternative to mass tourism. 	<ul style="list-style-type: none"> - Moderate to high coffee agriculture/production skills. - Moderate to high tourism management skills. - Alternative to mass tourism.
<i>Meaning-making</i>	Coffee tourism as a tool to improve local community livelihood.	Coffee agriculture and tourism as a tool for conservation.	Business sustainability for coffee and tourism
<i>Communication</i>	Hegemonic, emancipated, polemical representations		

These future scenarios reaffirm the businesses' roles, in particular the coffee tourism providers, in engaging customers for responsible consumption as identified by earlier research (Golob et al., 2019). In these scenarios, the practices of tourists in responsible tourism are guided by the efforts of coffee tourism providers, which can include government, local communities, and tourism industries. The efforts include the pro-social, pro-environmental, and impact management actions. However, it is worth noting that these scenarios are not intended to

illustrate the substitution of one for another, as outlined by Jafari (2003). Each scenario is suggested to be employed by considering the contextual challenges at the destination, as illustrated in Table 6.4.

6.4.3. Storying/Restorying: From individual experience to social representations

The primary research question of this study is: *What are the social representations of responsible tourism?* To address the question, three research objectives are set: 1) to investigate stakeholders' experiences in implementing responsible tourism, 2) to analyse the shared knowledge of responsible tourism, and 3) to formulate future scenarios for responsible tourism.

The finding that responded to the first objective is that a lived experience links the meaning making and communication of social representations. Through individuals' experiences with coffee, the comprehension of responsible actions in tourism emerges, shedding light on the meaning of impacts and challenges within the coffee industry and tourism management. Moreover, altruistic motivations play a pivotal role, acting as an internal driving force that triggers a willingness to take responsibility. The practice of responsible tourism unfolds as a collective effort, emphasising the critical role of communication in translating ideas into practical implementation.

The following finding shows the shared knowledge of responsible tourism, including pro-social and pro-environmental values, and managing tourism impacts. The study explores the shared knowledge of responsible tourism in coffee tourism, focusing on three themes: pro-social values, pro-environmental values, and managing tourism impacts. The pro-social knowledge focuses on developing coffee tourism to improve the community's livelihood. The pro-environmental knowledge highlights the connection between nature, environment, and conservation in responsible coffee tourism development. Managing tourism impacts focuses

on knowledge of managing tourism, impacts, and coffee agriculture. These three themes represent the shared knowledge of responsible tourism in coffee tourism.

Finally, the formulation of future scenarios of responsible tourism is developed based on the social representations of responsible tourism. This finding has addressed the third study objective, which focuses on formulating future scenarios of responsible tourism. Drawing inspiration from Jafari (2003), three scenarios have been developed based on the social representations of responsible tourism: the advocacy, cautionary, and adaptancy/knowledge-based scenarios. The advocacy scenario is associated with pro-social knowledge. The cautionary scenario links with the pro-environmental knowledge. The last scenario is related to managing impacts. These scenarios offer a forward-looking perspective on how responsible tourism may evolve in response to changing dynamics and societal considerations. The summary of the findings is illustrated in the following figure:

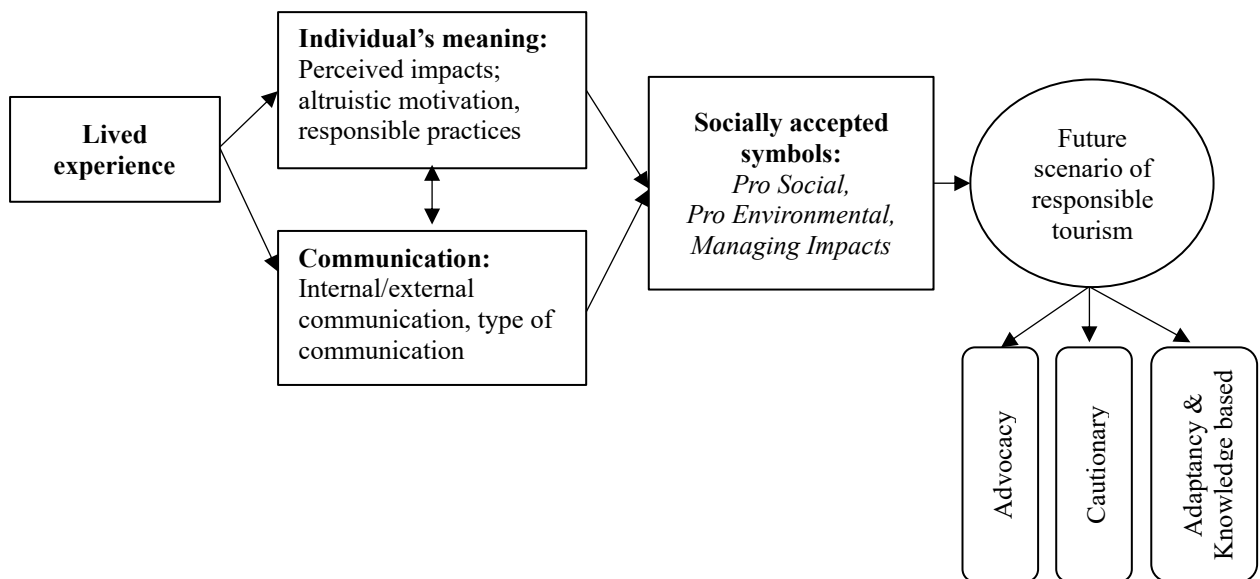


Figure 6. 5. The summary of the findings

There are two further implications from the empirical evidence. First, an emerging shared knowledge sequence is revealed, in which pro-social values lead to the growth of pro-environmental values (Stern et al., 1999; Su et al., 2018; Su & Swanson, 2017). It suggests that

attention to environmentally responsible behaviour may increase when economic rewards are promoted through tourism development. This supports the idea that economic incentives can positively influence environmental awareness and practices. Second, it is evidenced that responsible tourism focuses on the management skills of tourism business stakeholders. The tourism business providers guide the tourists' practices in responsible tourism. In other words, destination management is essential in motivating tourists to travel responsibly, reaffirming the businesses' roles in engaging customers for responsible consumption, as identified by earlier research (Golob et al., 2019).

6.5. Conclusion

This research contributes to enhancing the social representation theory and, in particular, highlights the importance of social representations in understanding how various stakeholders share knowledge and implement responsible tourism. The exchange of individual experiences through communication plays a crucial role in reinforcing the meaning of responsible tourism. Following, the shared knowledge, encompassing pro-social, pro-environmental, and managing impact notions, emerges as the social representation of responsible tourism.

Subsequently, the processes of meaning-making, communication, and shared knowledge serve as the foundation for constructing future scenarios aimed at implementing responsible tourism. These scenarios illustrate how the social representations manifest in future actions related to the development of responsible tourism. This finding also highlights the evidence that responsible tourism centres around the managerial capabilities of stakeholders in the tourism business. Tourism business providers actively influence tourists' behaviours towards responsible tourism.

The limitation of the study was that the social representations were susceptible to reductionism (McKinlay & Potter, 1987; Volklein & Howard, 2005). However, this limitation was inevitable, as qualitative data analysis inherently involved data reduction in the coding process. To mitigate this limitation, a combination of qualitative data analysis methods was employed, including the computerised data analysis using Leximancer and manual coding in thematic analysis. This approach allowed for a comprehensive exploration of the social representations while minimising the risk of oversimplification.

Based on this conclusion and limitation of the research, several potential future research can be explored. First, there is a research need to focus on detailed examination of “themata” in social representations. This study has explored the themes of the discussions on responsible tourism. Further exploration on “themata” can delve to a deeper understanding of social representations in the society with different cultural contexts. The second research direction is suggested to explore and develop new approaches for analysing the social representations, such as improving the current analytical tools and experimenting with quantitative approach. A further research direction is to focus on exploring the stakeholders’ engagement and managerial capabilities, in particular, investigating what can be effective communication and how effective communication and shared knowledge among stakeholders can contribute to responsible tourism practices.

Chapter 7

Synthesis and Conclusions

7.0 CHAPTER OUTLINE

7.1. Introduction

7.2. The first part: Research objectives and key findings of the studies

7.2.1. Objective one: Responsible tourism practices from the business perspective

7.2.2. Objective two: Detecting responsible tourism awareness from the tourist perspective

7.2.3. Objective three: Social representations and future scenarios of responsible tourism

7.3. The second part: The synthesis

7.3.1. Connection of individual and group behaviour: Transforming embodiment experience to social representations

7.3.2. The link between stakeholders and their roles in engaging responsible tourism

7.4. The third part: Research contribution and implications

7.4.1. Contribution to knowledge

7.4.2. Practical contribution

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7.5.2. Conclusion statement

7.1. Introduction

This concluding chapter serves as a comprehensive synthesis of the entire thesis, dedicated to exploring social representations in responsible tourism, with a specific focus on consumption and embodied experiences within the context of coffee tourism. The synthesis is organised into four distinct parts for clarity and coherence. In the first part, the emphasis is on reaffirming the three research objectives and the corresponding studies, aiming to show how the individual studies are correlated. This section provides a structured overview of the research journey and the specific areas of investigation.

Moving on to the second part, the discussion revolves around the synthesis of the study. The third part discusses research contributions and implications of the thesis. This segment aims to highlight the significance of the findings and their broader impact on the understanding of responsible tourism, particularly in the realm of consumption and embodied experiences associated with coffee tourism. The last part is conclusion section. This section concludes with a summary of the main findings, tying together the research limitations and future research opportunities.

7.2. The first part: Research objectives and key findings of the studies

This research has the following three research objectives:

Research Objective (RO) 1:

To explore how the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and the implementation of responsible practices.

Research Objective (RO) 2:

To identify the profiles of coffee tourists, encompassing their motivation, segment, and experiences, and how their embodied experience during visits contributes to responsible tourism awareness.

Research Objective (RO) 3:

To analyse the social representations surrounding responsible tourism within the context of coffee tourism.

Four studies were designed to reach those objectives. The following section discusses the connection between the objectives and studies. Table 7.1 summarises the main content of each study, presenting the link among the studies, objectives, and the focus of this thesis.

Table 7. 1. Summary of the thesis content: Theory, objectives, and studies

Embodiment theory <i>Individual embodied experience and meaning constructions of responsible tourism</i>		Social representations theory <i>The process of collective meaning-making and application of responsible tourism</i>	
Objective 1	Objective 2	Objective 3	
Study 1: Business perspectives	Study 2: Tourist perspectives	Study 3: Media representations	Study 4: Stakeholders representations
	Motivation: <ul style="list-style-type: none"> • Education • Nature • Escape • Social • Recognition 	Key actors: Government <i>(hegemonic social representations during the pandemic crisis)</i>	
	Segments: <ul style="list-style-type: none"> • Relaxers • Enthusiasts • Ambassador 		
Embodied coffee experience: <ul style="list-style-type: none"> • Coffee perspectives • Coffee culture • Occupational-related experience 	Embodied tourist experience: <ul style="list-style-type: none"> • Affective • Cognitive • Activities • Relationship • Sensory 	Key public experience during crises represented by the media representations: <ul style="list-style-type: none"> • Early period: Business as usual • Second period: Raising awareness of pandemic. • Third period (after implementation of vaccine): Positive trends in coffee tourism. 	Transforming lived experience to social representations: Individual insights, motivation, practice, and communication <ul style="list-style-type: none"> • Insights (perceived impacts & challenge) • Altruistic motivation (humanistic and biospheric altruism) • Responsible practice (knowledge & managing impacts skills) • Communication (internal/external and <i>hegemonic/emancipated representations</i> of responsible tourism)
Meaning constructions: <ul style="list-style-type: none"> • Placemaking • Business models • Responsible practices 	Responsible tourism awareness: <u>Factors</u> <ul style="list-style-type: none"> • Environmental aspects • Social aspects • Animal welfare <u>Level:</u> Detected the “not all green” and “light green” tourists that demonstrate responsible tourism awareness at the cognitive level.	Shared knowledge of responsible tourism during crisis: <ul style="list-style-type: none"> • Boosterism approach with caution 	Shared knowledge of responsible tourism <ul style="list-style-type: none"> • Pro social • Pro-environment • Managing impacts
			Future scenario <ul style="list-style-type: none"> • Advocacy (Pro social concerns) • Cautionary (Pro environmental concern) • Adaptancy & Knowledge based (Managing impacts)

7.2.1. Objective one: Responsible tourism practices from the business perspective

Study One is employed to achieve research objective one in examining the business perspective on responsible tourism. The objective is to explore how the embodied experience of coffee contributes to the construction of meaning in coffee tourism development, specifically in placemaking, business models, and responsible practices. Therefore, Study One was conducted around two core themes to address the research questions by analysing the responsible practices from the business perspective: 1) What are the key embodied experience factors, as perceived by coffee tourism providers, that contribute to the emergence and growth of coffee tourism? 2) How can the meanings derived from the embodied coffee experience be applied to developing coffee tourist attractions, business models, and responsible practices?

To address the first research question, the embodied coffee experience of business providers was explored through three key elements. Firstly, the perspective of coffee is shaped by the sensory experience of coffee, such as the taste, including flavor profiles and taste variability. This perspective is interlinked with occupational-related experiences and coffee culture. For instance, taste perception can influence and be influenced by one's work background and the cultural context surrounding coffee. Secondly, occupational-related experiences encompass coffee agriculture and tourism-related work, with notable distinctions between entrepreneurs from the coffee industry and those outside it. Lastly, the coffee culture plays a role in strengthening the embodied experience of coffee.

This finding highlights that embodied experiences encompass a holistic array of sensory, emotional, and physical elements in one's overall encounters (Jiang & Yu, 2020; Joy & Sherry Jr., 2003; O'Connor, 2017). The holistic array also includes culture and the occupational experience. This study confirms the finding from a previous study that in the business realm, leaders recognise that embodied knowledge, inclusive of insights into work-related aspects, holds the potential to unlock innovation, intelligence, and creativity within an organisation

(Ludevig & Ludevig, 2015). Furthermore, these experiences offer insights into how individuals perceive the world, shedding light on the intentional and meaning-directed perspectives they tend to seek (Merleau-Ponty, 2012, cited in Bailliard et al., 2018).

Addressing the second research question, the study examines three elements of meaning construction. Firstly, placemaking is influenced by the types of coffee tourist attractions, categorised as organic, planned, and semi-organic/planned, aligning with Lew's (2017) concepts. These are further classified into educational, artisanal, and quasi-educational/artisanal attractions based on the design of the setting and the activities provided. Secondly, the interplay between body and mind is discerned in business models, where values are created, captured, and disseminated. The principles of Disneyization (Bryman, 2004) aid in understanding how values are strengthened through coffee theming, hybrid consumption behavior, performative labor, and merchandising. The study finds that value is captured by strategy development and business performance criteria, and disseminated to internal and external stakeholders. Lastly, by internalising the embodied experience, the individual business can also practice responsibly to enhance visitor experience, foster business opportunities, and contribute to environmental conservation.

In summary, the study navigates the landscape of coffee tourism, uncovering the nuanced elements of embodied experiences and elucidating the mechanisms behind meaning construction in business providers. Through a comprehensive analysis, the research provides valuable insights into how these providers shape and contribute to the multifaceted realm of embodied and manifesting the meaning of their experience into activities, such as placemaking, business models, and responsible practices.

7.2.2. Objective two: Detecting responsible tourism awareness from the tourist perspective

Study Two addresses the research objective two. The objective focuses on analysing the embodied experiences associated with responsible tourism awareness. However, as a preliminary step, the study begins by examining the coffee tourist profiles. This involves a comprehensive understanding of their motivations and the segmentation of different tourist groups. The purpose is to differentiate coffee tourists from regular coffee consumers. Moreover, the motivations that lead individuals to visit coffee attractions are diverse and include educational interests, a connection with nature, the desire to escape routine, social interactions, and the pursuit of recognition. By exploring these motivations, this study seeks to distinguish and profile various types of coffee tourists.

Furthermore, the study employed the motivation-based approach for segmentation, using factor-cluster analysis, which resulted in the identification of three distinct segments: relaxers, enthusiasts, and ambassadors. These segments represent different clusters of tourists with unique motivations for visiting coffee attractions. A noteworthy finding is that each segment displays preferences for specific types of coffee attractions. This highlights the importance of tailoring marketing strategies to cater to the distinct preferences of each segment. Understanding these preferences can enable targeted and effective promotional efforts, enhancing the overall visitor experience at coffee tourist attractions.

The following analysis was to examine the tourist embodied experience and detect the responsible tourism awareness. The use of the Orchestra Experience Model (Pearce & Zare, 2017) in studying embodied experiences highlights unique dimensions in cognitive, affective, activity, and relationship experiences across segments. This can describe the diverse perceptions and engagements with coffee tourist attractions. Furthermore, the research contributes to the understanding of the fact that tourists' embodied experiences play a crucial

role in detecting the meaning-making process, particularly in responsible tourism awareness (Ballantyne & Packer, 2011; Lee & Jan, 2015).

However, the study reveals that responsible tourism awareness among visitors primarily exists at the cognitive level, with limited signs of active engagement or action. Some respondents expressed a certain level of cognitive understanding of responsible tourism, and they are categorised as “not all green” to “light green tourists”. In this study, the categorisation is adopted from Swarbrooke (1999) in Standford (2008). Furthermore, the role of destination managers in communicating responsible values and orchestrating tourist experiences is highlighted, emphasizing the destination’s essential role in promoting responsible tourism. In summary, this study provides insights into the profiles and embodied experiences of coffee tourists that subsequently contribute to detecting tourist responsible awareness.

7.2.3. Objective three: Social representations and future scenarios of responsible tourism

Study Three and Study Four collectively contribute to achieving the third objective of the research, which is to comprehend social representations and future scenarios. In Study Three, the focus is on media representations of responsible tourism, particularly amid the COVID-19 pandemic crisis. The findings reveal that the primary actors representing responsible tourism in the media are governmental entities. This underscores the hegemonic social representations surrounding responsible tourism, emphasising the government’s role in formulating public policies to address the crisis. The media captured key public experiences during the crises that represent the collective learning on crises mitigation, including the *business as usual*, *raising awareness of crisis*, and *positive trends on coffee tourism development*. Hence, the media representations highlight the government’s orientation towards promoting tourism growth rather than adopting a degrowth approach. This aligns with the boosterism perspective, where

tourism development is considered a positive force for enhancing the well-being of local communities (Blázquez-Salom et al., 2019; Higgins-Desbiolles, 2020; McCann, 2013).

It is essential to acknowledge that while the study highlights the pivotal role of the government in establishing regulations for tourism development during the pandemic, the successful implementation relies on the collective efforts of all stakeholders. This demonstrates the importance of responsible tourism, emphasising the necessity for collaborative actions by all involved parties in the tourism sector (Goodwin & Francis, 2003).

Study four aims to analyse the social representations of responsible tourism from different stakeholders' perspectives through three study aims. First, it investigates stakeholders' experiences, revealing that lived experiences are intertwined with meaning-making and communication. In addition, altruistic motivations emerge as crucial, serving as internal driving forces that foster a collective commitment to responsibility. Moreover, communication is emphasised as a key factor in translating ideas into practices.

The second aim explores shared knowledge on responsible tourism. The result indicates the three themes, namely: pro-social, pro-environmental, and the management of tourism impacts, as the essential collective knowledge about responsible tourism. This shared or collective knowledge is also known as symbols and signs that have a meaning of representing certain kind of phenomena (Marková, 2023). Pro-social knowledge centers on enhancing the community's livelihood through coffee tourism. Pro-environmental knowledge emphasises the nexus between nature, environment, and conservation in responsible coffee tourism development. Managing tourism impacts involves knowledge about mitigating effects on tourism and coffee agriculture.

The third aim involves formulating future scenarios for responsible tourism based on social representations. Drawing from Jafari's (2003) approach, three scenarios emerge: the advocacy

scenario, aligned with pro-social knowledge; the cautionary scenario, associated with pro-environmental knowledge; and the adaptancy/knowledge-based scenario, linked to managing impacts. These scenarios offer forward-looking perspectives on how responsible tourism may evolve, considering changing dynamics and societal considerations. The study provides a thorough comprehension of responsible tourism by analysing the experiences and shared knowledge of stakeholders. This knowledge can be utilised in the formulation of future scenarios.

The following section synthesising the findings across the studies.

7.3. The second part: The synthesis

By investigating the findings across the four studies, this research has revealed two critical features: 1) the connection between individual and group behaviour in social representations and 2) the link between stakeholders and their roles in engaging in responsible tourism. Following is the explanation of the synthesis.

7.3.1. Connection of individual and group behaviour: Transforming embodiment experience to social representations

Study 1 and Study 2 provide insights into the individual perspective of responsible coffee tourism, specifically examining how individuals learn from their embodied experiences to construct meaning. Additionally, Studies 3 and 4 explore the communication between individuals, contributing to the creation of meaning crystallised in the symbols of social representations of responsible tourism. Study 4, in particular, confirms the dialogue between individuals and groups in social representations. In social representations, values, ideas, and practices are communicated through dialogue between individuals and groups (Moscovici, 1981; Pearce et al., 1996; Liu, 2004). Furthermore, this connection between the individual and

group values also reinforces the idea that social representations can later influence the individual values and behaviour (Pearce et al., 1996).

In addition, this research explains the connection between embodiment theory and social representations theory. The embodiment theory is used to analyse the interplay between body and mind that shapes individual embodied experiences. These experiences are internalised and contribute to meaning making. This research highlights how embodied experiences can stimulate the understanding of responsible tourism, and manifested in placemaking, a business model involving creating, capturing, and disseminating values, as well as responsible practices.

From the tourist's perspective, although still within the cognitive realm and somewhat limited, a sense of awareness of responsible tourism is detected. The embodied experience at the tourist attractions can create a cognitive meaning to understand the impact and contribution of tourism development in the nature and social environment.

Furthermore, through communication, the meaning can be transformed into collective knowledge. This transformation represents the dynamic from individual to group behaviour. Furthermore, symbols play a role as the essence of this collective knowledge. The symbols can be obtained through discourses among stakeholders. Additionally, to address the "so what" questions, this research analyses the potential and possibilities of developing future scenarios using the symbols of collective knowledge generated in this study.

The summary of the synthesis is as follow:

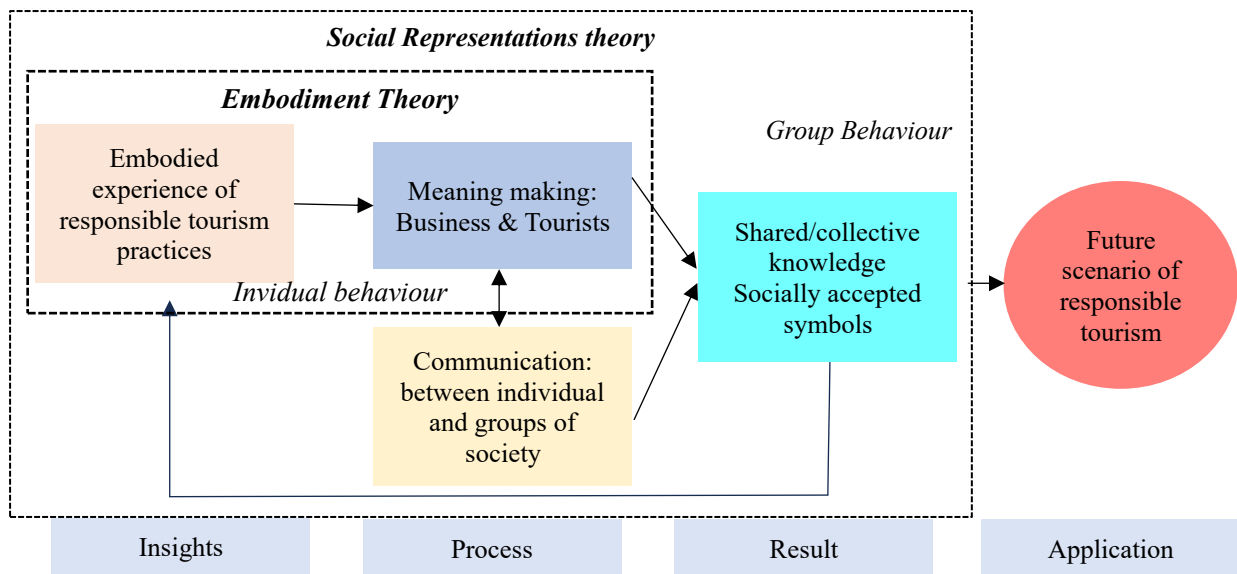


Figure 7.1. The model of thesis synthesis

7.3.2. The link between stakeholders and their roles in engaging responsible tourism

The overall study suggests that each stakeholder group tends to prioritise and focus on specific aspects of responsible tourism. Three distinct roles emerge in the studies: initiator, executor, and participant.

The initiator, identified as stakeholders taking the lead in responsible actions, is evident in the findings of studies 1, 3, and 4. NGOs, local institutions, government, and the local community played roles as initiators. NGOs, local institutions, and government facilitate, provide consultation, and collaborate with the local community in tourism development. Government entities take the initiative by developing policies to ensure responsible participation in tourism development.

The executor responsible for implementing responsible tourism, particularly the business providers, plays a crucial role in this study. Studies 1 and 4 align with Weeden's (2002, 2014) assertion that influencing business providers to adopt responsible practices is relatively more achievable. Lastly, the participants are mainly the tourists who are influenced by providers to participate in taking the responsibility. Studies 2 and 4 highlighted that tourists acknowledged

the impact of providers in encouraging them to take responsibility. Effective communication by tourism businesses also played a role in motivating tourists towards responsible tourism (Shahzalal & Font, 2018).

Both initiators and executors require skills in managing impacts within their roles. Furthermore, pro-social values and pro-environmental knowledge are prominent, particularly among initiators and participants, in implementing responsible tourism.

Figure 7.2. illustrates the results of the studies and the link between stakeholders and their roles.

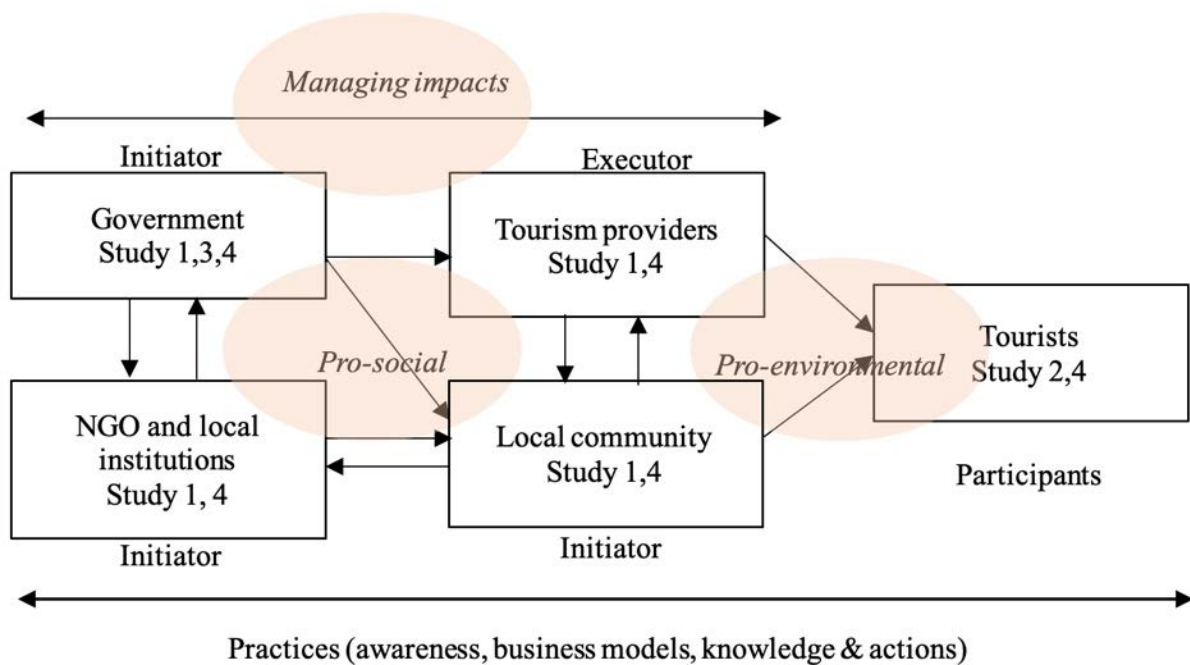


Figure 7. 2. The link between stakeholders and their roles in engaging responsible tourism

In addition, Table 7.2 provides an overview of the stakeholders' engagement in responsible tourism based on the three roles.

Table 7.2. Overview of stakeholders' engagement in responsible tourism

Stakeholders	Prominent knowledge	Role	Practices
Governments	Pro-social Managing impacts	Initiator	Policy making
NGOs and Local institutions	Pro-social Managing impacts	Initiator	Facilitating and providing consultation for the local community needs.
Local community	Pro-social Managing impacts	Initiator	Identifying the needs of development and participating in the tourism development.
Coffee tourist attractions providers	Pro-environmental Managing impacts	Executor	Designing regulations for visitor management. Communicate with staff, local communities, and tourists.
Tourists	Pro-environmental	Participants	Awareness of compliance with the regulations to manage the impacts.

7.4. The third part: Research contribution and implications

7.4.1. Contribution to knowledge

The present research contributes to the understanding of the human lived experiences by exploring the relationship between the body and mind in the context of coffee tourism activities and responsible tourism. The study aligns with the principles of phenomenology, the habitus concept, and the constructions of the mind through bodily movement. Phenomenology, as proposed by Merleau-Ponty (1981), emphasises the embodied experiences and the inseparable connection between the body and mind. By incorporating coffee tourism activities, the research delves into how individuals engage with the physical environment, their sensory perceptions, and cultural practices related to coffee. This approach allows for a deeper understanding of the subjective experiences and meanings of coffee in the context of responsible tourism.

In addition, the concept of habitus (Bourdieu, 1977) explores how individuals' embodied dispositions and cultural backgrounds shape their perceptions, actions, and practices. As an illustration, the research result shows how some coffee farmers, through the sustainable

agriculture practices, have internalised responsible values and incorporated them into their everyday routines. This highlights the role of habitus in occupational experience shaping individuals' attitudes and behaviours towards responsible coffee tourism. This illustration also demonstrates the idea of construction of mind through bodily movement, as suggested by Gillespie and Zittoun (2013). The bodily movements in sustainable agriculture become a means through which individuals internalise and express their responsible tourism values.

This research confirms O'Connor's (2017) previous studies on integrating the embodiment and social representations theory. O'Connor suggests a comprehensive method for understanding this integration. Hence, by applying multiple methodologies, particularly in data collection techniques, this research contributes to a comprehensive understanding of responsible tourism and values from various perspectives. Employing different research methods, such as interviews, observations, questionnaire-based surveys, and focus group discussions, can help to identify, describe, and scrutinise the meaning-making process, the manifestation, communication, and shared knowledge of responsible tourism from different perspectives. Using multiple methodologies, particularly in data collection techniques, allows for a holistic approach to examining the phenomenon by considering both the supply and demand sides of coffee tourism.

In essence, this undertaking is motivated by the core of responsible tourism lying in the actions of stakeholders in the development of tourism in a responsible manner. Consequently, comprehending the dynamics among stakeholders through various methods offers a nuanced understanding of the intricacies and complexities entailed in the advancement of responsible tourism.

7.4.2. Practical contribution

The emergence of middle-class societies in the global south has facilitated the growth of coffee tourism (Aguirre, 2016, 2017; Purnomo et al., 2021). Recognising the potential of the domestic tourism market, stakeholders in these sectors are placing greater emphasis on managing coffee resources as tourist attractions. Three main practical contributions for destination managers are as follows:

First, designing coffee tourist attractions requires considering various elements to transform coffee products and services into immersive experiences. The embodied experience and understanding of the tourists' profile can go beyond simply offering coffee products and services. The tourism managers can provide visitors with a variety of experiences, including sensory, affective, cognitive, actions and relationship experiences.

Second, coffee tourist motivation segmentation studies can provide valuable insights for managers to identify different segments of coffee tourists. By understanding these segments, managers can tailor their coffee tourist attractions to meet the specific needs, preferences, and motivations of each segment. This understanding can also be utilised to promote responsible tourism among the visitors. For example, for coffee enthusiasts, the attractions can focus on highlighting sustainable coffee agriculture practices, conservation efforts, and environmental initiatives. This approach encourages tourists to become more aware of responsible tourism and fosters a deeper connection with the attractions.

Furthermore, incorporating responsible practices into coffee tourist attractions is crucial. Managers can use signages, stories, and interpretive materials to communicate responsible practices and educate visitors about the importance of responsible tourism. The result of the research detected some responsible tourism awareness through these materials. Hence, it is worth to noting that even though tourists may primarily seek leisure activities, responsible

practices can be seamlessly integrated into coffee tourist attractions and activities. By providing meaningful information and experiences, tourist can be inspired to behave responsibly.

Third, managers can play a pivotal role in shaping the direction and practices of responsible tourism. The social representations study on responsible tourism reveals various facets, including pro-social, pro-environmental, and tourism impact management. The results suggest that prioritising these values and practises can be used in developing scenarios that may arise from different contexts and specific circumstances.

7.5. Conclusion

7.5.1. Limitations and further research opportunities

Finally, the limitations of the research also need to be considered when interpreting the findings.

First, the research utilised a scoping review as an initial step to gain a broad understanding of coffee consumption and coffee tourism. While scoping reviews are valuable for mapping the existing literature, they typically involve a more superficial analysis than systematic reviews or meta-analyses. Consequently, the depth and comprehensiveness of the analysis may be limited. Future research may look at the systematic or meta-analysis to gain a more profound understanding.

Second, the business model study is limited to the cognitive or schema level of the business model. In the future, coffee tourism research could explore these areas and examine the intricacies of business models, including the use of business canvases and innovative approaches to business models.

Third, this thesis used multi-method to provide a more comprehensive understanding of complex phenomenon. The limitation of the multi method approach is that it uses complex

analysis, which may pose a challenge to generalisability. To address this challenge, future research is suggested to employ the transparency of the data and iterative process.

7.5.2. Conclusion statement

This thesis illustrates that despite the potential risks associated with developing coffee tourism, notable stakeholders, including business providers, tourists, and governments, exhibit considerable interest in incorporating responsible tourism into the developmental process.

Responsible tourism is a relatively unfamiliar concept among stakeholders involved in tourism development, especially regarding the assignment of responsibility and the degree to which individuals are willing to embrace it. This study highlights the significance of embodied experiences in shaping the meaning associated with the responsibility concept. Moreover, the effective communication of this meaning to stakeholders is vital for establishing social representations that consolidate responsible tourism as shared or collective knowledge.

"Sharing good experiences has the power to inspire positive change in ourselves and in others. Through tourism development, we have the opportunity to create and share these experiences, including encouraging responsibility and positive growth."

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Appendix

I. Appendix I: Articles used in the scoping review (Chapter 2)

Please visit this site to download the reference lists of articles used in the scoping review:
<https://data.mendeley.com/datasets/zc64m42g42>

II. Appendix II: Interview protocols and a brief description of coffee tourist attractions

A. Interview Protocols

INTERVIEW GUIDE
COUNTRY: INDONESIA
PERIOD: November 2019 – November 2022

AIM

This study aims at examining how coffee tourism providers engage in place making and to detect responsible tourism principles within their business models.

The associated research questions are:

1. How are coffee tourist attractions developed?
2. In terms of responsible tourism, what practices can be detected from coffee tourism business providers' operations?

STRATEGY

Create an enabling environment where the interviewee can openly, confidently, and comfortably discuss their experiences in developing and managing coffee tourism, as well as their engagement in responsible tourism practices. Use specific stories to probe into the process of making the place into a tourist attraction and their practices related to responsible tourism. Pay attention to activities or stages that may fall outside the scope of the conceptual framework.

RECRUITING INTERVIEWEES

The strategy employed by the investigator for recruiting interviewees varied based on the type of stakeholders involved. When dealing with coffee tourist business providers, the investigator gathered data on coffee tourist attractions in Java and Bali and selected the attractions based on the criteria set in the research framework. Subsequently, the investigator visited these attractions to conduct interviews with their managers, owners, or staff. In the case of government officials and other stakeholders in the coffee tourism industry, such as tour operators and farmers, the investigator set up correspondence and communication before the interviews to inform them of the interview's purpose and provided research-related information. To ensure consensual participation in the interview, all the participants were informed of the nature of the study and the role of the researcher. Participants were informed of the anonymity of the research and that their identity was protected.

RESOURCES

The interviews were audio recorded, unless the interviewee did not consent. The following items were required: (1) Voice Recorder, (2) Stationary, (3) Consent Forms.

COMPENSATION

The participants were given a small token of appreciation in the form of a small souvenir from Australia, e.g. a key chain, coffee sample from Australia.

CONDUCTING THE INTERVIEW

Introduction

Selamat pagi/siang, Bapak/Ibu. Terima kasih sudah menyediakan waktunya untuk diwawancara hari ini. Oerkenalkan, nama Saya Heri Setiyorini, biasa dipanggil Ririen. Saat ini saya sedang menempuh studi doctoral di James Cook University Australia. Saya mengambil topik tentang penerapan pariwisata yang bertanggung jawab pada kegiatan wisata kopi.

Good morning/afternoon, Sir/Madam, thank you for taking the time for today's interview. My name is Heri Setiyorini, but you can call me Ririen. I am a PhD student at James Cook University Australia. Currently, I am conducting thesis research on the topic of responsible coffee tourism.

Create Enabling Environment

Sebelumnya, ijinkan saya untuk menjelaskan kegiatan wawancara ini. Saya tertarik untuk mengetahui pengalaman, perasaan, dan cerita dari Bapak/Ibu dalam pengelolaan wisata kopi di sini.

Demikian, Bapak/Ibu.. Apakah ada pertanyaan, sebelum kita memulai kegiatan wawancara ini?

First, allow me to explain the purpose of this interview. I am interested in learning about your experiences, feelings, and stories related to your management of coffee tourism here.

Do you have any questions before we begin this interview?

Consent Form

Baik, selanjutnya, sebelum kita memulai, ada satu hal lagi yang ingin saya sampaikan. Berdasarkan ketentuan dari Komisi Etika Penelitian, jika Bapak/Ibu bersedia untuk diwawancarai, mohon kiranya, Bapak/dapat mengisi formulir persetujuan ini. Terima kasih.

Secondly, before we proceed, there is one more thing I would like to mention. According to the Research Ethics Commission guidelines, if you are willing to be interviewed, I kindly request you to complete this consent form. Thank you.

Note Taking & Recording

Saat melakukan wawancara, Saya akan menggunakan alat perekam suara dan mencatat informasi yang diberikan oleh Bapak dan Ibu. Mohon izin untuk melakukan rekaman dan melakukan pencatatan saat wawancara ini berlangsung. Namun, saya dapat memastikan, bahwa data dan identitas Bapak/Ibu akan dijaga kerahasiaannya.

Duration of the Interview

Waktu wawancara sekitar 30-60 menit. Wawancara ini bersifat sukarela. Jadi, jika ada pertanyaan yang nantinya tidak sesuai atau tidak ingin dijawab oleh Bapak / Ibu, dipersilahkan untuk tidak menjawabnya. Atau jika Bapak/Ibu ingin menghentikan wawancara ini saat belum selesai, juga tidak apa-apa.

During the interview, I will be using an audio recording device and taking notes on the information provided by you. I kindly request permission to record and make notes during the course of this interview. However, I can assure you that your data and identity will be kept confidential.

INTERVIEW QUESTIONS

1) ICE BREAKING QUESTION

- a. Are you drinking coffee?
- b. Why do you like coffee?

2) PLACE MAKING AND BUSINESS MODEL

- a. Can you share the history of this place and what motivated you to develop it as a coffee tourist attraction?
- b. How do you manage this coffee tourist attraction?
- c. What kind of activities do you offer to the tourists?
- d. Who are your visitors, and what are their responses about your tourist attractions?
- e. What are your challenges in developing this attraction, and how do you cope with them?

3) RESPONSIBLE PRACTICES

- a. According to you, what are the positive contributions does this tourist make to the local environment?
 - a. Community: What are the benefits for the local community?
 - b. Culture: What are the benefits for the local culture?
 - c. Physical Environment: What are the benefits of the physical environment?
 - d. Tourist: What are the benefits for tourists?
- b. What negative consequences have risen as a result of developing coffee tourism?
 - a. Community: What are the negative consequences for the local community?
 - b. Culture: What the negative consequences for the local culture?
 - c. Physical Environment: What are the negative consequences for the physical environment?
 - d. Tourist: What are the negative consequences for tourists?
- c. What responsible actions have you taken to proactively address the potential negative consequences and optimise the benefits of coffee tourism?

CLOSING REMARKS

Terima kasih banyak atas waktu dan informasi yang diberikan pada wawancara ini. Sekali lagi saya akan memastikan bahwa informasi yang Bapak/Ibu berikan akan digunakan hanya untuk kegiatan penelitian ini dan bukan yang lain. Data dan identitas Bapak/Ibu akan selalu dijaga kerahasiaannya. Berikut ada tanda mata sederhana untuk mengungkapkan rasa terima kasih Saya atas kesediaan Bapak/Ibu dalam kegiatan wawancara ini.

Thank you very much for your time and the information you have provided during this interview. Once again, I want to ensure that the information you have shared will be used solely for the purpose of this research and nothing else. Your data and identity will always be kept confidential. Please accept a small token of appreciation to express my gratitude for your willingness to participate in this interview.

**INFORMATION SHEET
FOR THE INTERVIEW**

PROJECT TITLE: “Responsible Coffee Tourism: Experience, Business Model, and Future Scenarios”

Warm Greeting from James Cook University,

You are invited to take part in a research project about coffee tourism and its implications for sustainability. This interview aims at understanding existing business model, particularly on how the experience design and responsible practices are managed. The research is conducted by Heri Puspito Diyah Setiyorini and will contribute to her PhD thesis in Tourism at James Cook University.

Taking a part of this study is completely voluntary and you can stop participating in the interview at any time without explanation or prejudice. The interview will take approximately 30-60 minutes. Your responses will be kept anonymous. The results will be summarised, therefore no personal or individual information can be identified in the academic report and research publications. There will be a consent form that asks your permission to have the interview audio-recorded. The audio records will be kept for 10 years in the cloud system before termination.

If you have any questions about this study, please contact the investigator, Heri Puspito Diyah Setiyorini or her supervisor, Professor Philip Pearce.

Thank you.

Principal Investigator:

Heri Puspito Diyah Setiyorini
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Supervisor:

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LEMBAR INFORMASI
PEDOMAN WAWANCARA

JUDUL : “Wisata Kopi yang Bertanggung Jawab: Pengalaman Wisatawan, Model Bisnis, dan Skenario Masa Depan”

Anda diundang untuk mengambil bagian dalam pelaksanaan penelitian tentang wisata kopi dan kaitannya dengan pembangunan pariwisata yang berkelanjutan. Pedoman wawancara ini disusun untuk memahami motivasi dan praktik bisnis dalam pengembangan pariwisata yang bertanggung jawab. Penelitian ini dilakukan oleh Heri Puspito Diyah Setiyorini dalam rangka menyelesaikan studi doctoral di James Cook University, Australia.

Partisipasi dalam penelitian ini bersifat sukarela. Anda dapat berhenti dalam proses wawancara ini kapan saja dan tanpa penjelasan atau prasangka. Wawancara akan berlangsung selama 30-60 menit. Hasil wawancara akan dijaga kerahasiaannya. Data yang dihasilkan wawancara ini akan diolah dan hasilnya akan disajikan dalam bentuk ringkasan keseluruhan respon dari semua responden yang ikut berpartisipasi dalam penelitian ini. Dengan demikian, tidak ada informasi yang bersifat pribadi atau personal yang akan teridentifikasi dalam laporan akademik dan publikasi hasil penelitian. Persetujuan Anda untuk berpartisipasi dalam penelitian ini, ditunjukkan melalui bantuan dalam menyelesaikan kegiatan wawancara ini. Oleh sebab itu, kami mengucapkan banyak terima kasih atas dukungan Anda.

Jika Anda memiliki pertanyaan terkait penelitian ini, kami persilahkan untuk menghubungi peneliti, yaitu Heri Puspito Diyah Setiyorini atau Pembimbing utama, yaitu Professor Philip Pearce.

Demikian disampaikan, kami menghaturkan terima kasih banyak atas dukungan dan partisipasinya.

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INFORMED CONSENT FORM FOR INTERVIEW

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FORMAT PERSETUJUAN MEMBERIKAN INFORMASI

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B. A brief description of the attractions

A. West Java

<p>d) Malabar Mountain Coffee (WJ-1)</p> <p>This site emphasises on coffee agriculture education focusing on growing coffee without cutting down the forest. The trees surrounding the forests can provide a shade for the growth of coffee trees. This conservation-minded coffee agricultural practice can also contribute to produce high quality coffee bean. This high-quality coffee products is demonstrated by some achievement of high cupping score at both international and national coffee competitions. It was from these achievements that further piqued interest of visitors to this site. The visitors are not only coffee drinkers who are interested in tasting the coffee products, but also coffee farmers from other regions who want to learn how to nurture and process high quality coffee.</p>	<p>e) Sunda Hejo - Klasik Beans (WJ-2)</p> <p>WJ-2 is a cooperative coffee shelter that focuses on conservation-minded coffee agriculture and sustainable agroforestry farming systems. It operates as a distribution channel. Local farmers can deliver cherries and green beans to this shelter. The site also offers coffee tourism, with a tour in the local coffee farms, small scale coffee processing unit, and coffee cupping. Home-grown coffee products are sold for local markets and can be purchased as souvenirs by visitors. by</p>
<p>f) Wisata Kopi Cibulao (WJ-3)</p> <p>WJ-3 is dedicated to environmental conservation and coffee production. The founders planted coffee trees to prevent erosion and land slide in a mountainous region. The local community benefits from the sale of coffee beans, while the farms are owned by the community. The site offers activities like mountain cycling, natural conservation learning, and visiting nearby natural attractions. Supported by local universities and NGOs, local farmers and workers provide information about coffee agriculture and processing. Home-grown coffee is sold to the local market and purchased as souvenirs.</p>	<p>g) Desa Wisata Mekar Sari, Gambung (WJ-4)</p> <p>WJ-4, near large tea plantations, is developing as a coffee tourist attraction. Developed by the community in conjunction with a tourism village, it offers visitors a rural experience of coffee and tea plantations in mountainous terrain. The site aims to develop a coffee historical theme through a tour of the plantation, featuring an old vintage car and a visit to the Tea and Quinine Research Center. The local community is involved in the development, providing tours and meals.</p>

B. Central Java

<p>h) Kampoeng Kopi Banaran (CJ-1)</p> <p>CJ-1, a government-owned coffee plantation, has developed tourism as a separate zone between coffee productions and tourism. The company offers various facilities, including restaurants, joyrides, outdoor recreational facilities, museums, and hotels, catering to casual tourists and serious leisure tourists. The management also provides coffee education and hospitality training to employees, ensuring the best service to visitors. The company offers coffee as its main merchandise and also offers local and traditional products like snacks, tea, and handicrafts.</p>	<p>i) Pondok Kopi Umbul Sidomukti (CJ-2)</p> <p>CJ-2, a private company, offers restaurants, swimming pools, bungalows, and a coffee house. Located in a mountainous setting, the attraction focuses on natural food experiences with cooks, waiters, and baristas. The company has not yet developed merchandise. Coffee trees are grown to strengthen the coffeescape. Visitors mostly come for leisure. Tourist facilities, such as joyride, fancy café, and attractive photo spots are provided. This place focuses on the food experience in the natural environment setting. Hence, cook, waiter/waitress, and baristas are prominent employees for this attraction. The place has not developed their merchandise yet.</p>
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C. East Java

<p>j) Ekowisata Kopi Amadanom (EJ-1)</p> <p>EJ-1, a rural coffee farm, has experienced success in improving coffee quality through intensive training for farmers. This led to increased production and quality, attracting visitors from other areas. The local community recognised the potential of tourism, initiating development through coffee farmers associations (<i>Kelompok Tani Harapan</i>) and government (<i>Dinas Pertanian</i>) support. Training in coffee agriculture and tourism management was provided, and funds were used to build reception areas and basic tourist facilities. EJ-1 offers educational packages for special interest tourists, including homestays, meals, and local coffee experts as the instructors.</p>	<p>k) Karang Antjar Koffie Plantage (EJ-2)</p> <p>EJ-2 is a coffee tourist attraction owned by a private coffee estate, formerly a Dutch-managed plantation. The attraction offers extended product lines of coffee commodities, authentic coffee production activities, and a separate zone between coffee productions and tourism. The site features restaurants, outdoor recreational facilities, a museum, and lodgement, catering to both casual and serious tourists. The site features colonial history themes, with Dutch-style buildings, and staff dressed in traditional attire. Visitors can also take pictures wearing Dutch lady costumes. The attraction also welcomes international volunteers through an internet platform (www.workaway.info), promoting sustainable travel and education programs.</p>
<p>l) Ekowisata Kopi Kawisari (EJ-3)</p> <p>A local boutique hotel chain has developed a one-day coffee tour at a private-owned plantation, located in a rural area. The tour includes transportation, tour guide services, and meals, and is open to public or tourists visiting the city. The hotel staff picks up tourists early and takes them to the plantation, where they learn about coffee production, processing, and other products. The tour includes breakfast with coffee and local food, traditional coffee roasting, and lunch in an old colonial-era residence. Home-grown coffee is a souvenir for visitors.</p>	

D. Bali

<p>m) Uma Pakel (B-1) and Bali Pulina (B-2) Coffee tourism in Ubud, Bali offers staged traditional coffee production and recreational activities in outdoor settings, embracing the natural environment. The sites feature bamboo houses with Balinese architecture and a tour guide service, providing information, assistance, food and beverage orders, and directing visitors to souvenir shops. The majority of staff and tour guides are locals. Visitors can also enjoy other tourist activities, such as dining in an outdoor restaurant with rice terrace views, riding a giant swing, and taking pictures in a bird-nest-like tree house.</p>	<p>n) Kiadan Plaga (B-3) B-3, a tourism village in Bali, is developed by the local community in collaboration with a local NGO. The NGO worked on mapping the potentials of five villages in Bali, focusing on economic, natural, and cultural potentials. Four out of five villages decided to develop tourism, with B-3 village having coffee as its main theme. The NGO provided education and training programs, including managing homestays, providing meals, performing cultural attractions, and developing story lines for interpretation. The village offers one-day and overnight stays, with tourists able to reserve tours via the website.</p>
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III. Appendix III. The questionnaire used in a survey for Study 2 (Chapter 4)

A. Questionnaire



LEMBAR INFORMASI KUESIONER

JUDUL:

“Wisata Kopi yang Bertanggung Jawab:
Pengalaman, Model Bisnis, and Skenario Masa Datang”

Salam Hangat dari James Cook University, Australia

Anda diundang untuk mengambil bagian dalam pelaksanaan penelitian tentang wisata kopi dan kaitannya dengan pembangunan pariwisata yang berkelanjutan. Kuesioner ini disusun untuk memahami motivasi, pengalaman, dan kecenderungan wisatawan untuk terlibat dalam praktik pengembangan pariwisata yang bertanggung jawab. Penelitian ini dilakukan oleh Heri Puspito Diyah Setiyorini dalam rangka menyelesaikan studi doktoral di James Cook University, Australia.

Partisipasi dalam penelitian ini bersifat sukarela. Anda dapat berhenti dalam merespon kuesioner ini kapan saja dan tanpa penjelasan atau prasangka. Kuesioner ini dapat diselesaikan dalam waktu 15-20 menit. Respon yang Anda berikan akan bersifat anonim. Data yang dihasilkan dari kuesioner ini akan diolah dan hasilnya akan disajikan dalam bentuk ringkasan dari keseluruhan respon yang masuk. Dengan demikian, tidak ada informasi yang bersifat pribadi atau personal yang akan teridentifikasi dalam laporan akademik dan publikasi hasil penelitian. Persetujuan Anda untuk berpartisipasi dalam penelitian ini, ditunjukkan melalui bantuan dalam mengisi kuesioner ini secara lengkap. Oleh sebab itu, kami mengucapkan banyak terima kasih atas dukungan Anda.

Jika Anda memiliki pertanyaan terkait penelitian ini, dipersilahkan untuk menghubungi peneliti, yaitu Heri Puspito Diyah Setiyorini atau Pembimbing utama, yaitu Professor Philip Pearce.

Demikian disampaikan, kami menghaturkan terima kasih banyak atas dukungan dan partisipasinya.

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Pembimbing:

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Kode Kawasan: Jawa Barat Jawa Tengah Jawa Timur Bali

Lokasi:

A. Motivasi Wisatawan

Ijinkan kamu mengetahui motivasi Anda dalam berkunjung ke tempat ini.

Mohon berikan penilaian dengan cara melingkari kolom respon dari beberapa pernyataan berikut in.

Keterangan: 1 = Sangat Tidak Setuju sampai dengan 7 = Sangat Setuju

A	Pernyataan	Respon
<i>Saya berkunjung ke tempat ini karena:</i>		
1	ingin bersenang-senang.	☹ 1 2 3 4 5 6 7 ☺
2	ingin mendapatkan pengalaman yang berbeda.	☹ 1 2 3 4 5 6 7 ☺
3	ingin menghabiskan waktu yang menyenangkan dengan keluarga/teman.	☹ 1 2 3 4 5 6 7 ☺
4	ingin menguatkan tali kasih/silaturahmi dengan keluarga/teman.	☹ 1 2 3 4 5 6 7 ☺
5	mendapatkan rasa aman di tempat ini.	☹ 1 2 3 4 5 6 7 ☺
6	ingin bertemu dengan orang lain yang memiliki kesamaan minat.	☹ 1 2 3 4 5 6 7 ☺
7	ingin mendapatkan pengalaman budaya yang berbeda.	☹ 1 2 3 4 5 6 7 ☺
8	ingin bertemu orang baru.	☹ 1 2 3 4 5 6 7 ☺
9	ingin bebas dan menjadi diri sendiri.	☹ 1 2 3 4 5 6 7 ☺
10	ingin melakukan aktivitas yang saya sukai.	☹ 1 2 3 4 5 6 7 ☺
11	merasa tenang dan damai berada di sini.	☹ 1 2 3 4 5 6 7 ☺
12	ingin menghindarkan diri dari keramaian orang banyak.	☹ 1 2 3 4 5 6 7 ☺
13	ingin mengingat kenangan indah di masa lalu.	☹ 1 2 3 4 5 6 7 ☺
14	ingin bisa melakukan instropeksi diri / refleksi diri.	☹ 1 2 3 4 5 6 7 ☺
15	merasa senang berkunjung ke sini.	☹ 1 2 3 4 5 6 7 ☺
16	ingin berpetualang.	☹ 1 2 3 4 5 6 7 ☺
17	ingin orang lain tahu bahwa saya pernah berkunjung ke sini.	☹ 1 2 3 4 5 6 7 ☺

No	Pernyataan	Jika Ya, seberapa menarik pengetahuan tersebut?
4	Cara menguji kualitas kopi.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
5	Perkebunan kopi memberikan kontribusi pada pelestarian alam.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
6	Bagaimana membuat kopi yang enak.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik

Aktivitas

Saya melakukan beberapa aktivitas ini:

No	Pernyataan	Jika Ya, seberapa menarik aktivitas tersebut?
1	Minum kopi di sini.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
2	Ikut <i>Coffee tour</i> ke kebun kopi.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
3	Ikut Uji cita rasa kopi (<i>cupping</i>).	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
4	Berfoto.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
5	Aktivitas luar ruang (hiking, bicycling).	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik
6	Membeli produk local, hasil perkebunan.	Sangat Membosankan ← 1 2 3 4 5 6 7 → Sangat Menarik

Relationship

Saya sempat menjalin komunikasi dengan orang-orang sebagai berikut:

No	Pernyataan	Jika Ya, bagaimana kesan Anda?
1	Staff Lokal.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
2	<i>Companion</i> / Teman seperjalanan (Keluarga/Teman).	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
3	Wisatawan lain.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
4	Masyarakat lokal.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
5	Tour guide/tour leader.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik

Sensory Quality

Saya mendapatkan pengalaman panca indra sebagai berikut:

No	Pernyataan	Jika Ya, bagaimana pengalaman indrawi yang dirasakan?
1	Aroma kopi.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
2	Pemandangan alam (bentang alam, arsitektur)	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
3	Suara alami (gemerisik dedaunan, serangga, atau alunan musik yang harmoni)	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
4	Temperatur/suhu udara/iklim.	Sangat Buruk ← 1 2 3 4 5 6 7 → Sangat Baik
5	Merasakan Makanan dan Minuman.	Sangat Baik ← 1 2 3 4 5 6 7 → Sangat Baik

C. Profil Demografis

Dalam rangka melengkapi kebutuhan sampel, mohon kiranya Anda berkenan menjawab beberapa pertanyaan berikut ini:

Legenda:

- Pilih salah satu.
- Bisa memberikan lebih dari satu jawaban.

1. *Gender* : Pria Wanita
2. *Usia (Tahun)*: 18 – 28 29 – 39 40 - 50 51 – 61
 61 - 71 > 71
3. *Pendidikan* : Dasar SMA Diploma S1 S2/S3 Lainnya:
4. *Pekerjaan* : Pelajar Wirausaha Profesional Ibu Rumah Tangga
 Karyawan PNS/Swasta Others:
5. *Biaya yang dihabiskan di kawasan wisata ini:*
 Kurang dari Rp. 500.000,- Rp. 500.001,- - Rp. 1.000.000,-
 Rp. 1.000.001,- - Rp. 2.000.000,- lebih dari Rp. 2.000.000,-
6. *Domisili/Tempat Tinggal (Kota/Kabupaten)* :

D. Pengalaman Perjalanan Wisata Terdahulu

1. Dalam 3 tahun terakhir ini, berapa destinasi wisata yang telah Anda kunjungi?
 0 - 1 2 - 3 4 - 5 >5
2. Seberapa sering Anda melakukan perjalanan ke luar negeri?
 Belum pernah Jarang, pernah 1-2 kali Setahun sekali
3. Apakah pernah berkunjung ke tempat wisata kopi sebelumnya (misalnya: mengunjungi kebun kopi, tempat produksi kopi, festival / pameran kopi)? Ya Tidak
4. Jika "Ya", kira-kira berapa tempat yang sudah dikunjungi (Tidak termasuk café)?
 1 - 2 3 - 4 >= 5
5. Berapa lama Anda menghabiskan waktu untuk berwisata di sini?
 1 - 2 jam 3 - 4 jam lebih dari 5 Jam
6. Apakah berniat untuk berkunjung ke sini lagi nanti? Ya Tidak
7. Apakah akan menyarankan teman untuk berkunjung ke sini? Ya Tidak
8. Apakah Anda membagikan pengalaman di tempat ini melalui social media?
 Ya Tidak,

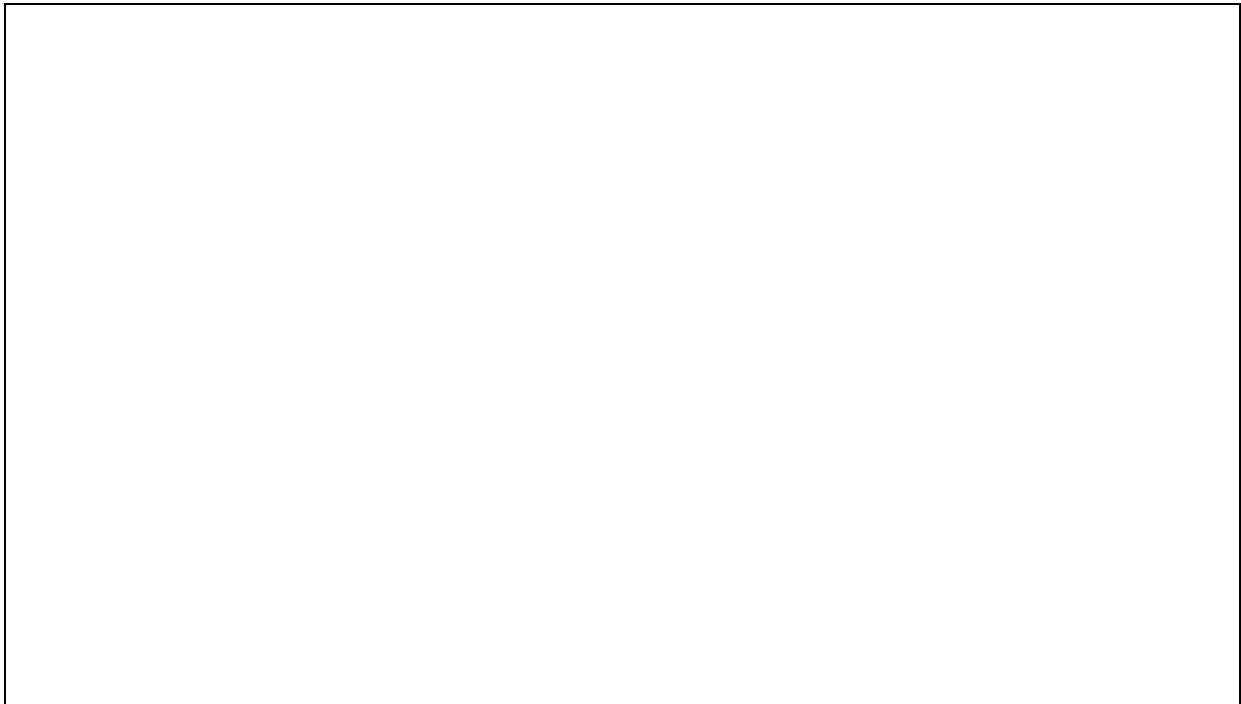
Jika 'Ya', apa saja platforma sosmed yang digunakan untuk itu?

personal blog Instagram Facebook Twitter Trip advisor Lainnya: ...

E. Pengalaman dalam mengkonsumsi kopi

9. Berapa cangkir kopi yang Anda minum sehari-harinya?
 0 1 cangkir
 2 - 3 cangkir > 3 cangkir
10. Apa jenis kopi yang sering Anda konsumsi sehari-harinya?
 Instan Bubuk
11. Menurut Anda, kapan waktu yang tepat untuk menikmati kopi?
 Saat berkumpul dengan teman-teman
 Merayakan keberhasilan kerja.
 Saat akan mencoba konsentrasi kerja/belajar.
 Saat akan diskusi serius.
 Saya seorang pecinta kopi.
 Lainnya:

12. Jika berkenan, mohon berikan saran dan kesan Anda tentang berwisata di tempat ini.

A large empty rectangular box with a thin black border, intended for the respondent to provide their suggestions and impressions regarding the tourism experience at the location.

--- Terima Kasih Atas Partisipasinya, Selamat Berwisata ---

IV. Appendix IV: Article used in media representations' study (Chapter 5)

Please visit this site to download the reference lists of articles used in the media representations study:

<https://data.mendeley.com/datasets/psjhy77gbc/draft?a=bc6b02cb-d56a-47d8-ab50-08694cb654a6>

V. Appendix V: FGD Participants' profiles

Table V. 1. Demographic profile of the participants

Demographic Variables	Number	Demographic Variables	Number
Gender		Sector/Occupation	
Male	21	Entrepreneur	10
Female	17	Professional	7
Age Group		Academics	8
Baby Boomers (born before 1965)	2	Student	9
Gen X (Born in 1965 – 1980)	10	Government	3
Gen Y (Born in 1981 – 1996)	15	NGO	1
Gen Z (Born in 1997 – 2005)	11		
Educational Background		Experience	
Secondary School	6	1 – 5 years	21
Undergraduate	13	6 – 10 years	5
Postgraduate	18	11 – 15 years	6
		16 – 20 years	3
		> 20 years	3

Table V. 2. The profile of FGD participants

No	Code	Gender	Age Group	Education	Occupation	Experience
Mixed stakeholders						
1	A1	Female	Gen Y	Doctoral	Academics	11-15 Years
2	A2	Male	Gen Y	Master	Entrepreneur: Brand consultant	1-5 Years
3	A4	Male	Gen Y	Bachelor	Entrepreneur: Coffee retailer	6-10 Years
4	A4	Female	Gen Y	Master	Master Student/Supervisor at theme parks	1-5 Years
5	A5	Male	Gen Y	Bachelor	Professionals: Brand consultant	1-5 Years
6	A6	Male	Gen Y	Master	Master Student/Tour operator	1-5 Years
Academics						
7	B1	Male	Gen X	Doctoral	Academics: Diploma School of Tourism	11-15 Years
8	B2	Female	Gen Y	Master	Academics: Tourism Institute	11-15 Years
9	B3	Male	Gen Y	Master	Academics: Hospitality and Catering Department	11-15 Years
10	B4	Female	Gen X	Doctoral	Academics: Vocational Department in Tourism	11-15 Years
11	B5	Female	Gen X	Doctoral	Academics & NGO in Tourism Village Development	6-10 Years
12	B6	Male	Gen Y	Master	Academic & Entrepreneur in Tour Operator	11-15 Years
Tourism business (Coffee tourist attraction providers)						
13	C1	Female	Gen Y	Bachelor	Entrepreneur: Coffee tour, café, and farmer	6-10 Years
14	C2	Female	Gen Y	Master	Entrepreneur: Café and coffee tour	1-5 Years
15	C3	Male	Gen X	Bachelor	NGO: Coffee tourism village	6-10 Years

No	Code	Gender	Age Group	Education	Occupation	Experience
16	C4	Male	Baby Boomers	Secondary Education	Professionals: Coffee farmers, tourism village initiator	> 20 Years
17	C5	Male	Gen X	Master	Professionals: Café, coffee estate owner, coffee tour	16-20 Years
18	C6	Female	Gen Z	Bachelor	Intern staff: Café and coffee tour	1-5 Years
19	C7	Male	Gen Y	Bachelor	Entrepreneur: Café and coffee tour	1-5 Years
20	C8	Female	Gen X	Doctoral	Professionals: Lecturer, café, coffee tour, coffee estate owner	16-20 Years
Coffee Industry (Local community)						
21	D1	Male	Baby Boomers	Secondary Education	Coffee farmer and regional member of coffee association.	> 20 Years
22	D2	Male	Gen Y	Master	Local Farmer coffee association, entrepreneur in café and coffee tour	1-5 Years
23	D3	Male	Gen X	Secondary Education	Coffee farmer and coffee tour initiator	1-5 Years
Government						
24	E1	Male	Gen Z	Bachelor	Government: The Coffee and Cocoa Research Center	1-5 Years
25	E2	Male	Gen X	Master	Government: Indonesian Forest Enterprise	1-5 Years
26	E3	Female	Gen X	Master	Government: Regional Agriculture Office	1-5 Years
Tourist: Avid coffee drinkers						
27	F1	Male	Gen X	Master	Academics: Lecturer and Doctoral Student	> 20 Years
28	F2	Male	Gen Z	Bachelor	Student: Undergraduate	1-5 Years
29	F3	Female	Gen Z	Bachelor	Professionals: Research Assistant	1-5 Years
30	F4	Female	Gen Y	Master	Entrepreneur: Coffee business	6-10 Years
Tourist: Non-Coffee drinkers						
31	G1	Male	Gen Z	Secondary Education	Student	1-5 Years
32	G2	Female	Gen Z	Bachelor	Professionals	1-5 Years
33	G3	Male	Gen Z	Bachelor	Student	1-5 Years
34	G4	Female	Gen Z	Bachelor	Professionals	1-5 Years
35	G5	Male	Gen Y	Master	Academics	1-5 Years
36	G6	Female	Gen Z	Secondary Education	Student	1-5 Years
37	G7	Female	Gen Z	Secondary Education	Student	1-5 Years
38	G8	Female	Gen Z	Bachelor	Student	16-20 Years