

Discussion in Coffee/Saraba Shop

Rolina AE Kaunang
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 rolina.ae.kaunang@gmail.com

Febri Kurnia Manoppo
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 febri_manoppo@yahoo.com

Lilly Yulida Wasida
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 lillyyulia@gmail.com

Abstract— In facing national diversity, it is needed an approach to solve the problem of interfaith relationship. Discussion is believed to be the solution to bring together two different religions in tension. Since the discussion of religious diversity often became sensitive and triggering conflict, the researchers decided writing about SARABA: Satu Rasa Beda Agama. It was presented to discuss an alternative approach in interfaith discussions in informal spaces, coffee shops / saraba performed by young people. The characteristics of coffee shop / saraba are relaxing, free, constituted paradigms, inclusive and opened to all visitors. So, the discussions of religious diversity in the coffee shop / Saraba do not cause quarrels and conflicts.

Keywords— SARABA, Discussion, Alternative Approaches, Youth in Manado

I. INTRODUCTION

The new era based on technology provides new challenges, including in the religious life. Revolution 4.0 forces and facilitates humans to connect with one another even though they are separated in different parts of the world. The rapid development of information technology makes humans able to obtain news about anything in a matter of seconds. Social media is one of the rooms to get the information. Based on the research conducted by Us Are Social, a British media company cooperating with Hootsuite, the average Indonesians spent 3 hours 23 minutes a day to access social media [1] and the social media users in Indonesia reached 150 million or 56% of the total population.[2] According to Suhartono as the Head of Employment Data and Information Centers, from 143 million young people, 54% of them had used the internet and 90.61% of them used it only for surfing social media and not for productive things.[3] Unfiltered information can trigger quarrels between individuals, religious groups, ethnics and so on. Discussion on religious diversity has always been a sensitive topic. Therefore, Media Z. Bahri concluded that dialogue is the need of the faithful people for the world today and later. Dialogues between Muslims and Christians have begun in 1969 by A. Mukti Ali, 2 Catholic friends and 3 Protestant friends at a colosseum Catholic. Stephanus T Rahmat in his writing explained

anthropological dialogue with passing over spirituality is a form of interaction in interfaith dialogue, or positive and constructive communication oriented on the creation of security and peace in religious life. In contrast, this study examined the alternative approaches to interfaith discussion created in informal spaces such as coffee shops / saraba. It was done related to the nomination of Manado as the most tolerant city by SETARA Institute in 2017 and 2018.

The number of coffee shops / saraba in Manado have increased in last few years. [4] There are some who still maintains trademark with traditional theme but there are also some who lift modern concepts. Coffee lovers make the coffee shop/saraba as a place to chitchat and to relieve fatigue. There come coffee lovers from different religious ethnicity, race, social class and age backgrounds. [4] They are not only enjoying coffee but also creating place to discuss many things.

The alternative approach in these discussions is called SARABA (Satu Rasa Beda Agama) also taken from the contextual metaphor of "the meetable sharing" by Hope Antone. [5] Coffee shop/saraba is one of the traditional beverages of ethnic Bugis / Makassar which is in high demand by young people in Manado. Coffee shop/saraba often becomes a place for the digital generation to process information obtained from social media, such as the religious issues developing in social media and becoming trending topics. Therefore, the researchers wanted to examine whether informal discussion at the coffee shop / saraba can be an alternative in interfaith discussion in Manado or not.

II. RESEARCH METHOD

This study uses a descriptive qualitative approach by collecting data through observation, interviews and literature studies. This research was conducted in April=June 2019.

III. RESULT AND DISCUSSION

A. Warm Hospitality at The Coffee Shop / Saraba

Young people who use to drink coffee at the coffee shop /saraba certainly actively discuss with people of different religions. In contrast to youngsters who often hang out at the mall, they usually behave exclusively because typically the playmates are from the same community such as, friends from church, friends in church services, friends in choir group and so on. The coffee shop / saraba is an inexpensive place to hang out. Many people come to enjoy coffee and saraba. However, it has become a habit of the people who hang out there to get free food/drinks from the owner, to be subsidized and even to be treated by discussion opponents. It is free because the owner is a friend, it is subsidized because the customer is still a student and it is treated because the discussion partners are older (senior).

A coffee shop/saraba owner, Nomad, explained evidence that it was very pluralistic at the coffee shop / saraba, but they could live together in religious diversity. All the 6 employees were Christians while he himself was a Muslim but it was not an issue for them. During the fasting month if he had pre-dawn meals (sahur) and broke the fast iftar, without being asked, they also did the same thing. Coffee shops / saraba gave a lot of illustrations of the conditions and situations of a city. There he prepared books, newspapers and TV that could be used by all visitors for free. The aim of it was the availability of all the necessary information.[6] For example, to find a picture of the habits of the Minahasa people including a discussion about religions, it can be found in a coffee shop / saraba. Because there are no boundaries of religion, ethnicity, culture and race and there is no distinction of caste and a historical kingdom, all people are the same. People of Minahasa are very opened and have no prejudice to others. For example, if a new guest visit their home, they will be happy to receive and to allow him doing anything, like eating, borrowing stuffs and using all the facilities. They want the guest to feel like as at home. Another example, the Minahasan never get angry if someone enter their fields and pick up the fruit, vegetables and spices, instead they will allow with a very friendly manner. This was his experience at his community service. [7] The warm hospitality visually distinct as depicted by Hope Antone and it makes them inclusive and opened in discussing sensitive topics though.

According to Hope Antone, the meeltable sharing metaphor is a symbol of hospitality since in her imagination the picture of the host providing entree to be eaten together and guests coming to eat and enjoy the food is very clear. It is the sabits in Asian countries, especially Indonesia where the host will treat guests very special like serving food to eat together even in a lacking financial situation. [8]

B. Finding Discussion Partners at Coffee Shops / Saraba

Who can hang out in a coffee shop? Everyone from various backgrounds such as age, education, occupation and caste namely students, office staff / Civil Servants (PNS), brokers, politicians, businessmen and others, either they are from Manado, Minahasa, Sanger and Talaud islands, and the Chinese descendents though. Time determines people! That

is the idiom used to indicate when and who come to hang out in the coffee shop / saraba. Usually in the morning until noon we will find adults (elderly) activities in the coffee shop / saraba, in the afternoon to evening young people spend time there, and at night until in the morning, there are people of all ages discussing various trending and viral topics.[9] The presence of each person here is with various reasons but the goal is clearly for social needs to discuss, to share and to find information. At Nomad coffee shop, the visitors in general are the young people and the millennial generation.[10] It is clear that the coffee shop / saraba can be a place to find friends and new communities.

Similar to what described by Hope Antone, being opened and inclusive can happen at the mealtable because of the habits of Asians celebrating occasions regularly. According to Hope Antone, people are aware the schedule of each occasions, for example the religious holidays: Christmas and Easter for Christians, Eid al-Fitr for Muslims, Diwali or the Festival of Lights for Hindus and Chinese New Year celebrations for the Buddhist, which generally are Chinese. Therefore, no invitation required to ask everyone to come. [11] This is what is meant by the conversation at the mealtable are more opened to all people, anyone can come. Bahri explained that the inclusivism view accepting and celebrating the presence of God who reveals himself to many religions and saves them.

C. Coffee Shops / Saraba as Place to Share Many Things

People coming in a coffee shop / saraba is for social needs and indisputable for the needs of the coffee drinks and saraba itself. Besides the visitors who come from various backgrounds, the discussion topics are also ranging from social life, personal life, school assignments, projects, politics, religious differences even the viral topics in cyberspace. For example, the 212 incidents in Jakarta, the May 22 story in Manado, presidential elections and so on. The conversation at the coffee shop / saraba tends to be flowing and everyone is free to express opinion about anything, even a taught debate never ends in a fight.[12] It is suitable for informal spaces such as coffee shop / saraba to be the sharing place in contrast to other places, in Manado discussion and debate about religious difference is not a problem. The most vulgar thing is when talking about religion, religious dogma and so on. It is often used as material for jokes or laugh together. Bullying each other about religion is common even though there is a limit. The religion issue is not a sensitive matter to be discussed specifically at the coffee shop / saraba. Manadonese will fight and hit each other when mentioned about "kitchen" defined as personal income. It becomes a restricted area in the discussion at the coffee shop which is likely to cause fights and revenge. [13]

Hope Antone argued that the mealtable became a natural place to share, to talk and to team up. It is caused by the topic of conversation at the mealtable is not limited, while in the formal and official space it is limited by standard rules. In-depth conversations allow the relationship with one another to be more intimate. In fact, not just knowing one another, friendship and a sense of belonging can be tied around the dining table. [14]

D. Reconciliation Style of The Coffee Shops / Saraba: Agree to Disagree

The conversation at the coffee shop / saraba often do not reach agreement of both parties in discussion. There are times when both agree but often there are still different opinions, or the cool term called agree to disagree. In public spaces, opinion of every person cannot be restricted.

Therefore, the best attitude is to compromise.[15] As the sample case, recent debate at the coffee shop / saraba about the different opinions between NU and Muhammadiyah strongholds, Ahmadiyya Muslim and Shia Muslim communities, Prabowo and Jokowi supporters. However, all the topics in the coffee shop / saraba not only debated but also compromised. This is the characteristic of the coffee shop / saraba namely mutual compromise and mutual sharing, instead of who benefits and who is dominant.[16] It is in line with the thought of A Mukti Ali, that the principle of different religious life when involved in dialogue must meet an agreement even in differences.

Unlike what was stated by Hope Antone who imagining the mealtable sharing happened in the house with the a very clear picture of host and guest. The conversation at the coffee shop / saraba not only restores relationship but is able to keep related even opposing the discussion partner. For Hope Antone, a weak relationship in a friendship or even a broken relationship can be tightened again through a bread brake. Misunderstandings resulting bad relationships can be resolved and rewarmed through conversation while enjoying the meal at the mealtable.[17]

E. The Coffee Shops Disclosing Who I am

Discussions at the coffee shop / saraba are definitely free, there is no rule set (strict but loose) it means that it is comprisable. Every person in discussion will not be intimidated by the rules like those in formal spaces. Discussion topics and participants who come from different backgrounds and very diverse are very influential. At a coffee shop / saraba everyone is free to express himself. Because it is free and relaxed, everyone who comes feeling like in his personal space so that no need to be someone else. A coffee shop / saraba tends to express who I am, as seen from style talk, laughter style, sitting position, eating style and way of treating others. That is the reason I chose the coffee shop / saraba as a place to hang out.[18] The conversation at the coffee shop / saraba is very natural and not fabricated like the discussion in the formal space.

Hope Antone argued that when someone was enjoying a feast, it was difficult to eat while using a mask or pretending. For her, mealtable was the symbol of receptivity. Because everything is done while eating can represent who we are. For example, when choosing food, eating , and so on. [19]

F. Gratitude Embodiment Style of The Coffee Shop/ Saraba

At the coffee shop / saraba, everything becomes interesting. Starting from the visitors, the topics and the discussions took place. Likewise, the gratitude of each visitor for their coffee shop / saraba. According to a visitor of Shaad coffee

shop / saraba, the coffee shop does become his favorite place to hang out but when asked about his gratitude for the presence of it, he said yes but not as well.[20] Because even if there was no coffee shop / saraba he would still be able to hang out. Showing gratitude after having been served well is rarely expressed to the waiters or the owners of coffee shops / Saraba. [21] For Hope Antone, the conversation at the mealtable can represent the gratitude and fun occasions by demonstrating clearly and explicitly the respect attitude to the skills of people who prepare and serve the food to be enjoyed.[22]

G. The Coffee Shops Tightening Relationships and Forming Communities

The coffee shop / saraba becomes a gathering place of the millennial generation who are hungry for information and a place to clarify various phenomena. The May 22 Case in Manado was shocking the social media, but it did not become a problem when discussed in this informal space. Therefore, the coffee shop / saraba have a great influence to make people think clearly. This place is a forum that uniting, gathering, even continuing building relationships and creating communities. The community often sparks programs and movements to help others in the coffee shop / Saraba.[23] Just as the opinions of Hope Antone that all people eat together and enjoy the meal will be bound into a community and family.[24]

IV. CONCLUSION

Metaphor the mealtable sharing by Hope Antone which used as the theoretical framework of this study was to observe the interfaith discussion at the coffee shop / saraba, to show the vagueness of the host and guest roles as described by Antone, to precisely increase hospitality value, to deepen the relationship even having different opinions. The development of compromisable quality and the typical gratitude expression make the discussions at the coffee shops/saraba worth to be the alternative approach of interfaith dialog on young people and it fits to be applied in Manado.

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