

UNIVERSITI TEKNOLOGI MARA

**MALAYSIAN COFFEE CULTURE: A
RESEARCH OF SOCIAL ASPECT,
BRANDING AND DESIGN**

SITI NURBAYA ABDUL RAHMAN

Thesis submitted in fulfillment of the requirements for
the Masters Degree of
Art History & Cultural Management (AD771)
Faculty of Art & Design

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Abstract

This study discussed about history and the journey towards modernity of Malaysian social culture, branding and design in local coffee culture. Malaysian coffee culture not only just a meeting point but also as a transition of major social changes in culture and branding in Malaysia. This research is divides into few sections which is history of coffee journey, Malaysian coffee culture, brand and brand marks, and social change in local society. Using quantitative approach, data has been collects from local archive along with survey questions within customers and local community in the research area. Selection of coffee scene has been made by choosing local coffee shops and kopitiam against international coffee place, to compare the design and branding between Malaysian and western coffee culture. Generally, this research is to enhance the findings on local culture and social aspects of Malaysian coffee culture.

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October 13, 2010

Candidate's Declaration

I declare that the work in this thesis was carried out in accordance with the regularions of Universiti Teknologi MARA. It is original and is the result of my own work, unless otherwise indicated or acknowledged as referenced work. This topic has not been submitted to any other academic institution or non-academic institution for any other degree or qualification.

In the event that my thesis be found to violate the conditions mentioned above, I voluntarily waive the right of conferment of my degree and agree be subjected to the disciplinary rules and regulations of University Teknologi MARA.

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Abbreviation

RM	Ringgit Malaysia
KL	Kuala Lumpur
WIFI	Wayarless Internet
IOTWC	Ipoh Old Town White Coffee
NEP	New Economy Policy

Glossary

Kopitiam	Chinese coffee shop
Kedai kopi	Coffee shop

CHAPTER 1

INTRODUCTION

Background History

Coffee Journey

Coffee or “Qahwa” by Arabic first prepared in Eastern Africa (now known as Ethiopia) in 6th or 10th AD by Khaldi, a goat herder. Coffee travelled to Turkey through the Arabian Peninsula (Yemen) and arrived in the European continent following Venetian trade merchants. Coffee become a very popular beverage indeed, even though some of the people felt that the pope should ban the drink, yet the pope himself has blessed coffee and declared it a truly Christian beverage.¹



Plate 1.1: Khaldi and his dancing goats, a drawing from modern French artist. Retrieved from e-book by William H. Ukers, (1922) All About Coffee, October 30, 2010.

The first coffee house was opened in Constantinople (1554) and coffee houses spread widely, becoming a centre for intellectual exchange. In 1600, coffee travels to Western Europe and North America where people accepted coffee as an

¹ Bellissimo. (1995-2008). *Coffee's Journey Around the World*. Retrieved December 3, 2008 from http://coffeeuniverse.com/world_coffee_.html

alternative to beer, since all the water in Thames and Hudson River is contaminated and not suitable for drinking. Coffee then starts to stimulate the industrial world for Europe, since caffeine is affecting the work and waking up the brain. The first coffee house in London was founded in 1652 and there were 2000 shops by the year 1700. The rapid growth of coffee house because the main role of coffee house having become the centre of exchange thoughts; important business trades and writings, even the idea of produced the newspaper was born there. Great scholars and writers such as Alexander Pope, Jonathan Swift and Isaac Newton never failed to enjoyed coffee in these café.²



Plate 1.2: Coffee shops politician of London, 17th century.

Plate 1.3: The Café De Paris in 1843. Both plates are retrieved from e-book by William H. Ukers, (1922) All About Coffee, October 30, 2010.

² Hearst. (2008). *Coffee*. History Channel. A&E Television Network

Once again, coffee travelled to Martinique and arrived in circa 1720-1723, brought by the French infantry captain Gabriel Mathieu de Clieu, in his long journey across Atlantic. Coffee then cultivated successfully South America, Central America and Mexico. Coffee was declared the national drink of the then colonized United States by the Continental Congress, in protest of the excessive tax on tea levied by the British crown.³ As cited from A. Charier and A.B. Eskes: 2004,

“The history of the coffee tree and of coffee as a beverage is closely linked to the growth of great empires and trade, first under the influence of the Arabs at the end of the first millennium, then the Turks in the 15th century and, finally, the European colonizers since the 18th century.”⁴

With the European acting as colonizers, coffee plants have been spread all over America, Africa and Asia during the 19th century since the expansion of their power to these countries found cheap labour was available and ready to exploit. The colonial powers do realized the importance and the high commercial potential of coffee and they funded large-scale developments of plantations all over the continents. The Dutch brought coffee plants to Ceylon in 1658 and Java in 1699, while the English cultivated coffee in India in 1840. The earliest date that a coffee plantation in Malaysia is recorded was stated by Ralph Neeraj (1981),

“Propagation of the coffee plant spread to Malaysia (then known as Malaya) about 1696.”⁵

Another opinion can be extracted from Wilson, P.J.(1967) saying that,

“Until the mid 1890’s, the major estate crop in Malaya was coffee but at that time the world price for coffee plummeted. Beginning in 1896, rubber was planted extensively, and the cultivation of that product quickly became major concern of estates.”⁶

³ Bellissimo. (1995-2008). *Coffee’s Journey Around the World*. Retrieved December 3, 2008 from http://coffeeuniverse.com/world_coffee_.html

⁴ Wintgens, J. N. (2004). *Coffee: Growing, Processing, Sustainable Production. Guidebook for Growers, Processors, Traders, and Researchers*. (pg. 25). Weinheim: WILEY-VCH GmbH & Co.

⁵ Neeraj, R. (1981). *COFFEE-Malaysia’s Most Popular Beverage*. Malaysia Panorama, Volume 11, Number 2, pg. 3

⁶ Wilson, Peter J. (1967). *A Malay Village and Malaysia*. (pg. 15)

All statements show that coffee once has played a very important role in Malaysian economy before rubber plantations took over. Since Malaysia's geography is only suitable for low quality coffee beans, it is impossible to go further with non-profit coffee production and the colonial powers decided that rubber is more suitable as the main crop since the high demand for rubber due to development of the automobile industry supported rubber estates rather than coffee plantations.

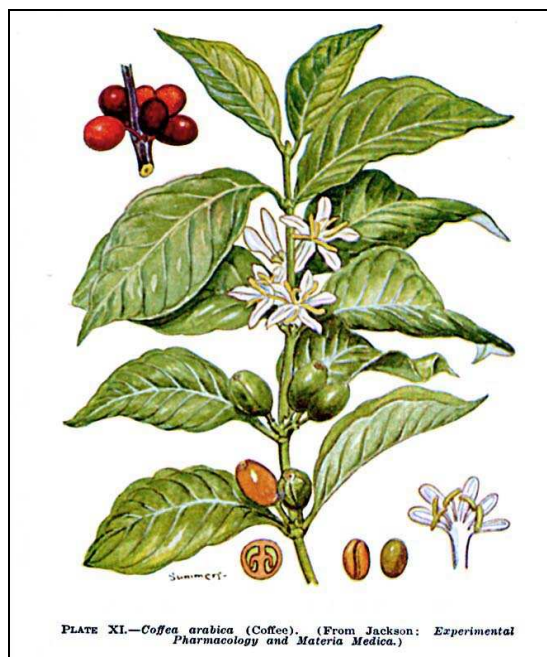


Plate 1.4: Coffea arabica plants, extracted from
http://www.coffee4dummies.com/articles/coffee_species, November 4, 2010.

There are a few types of *coffea* species: *C. arabica*, *C. canephora*, *C. liberica*, and *C. excelsa*. *C. arabica* grows in high altitudes between 1300 and 2000(m) in Ethiopia, while *C. canephora* normally grows in tropical Africa of altitudes below 1000(m). The species of *C. liberica* origin comes from lowland habitats in West Africa, mostly coastal and *C. excelsa*, which is closely related to *C. liberica*, also originated from lowland forest habitats in West and Central Africa. *Coffea canephora* also known as *robusta* produces a high yield per plant and is more resistant towards disease, and flourishes at lower elevation. Meanwhile *C. Arabica* is famous for its high quality bean, and is best grown at high altitude. It makes up 65% of the world coffee production. Due to Malaysia's location and geographic structure, it seems that the only beans suitable are the *canephora* and *liberica* species, which have been used widely in Malaysia's coffee production.



Plate 1.5: *Coffea arabica* cherry, extracted from http://www.coffee4dummies.com/articles/coffee_species, November 4, 2010.



Plate 1.6: *Coffea robusta* cherry, extracted from http://www.coffee4dummies.com/articles/coffee_species, November 4, 2010.



Plate 1.7: *Coffea liberica* cherry, extracted from http://www.coffee4dummies.com/articles/coffee_species, November 4, 2010.

Malaysia and coffee culture

Culture is the entire complex of ideas and material objects that the people of a society (or group) have adopted for carrying out their collective life.⁷ This term fits with the Malaysia coffee culture which has adopted from arrivals of branded retails outlet such as Coffee Bean and Starbucks in the local market around 1997 to 1998. Local coffee culture grows, begins by commercializing kopitiams and branding of local coffee shops to upgrading services by not only selling product but embracing technology as part of the marketing plans to attract younger generations.

The idea of coffee culture is very famous in Europe, especially Italy, as written by Schultz (1997) in his trip to Milan in the year of 1983; there are about 200,000 coffee bars in Italy and 1,500 alone in city of Milan.⁸ Coffee shops appear in America by the year 1950s-1960s brought by the Italian-American immigrant community and Starbucks make the concept popular by coming up with their own way of retailing standardized café. After Starbucks hits United States of America, they widen their wings across the globe with 12,440 locations all over Asia and Europe. Malaysia has been one of the locations starting in the year 1998 after The Coffee Bean and Tea Leaf entered the market at the previous year before Starbucks that brought us the social changes in local scene.

We are aware that Malaysian coffee culture is different from the European as which Malaysian are more exposed to tea as main beverage rather than coffee, thanks to the British colonization bringing their social culture into the colonial country. Local coffee shops have started at least in the early 1900's and has been one of the main meeting points for local to share thoughts and having conversation elsewhere than home. According to Wilson (1967),

“At midday and in the evening, men gather at the coffee shop and women sometimes gather in each other's houses. The younger men form peer groups,

⁷ Ritzer, G., Kammeyer, C.W., K., Yetman, R., N. (1987). *Sociology: Experiencing a Changing Society*. (pg. 64). Massachusetts: Allyn and Bacon, Inc.

⁸ Shultz, H., Yang, J. D. (1997). *Pour Your Heart Into It*. (pg. 51). New York: Hyperion.

or gang, and spend most of the day with each other playing cards, talking, listening to the radio, or reading old newspapers and magazines.”⁹

This statement shows that the coffee shop is a public place where most of the main social activities happen for Malay society and this coffee culture started in small villages. Thus, only men were allowed to hang out in coffee shop due to Malay culture, where women must only stay at home to prevent any unpleasant things happen such as rumours or immoral behaviour. In other situations, Malaysians enjoy coffee or tea when visiting relatives or neighbours when the owner of the house will serve coffee or tea to the guest as appreciation of their visiting to the owner's house¹⁰. This tradition still continues until now, especially in village areas.

Time and progress does contribute towards social changes. From small coffee shops and *kopitiams*, retail coffee shops begin to enter local society in the late 1990's together with any other fast food chain and grow rapidly as requested for this kind of lifestyle is booming together with economic changes and buying power. This new lifestyle leads to sudden changes in the food and beverage industry resulting in branded *kopitiams* mushrooming and people becoming more demanding for greater service. As noticed, Malaysian coffee culture now not only provides small stalls but has also developed to café, which carry their own brand name. Coffee Bean and Starbucks has been inspiration to local kopitiams, which they started re-branding their corporate design and interior, provides services and created “third place” feeling.

Brand

As cited from Davis (2005), the word ‘brand’ is taken from the Norse word ‘brands’, meaning ‘to burn’. The history of branding started 4,000 years back when the usage of branding meant to claim ownership of human slaves and animals and the usage of branding until the early 19th century in United States of America as a

⁹ Wilson, Peter J. (1967). *A Malay Village and Malaysia*. (pg. 130)

¹⁰ Williamson, T. (2006). Culture: Malaysia. Retrieved September 6, 2008 at from <http://www.everyculture.com/Ja-Ma/Malaysia.html>

symbol of shame on fugitives, galley slaves, gypsies, vagabonds, thieves and religious zealots.¹¹ The idea of branding is as a trademark of property or objects is possessions being used widely in United States and evolves in the 19th century along with industrial revolution that changes the economic situation and social needs of many Americans. With massive product ranges that offer multiple choices to people and competition between suppliers in urge to gain more profits, brand is not only for trademark but for also carrying the company reputation and trust from loyal consumer. By offering intangible promises of quality, prestige, heritage or something that they can offer better which does not apply for other competitor product's, branding has become a powerful tool that can relate towards human feeling of ownership that can be exploited by capitalism.



Plate 1.8: First handbill in colours for package coffee about 1872, retrieved from e-book by William H. Ukers, (1922) All About Coffee, October 30, 2010.

¹¹ Davis, M. (2005). *More Than a Name; An Introduction to Branding*, (pg.18) Switzerland: AVA Publishing SA.

Until today, branding has proven not only to represent the product but the organization's image, value and responsibility. As Davis (2005) suggest, a brand is closely connected with the business and the approach behind product or services; it consist of the people working for the company and a philosophy and spirit that maintains it. Furthermore, it is also agreed that branding is able to encourage loyalty between consumer and product since rapport of the organization is strengthened up by branding. Healey (2008) wrote,

“Patrick Barwise defines three item that a brand can be which is a named product or service for example Ivory Soap that refer to the branded thing itself, a trademark which refers to the name or symbol in the abstract sense such as Panasonic, and a customer's beliefs about a product or service, epitomized by such famous phrases as “Nobody ever get fired for buying IBM,” or often called brand equity.”¹²

To build up a brand, a few components in the branding scenario are crucial in order to understand and create an environment that can be embraced easily by the audience. As suggested by Healey (2008), five components of branding are;

Positioning

A concept that has been highlights by Al Ries and Jack Trout (1980), suggesting positioning means define in the mind of a customer what a brand stand for and how it compares with competing brand.

Storytelling

Great brand would offer a story that we all would like to hear, offerings a tangible and reassure that we do play an important role, and becoming a part of their great story.

Design

Design is referring to all aspect of how product is produce, every single aspect from visual to surface, label and name. Healey (2008) also mention that rebranding has always being misunderstood, end up they only meant by redesign, when actually

¹² Healey, M. (2008). *What is Branding?* (pg 6). Singapore: RotoVision SA

rebrand according to Davis (2005) are transformations to an identity representing to an audience that something has changed.

Price

Price does affect customers' choice on products or services. Customers are willing to pay more because they higher price means higher quality one brand offers. In brand competition, the best price any brand can offer is important yet they have to be careful not to create bad consequences for long-term.

Customer relationship

The relationship that any brand tries to build is all depends on its strategy and management on how to make every single customer feel special, important and connected with the brand. Healey (2008) highlighted that customer relationship administration represents sometimes idealistic efforts of companies to make each of us feel special.¹³

The 4P's principles which are product, place, price, and promotion also come in handy in order to ensure the branding strategy for the organization will succeed. Healey (2008) also says that branding is capable to grant the buyer a sense of strong supportive and access into an invented society of shared values.¹⁴ In fact, branding is now one of the important values in social acceptance of offering a product or service. With the competition between organizations, the money value and the demand for better services going up everyday, branding is one of the main strategies in order to gain more profit raise and convincing customer belief. Together with brand, comes brand mark carrying the identity of the organization, being one of the significant images that contribute most of the brand success.

¹³ Healey, M. (2008). *What is Branding?* (pg 9). Singapore: RotoVision SA.

¹⁴ Ibid. (pg 10)

Brand marks

According to the Oxford dictionary, a logo is a printed design or symbol that a company or an organization uses as its special sign.¹⁵ Derived from the Greek word *logos*, mean “word”, a logo or brand mark is one way to identify a brand or product easily. Supported by Davis, M. (2005), who also noted that a brand mark is the “mark” or “marque” that identifies the brand and can include a strapline or tagline (the supporting words or phrase that accompany a brand’s logo, or are part of an advertising campaign).¹⁶

A brand mark always relevant for a specific period; sometimes rebranding will enhance the original logo to ensure that it will stay relevant with a new company profile. Brand marks should be easily recognized by public, memorable in the form of a symbol and appropriate with the company identity they carry. As stated by Healey, M. (2008),

“The logo is the name given form-that is, made visual. It is the distinctive mark that works in the context of its environment to evoke the brand insight in the viewer’s mind, playing off the viewer’s own experience in preparation for the next encounter.”¹⁷

Brand marks are also significant in order to evoke a characteristic and strong emotional response¹⁸ in the consumer that creates confidence and trust on the selected brand. Hence, support from the public will strengthen the brand and a positive image will be constructed in a long-term basis.

A brand image comes in very simple inspired from the brand name itself such as Levi’s, GAP and FCUK. Sometimes a brand image comes in simple form or icon such as Apple and IBM. For example, McDonald’s is one global brand that needs no introduction for its loyal customer. It is recognizable enough by using yellow colour

¹⁵ Wehmeier, S. (2000). *Oxford Advance Learner’s Dictionary*. (pg. 789) UK: Oxford University Press.

¹⁶ Davis, M. (2005). Glossary, *More Than a Name*. (pg. 10) Switzerland: AVA Publishing SA.

¹⁷ Healey, M. (2008). *What is Branding?* (pg 90). Singapore: RotoVision SA

¹⁸ Napoles, V. (1988). Introduction to Corporate Identity, *Corporate Identity Design*. (pg. 20) New York: Van Nostrand Reinhold Company.

M's and red as background. It is so memorable that a customer is able to recognize McDonald's even in China (where usage of Chinese character is applied to all signage all over the country). This very interesting case shows that a brand image is able to turn into a very reliable brand presenter.



Plate 1.6: McDonald's logo in China. Retrieved from http://www.treehugger.com/files/2006/06/mcdonalds_teams.php, November 4, 2010.

Another important thing in building a brand mark is colour. The significance of the right colour usage in brand mark will lead towards easily identification. Colour is used to suggest emotion, to express personality, and to stimulate brand organization.¹⁹ Warm colours such as red and yellow are very popular due to their vibrancy and energy, while cool colours like blue and green are best to suggest calm and recede. Healy (2008) also suggesting that few aspects should be considered when using the colours in advertising as follows;

Physics

Usage of warm and cool colours is great to show depth and space, and good colour combination of contrasting tones can create dynamic tension of an image, enhance

¹⁹ Wheeler, A. (2006). Color, *Designing Brand Identity*. (pg. 110) New Jersey: John Wiley & Sons, Inc.

brand and create an attractive view for customers. This is basic rules of colour that used by many artist and designers as a guidelines when produce painting or design.

Psychology

Consideration of colour usage is personal, depends on the individual personal preferences and taste. Healey (2008) also states that opinion of certain person of colours selection is also fluctuating regarding culture effect. He wrote,

“Brands can build up and exploit strong colours associations can gain a valuable advantage because colour can be powerful brand mnemonic.”²⁰

Statement above suggesting that colour is empowering brand by consistent colour usage that synonym to the brand, and created memories in customer’s mind. Example, Starbucks Coffee is synonym with green and white colour, and a siren in the centre of their logo. Thus, the old, original logo is using unattractive colour and changes occurs to create more reproducible Starbucks design in order to go international.



Plate 1.7: The old Starbucks logo, with controversial siren in the middle. Retrieved from <http://blogs.starbucks.com/blogs/customer/archive/2008/12/31/starbucks-coffee-tea-and-spices.aspx>, November 4, 2010.

Plate 1.8: The current Starbucks logo, simplified. Retrieved from <http://www.ibj.com/property-lines/2010/05/03/starbucks-closing-at-conseco-fieldhouse/PARAMS/post/19704>, November 4, 2010

²⁰ Healey, M. (2008). What is Branding? (pg. 93). Singapore: RotoVision SA

Culture

Western and Asia culture is known for their large differentiate, and this situation is also applies in the colour interpretation. For any brand that would like to go global, this is the main issues that must be highlighted to ensure that responses acquired are the one we desire. The colours should be not offended each local culture and positive audiences responds and acceptance.

Science

The physical difference between colours that printed on paper and colours that appears on television or computer screen is variable according to few elements such as spaces and lights. Not every colour that exists in other space can be reproduces on the other materials. Different types of lights that available in dissimilar environment also create impact on colours seen.

With these four basic fundamentals, designers are able to create a good brand marks by applying all the elements of design to produce a logo that carrying company image and corporate identity. As suggested by designer Paul Rand,

*“The ideal logo is simple, elegant, economical, flexible, practical, and unforgettable.”*²¹

Applying this combination will ensure any brand mark success in its process to introduce the brand to the audience and to enhance the positive and memorable experience over a long-term period through brand mark or logo recognition.

Social change in local society

The current society in West Malaysia is structured by three major ethnic groups which are Malay, Chinese and Indian. Most of the culture is adaptation or mixed by these three major groups, resulting in a very interesting mixed culture. As

²¹ Healey, M. (2008). What is Branding? (pg. 90). Singapore: RotoVision SA

coffee culture started in small *warung* in rural village areas, and developed to *kopitiam* in small towns and bigger café in the city, we can identify that changes and development of culture has occurred depending on the current situation and place. This social change definitely happens in conjunction with high demand and buying power that people gain from good household income. Furthermore, high education-based and exposure from Western culture are involved too in social change of the local society.

Ritzer, G. (1987) mentions that social change can be defined as variation over time in the relationships among individuals, groups, organizations, cultures, and societies.²² This change is from a number of sources, which are technology, ideology, competition and conflict. These elements contribute in social change by giving alternative options to people and change the way of interaction between them. When this situation took place, new ideas will be acquired and competition and conflict between societies will occur. These changes always have either positive or negative effects, and the transition of changes is very crucial to enhance human development from point A to point B. For example, Malaysian coffee culture change occurred not only to fulfil needs and demands of consumers, but it has also built a culture, an ideology and social interaction in resulting better environment and service.

Lifestyle is another term in social change that has been introduced by Max Weber through his idealistic perspective. As written by Vago, S. (2004),

*“He posited that social status was determined primarily by one’s style of life, how one consumed, rather than how one produced.”*²³

Material wealth and possession of goods also contribute in this social status definition. However, lifestyles related to social status of society only last for a certain period and vary from time to time. A change in social status and lifestyle always

²² Ritzer, G., Kammeyer, C. W.K., & Yetman, N. R. (1987). *Sociology: Experiencing a Changing Society* (3rd Ed.). (pg. 525). Massachusetts: Allyn and Bacon, Inc.

²³ Vargo, S. (2004). *Social Change* (5th Ed). (pg. 203) New Jersey: Pearson Education.

goes along with technology and economic change of a country, creating new generations and ideologies.

Social needs and demands always develop together with status and income. So it has been with Malaysian coffee culture, which starts from small stalls in rural area, developing into kopitiam and then big commercial café with many outlets in many places. In this way, branding become involved as social status developed enhancing the proud feeling of ownership comes with social class and hierarchy. Malaysian coffee culture is changing from a place to dine into a new chic hang out lifestyle among youngsters. Demands also increase, not only to sit and enjoy coffee but also to use technology, for example wi-fi connection for laptop, a cosy environment and appropriate complementary foods to go with the coffee.

Social aspects in local society have change together with economy growth. As capitalism has created greater demand for better life, higher-class status and upgraded lifestyle, it also contributes many changes in local culture, and refines the definition of local coffee culture.



Plate 1.9: Wi-fi usage is very common in urban kopitiam or local coffee shops. Retrieved from <http://officekami.blogspot.com>, November 4, 2010.

Statement of Problem

Malaysian coffee culture started back as early as the 1890's. It started with small local coffee shops, then kopitiam and mamak stalls; it grew along with social needs and changing times. However, this culture was not very popular until Starbucks and The Coffee Bean and Tea Leaf entered the local market and brought along the culture of American coffee. Starbucks Coffee Company has brought this culture to Malaysia in late 1998; this so-called coffee culture was accepted by high and middle society, which prefers branding as escapism and a way of life. This new lifestyle has hit big cities, but it is not yet popular when it comes to small towns and rural areas of Malaysia.

It is crucial to conduct a study about the local coffee culture which is very different from Europe and American style, and to study what influences the American coffee branding strategy, which has brought a new wave to style of living for local society. This is to identify the social climate changes and the reason of branding implementation in local coffee shops.

Aim and Objective

The main aim of this research is to study the history of Malaysian coffee culture, and few aspects will be highlighted which this study will conduct research from social aspect of Malaysian popular culture, branding elements that have been applies in local kopitiam and coffee shops, and design of brand mark which will be more towards corporate colour usage in local kopitiam.

Other aims would be to identify re-branding potentials for local coffee shops and kopitiam, and to identify changes in social aspects caused by the introduction of American coffee culture.

The main objectives are;

- a) To document a study on the development, pattern and influence of coffee culture in Malaysia. As the development of local coffee culture is connected with modernization and social changes, it is crucial that a record is kept of such a unique culture.
- b) Designing strategy that will enhance the promotion of Malaysian coffee culture. A lack of design and similar look of brand image that applies to mostly all local kopitiam and café can be avoided with a varied selection of ideas about brand image and design.

Specific Research Question

As Creswell (2003) suggests, in quantitative study research questions will be used by researcher to shape and particularly focus the purpose of study. These are a few questions that researcher will use to guide the study, which is:

- (a) When was the beginning of Malaysia coffee culture?
- (b) Is branding applicable in the local coffee culture?
- (c) How does branding affect the local culture, socially and economic?
- (d) What is the main impact of branding that hits local coffee scene?
- (e) Is branding culture builds a barrier between societies?

Research Methodology

Leedy (1989) define research as a procedure that systematically attempt for findings and supports by verifiable facts, and answering question besides provide resolution of a problem. There a few method which is qualitative, quantitative and mixed method approaches. To meet the expectation of research objectives, the

proposed method that will be used in this research is quantitative approach. These are a few of my propose kind of approach that will be done in order to collect data from primary and secondary source;

Surveys

Surveys will be given using face to face interview method to targeted customers who will be selected randomly in the participating outlets of Berjaya Starbucks Coffee Company in Klang Valley area.

Observation and documentation collection

This kind of method is to comparing and observed documentation by chronology by date and year. Since most of the data is not available for research, the earliest documentation will be obtained from National Archive.

Secondary source

Ever since there is no previous research available for Malaysian coffee culture, researcher is depending on literature reviews from journals, books and Internet source, documentation or observation that acquires from past writers for history of coffee cultivation and present scholar as Lim (2010) on kopitiam and coffee shops history. Most of the literature reviews on coffee cultivation were collected from Bird (1980), Butcher (1979) and Wilson (1967).

Relevance to the Field (Significant)

Malaysian coffee culture is one unique culture that is very interesting to discuss. As there is a lack of research and sources about this culture, it is crucial to conduct a study that is not only able to identify source or origin of local coffee culture, but also to enhance knowledge in social study and anthropology field.

It is also significant to gain interest among the public in this study to maintain local identity and enhance the experience of local coffee culture, that we should be proud of our own origin and identity.

Limitation & Delimitations

The history of Malaysian coffee culture is a very large scope that covers from Perlis to Sabah. As time constraint and limited financial as limitation factors for researcher, the location and scope of research will be limited in Klang Valley area. Another reason is this scope of culture only popular in hot spots of the big cities, and this also limits the selection of location since its only applies on the centre of big cities.

Delimitation of this study would be on social aspect, branding and design, and beginning period of local Malaysian coffee culture. In social aspect, the main highlight will be coffee culture as a popular trend in Malaysia, while in branding we will discuss about local coffee shops and kopitiam that has being affected by westernized café, and why design of kopitiam and coffee shops that mostly prefer to use similar colour tone as their corporate colour.

CHAPTER 2

LITERATURE REVIEW

Malaysian Coffee Culture Existence

The existence of Malaysian coffee culture is unknown, since there is no valid evidence or document that can prove when the correct date of this culture starts. Fortunately, with few references from documentation and books can lead to the nearest date possible of local coffee culture begins.

Usually, we always presume that rubber is Malaysia main plantation which British introduced in the early 1890s. Little that we know, coffee once has become our major crops before rubber. Coffee was planted here because the British thought of they will grow successfully in Malaysia, and massive estates and plantation had been opened due to demand. Referring to The Malay Mail dated on 25 July 1932, the late Thomas Heslop Hill was the first man who started coffee cultivation in selected property of Perak, Selangor and Sungai Ujong around year 1882.²⁴ The British was persuaded towards success of coffee plantation in Malaya, and started to plant coffee all over Sungai Ujong land and Perak, which agreed in The Golden Chersonese by Bird (1980). Quoted,

*“Some Liberian coffee shrubs, some tea, cinchona, and ipecacuanha, and some heartless English cabbages, are being grown on the hillside, and the Resident hopes that the State will have a great future of coffee.”*²⁵

²⁴ Refer to Appendix 1, The Malay Mail article dated on July 25, 1932 titled Coffee Growing in Malaya

²⁵ Bird, I. L. (1980). The Golden Chersonese and the way thither. (pg.195). Kuala Lumpur: Oxford University Press.

From observation chronology of plants written down, started with Liberian coffee shrub, and then come tea, and other plants, which conclusion it is proves that coffee already started as major plantation at that time. Bird observation note was base on her expedition to the Malaya states on 1879, during five weeks of January and February. She wrote down some of the plant that being grown in Sungai Ujong, and coffee plant is one of it. Quoted,

*“Sungai Ujong, like the other States of Peninsula, is almost entirely covered with forests, now being cleared to some extent by tapioca, gambir, and coffee-planters....Pepper, coffee, tapioca, cinchona, and ipecacuanha, are being tried successfully, burnt earth, of which the natives have great opinion, and leaf mould being used in the absence of other manure.”*²⁶

Once again coffee has being include in her notes and this repetition pattern is similar to text quoted from Butcher (1979),

*“Coffee planters had opened estates as early as the latter part of the 1870s. Most of the early planters came from Ceylon²⁷, where the coffee industry was being destroyed by a fungus. By the early 1890s the main centre of coffee planting was the area between Kuala Lumpur and Klang; in this area planter and could take advantage of the railway line both to bring in supplies and to transport their produce.”*²⁸

This statement proves that coffee once being a major crop in Malaysia, with Kuala Lumpur and Klang being involved in coffee marketing which known as the most important town in local economic role, before the fall of coffee price worldwide and the British started planting rubber massively instead of coffee.

The impression of the British about coffee market is so strong and they believe that coffee potential in Malaysia and opened large numbers of estates and plantation held in Sungai Ujong, Perak and Selangor before they shifted to Kuala Lumpur and Klang in early 1890s. Coffee crops was massively planted Klang around 1893-1894 started by the late W. W. Bailey and progress of coffee plantation is

²⁶ Bird, I. L. (1980). *The Golden Chersonese and the way thither*. (pg.159). Kuala Lumpur: Oxford University Press.

²⁷ Known as Sri Lanka at present time

²⁸ Butcher, J.G. (1979). *The British in Malaya 1880-1941*. (pg.13). Kuala Lumpur: Oxford University Press.

booming until drainage difficulties and plague of caterpillars of Bee Hawk moth.²⁹ As this plague spread massively, most of the coffee shrub has been destroyed and price started to fall due to poor quality of coffee produced. Since the fall of coffee price, The Malay Mail reported that the British sell their coffee cherry to Chinese buyers in large-scale.

*“The peak year was 1928, when we sold the equivalent of 120 tons “in cherry” to Chinese buyers, for £8,557 (say) £70 a ton.”*³⁰

The trading activity shows that demand of coffee cherry by the Chinese and it is relevant with activities of coffee trading and coffee shop business, which founded by the Hainannese. As we know that the art of making coffee were inherited from their ancestor in China, and with many requests for food and beverage supply for coolies, coffee shop has been set up to fulfil all these demands.

The earliest documentation on coffee shop requisition is in 1895, the petition that asks for establishment of coffee shop in Holland Street, Kuala Lumpur.³¹ This document shows demand of public that have their needs to fulfil, and importance to have the third place among workplace and home. Due to food and beverage needs, demands for coffee shop hiking, and the main point also involve as place to gather which has contributed to local economic and social change in society. Most of the coffee shops were opened in main town, which the main economic activities were active and most of the coolies or labour workers live. The letter did suggest,

“As it is very useful to the public, especially to the coolies that are working in the foods and in the sheds..,”

This statement proves the crucial of coffee shops for the public. The letter also states,

²⁹ Refer to Appendix 1, The Malay Mail article dated on July 25, 1932 titled Coffee Growing in Malaya.

³⁰ Ibid.

³¹ Refer to Appendix 2, Petition regarding the establishment of a coffee shop in Holland Street, dated on 23 February 1895.

“That for the past 9 months, the Sanitary Board has been pleased to allow a coffee shop just opposite to the food shed in the Holland Road...”

Referring to statement above and by looking at the date of the letter, conclusion has been made that the first documented coffee shop opened in Malaya is in the year of 1894, which is parallel with the time line of nine months before the letter of requisition was wrote that dated on 18 February 1895. Alas, the owner of the coffee shop is unrecognizable since there is no further record about it.

Few of memorandums regarding of the coffee shop trade also found, which dated on 4 July 1933, this memorandum was about the price increase of coffee prices, pro and cons of the price hiking result.³² Another document dated on 17 March 1939 is about request to open a coffee shop in Malay Town (Pekan Melayu) run by Chinese.³³ All these document shows that Chinese has been into this coffee shop business, with a support from Lai Ah Heng (2010) stated that in the late 1920s to 1950s is the growth of the Hainanese kopitiams business.³⁴ His statement is parallel with the documentation above, which shows that growth and demand for more coffee shops in local community. Lai (2010) also point out that Hainanese skills in food and beverage industry is the best since they learn from experience of working in European household and opens kopitiams, bakery, and coffee processing. This activity occurs in the town centre, hence all the immigrant population concentrated there.

Other theory is massive migration of the Chinese to Malaya in the end of 18th century,³⁵ together they brought the art of coffee-making, contributes in the coffee shops and *kopitiam* opening in Malaya. As notice, that Malay occupational is very traditional as being active in agriculture and maritime; Chinese in the other hand is

³² Refer to Appendix 3, Coffee Shop Trade Memorandum Submitted by Mr. H.C. Shrubsole, Manager for Malaya, North Borneo and Sarawak of the Nestle and Anglo-Swiss Condense Milk Company, dated on 4 July 1933.

³³ Refer to Appendix 4, Departmental Paper, Requisition by Cheow Em Peng & Chap Chik Huat of opening a coffee shop in Pekan Melayu, Alor Setar, Kedah dated on 17 March 1939.

³⁴ Lai Ah Heng. (2010). The Kopitiam in Singapore: An Evolving Story about Migration and Cultural Diversity. (pg. 8). Asia Research Institute, Working paper series no. 132. PDF file.

³⁵ Wilson, P.J. (1967). *A Malay Village and Malaysia*, (pg. 10). New Haven: HRAF Press.

business minded oriented and have a good business skills. Noted by Tham Seong Chee, (1977),

*“In the traditional Malay society, there was no recognizable entrepreneurial class with a specific ideological bent or existential style,”*³⁶

Mostly, economic activities are occurs in the urban centre which known for Chinese population, while Malays are living at the rural area suitable to their traditional lifestyle. Still, there are coffee shops activity in rural Malay village area that runs by Malay that has been strengthened this statement with opinion from Wilson (1967) which his suggestion is,

*“The Malay sector of Kajang is almost totally independent of this centre, and people do not focus their social life on the town centre, but on the mosque and local coffee shop, thus repeating the village pattern.”*³⁷

This statement shows that significance of coffee shop in Malay culture at that time as a centre of social gathering, but still separated by ethnic and culture. Lai (2010) has stated this matter in his research that,

*“The early kopitiam and food stalls assumed a strong ethnic dimension in their spatial distribution and cuisine, as they “followed” immigrant workers in their settlement into various ethnic enclaves and meet their desire for culturally familiar foods.”*³⁸

³⁶ Tham Seong Chee. (1977). *Malay and Modernization*. (pg. 28). Singapore University Press.

³⁷ Wilson, P. J. (1967). *A Malay Village and Malaysia*. (pg. 47). New Haven: HRAF Press

³⁸ Lai Ah Heng. (2010). The Kopitiam in Singapore: An Evolving Story about Migration and Cultural Diversity. (pg. 6). Asia Research Institute, Working paper series no. 132. PDF file. Retrieved April 22, 2010 at http://www.ari.nus.edu.sg/docswpwps10_132.pdf

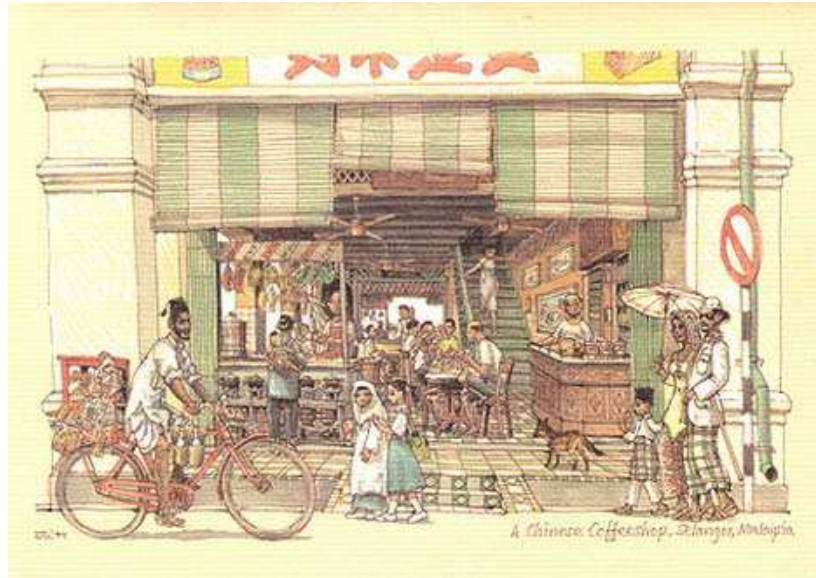


Plate 2.1: Chinese coffee shop illustration circa 1950s, retrieved from http://yamashitariki.blogspot.com/2008_01_01_archive.html, October 13, 2010.

Most of the kopitiam and food stalls were ethnic separated as in case of Wilson (1967) and Lai (2010) since there is barrier among ethnic, culture and food consumption. Malay is known forbidden eating non-halal whereas vice versa for the Chinese and Indian. The food selection also different, depends on the ethnic such as Indian are more towards selling bread as prata, rice and various of curry, whether Chinese will be more into selling Chinese economy home-cooked meal and Malay would more into mix rice, sambal, traditional cakes and cuisine from homeland.

After Malaysia independence in 1957, throughout the 80's and 90's, kopitiam and local food stalls have expanded. The western café has entered Malaysia food and beverage scene started with The Coffee Bean and Tea Leaf Company has entered Asia-Pacific region in 1996³⁹ and Starbucks follows by opened their first store in Kuala Lumpur in year 1998.⁴⁰ Although, the trend of new, urban style kopitiam started a bit late and start mushrooming after the year 2000, it is alleged inspired by western café style, and major social change of Malaysian. Killiney Kopitiam⁴¹ started

³⁹ Retrieve January 14, 2010 from <http://company.monster.com/coffeebean/>

⁴⁰ Barista Training Program, Starbucks Coffee Company 2007 (pg. 30)

⁴¹ Retrieved September 27, 2010 from <http://www.foodstreet.com.my/food-street/bpage.s?by=Killiney+Kopitiam&bid=159>

this culture, followed by others such as Uncle Lim's Kopitiam, Oldtown Kopitiam, Kluang Station Kopitiam and many others. Cited from Wilson and Khor (2008), which they retrieved from one of Malaysian blogger,

"After 'Starbucks and Coffee Bean setting up shop in Malaysia' 'not to be outdone, the kopitiams are also streaming steadily into the main markets to attract city-dwellers'"⁴²

Statement above do agrees to opinion that mainstreams kopitiam has been seeing the opportunity of branding in business development by using western café approach. Re-brand and new image has been set up for all these kopitiam and Malaysian coffee culture has started again, with new attitude and atmosphere.

Brands in Local Coffee Culture

Local coffee culture can be seen develop fast as Starbucks and other brand such as Coffee Bean enters the local coffee culture scene. This can be notice in rapidly growth of *kopitiams* with applying brand marketing strategies and people already willing to pay RM3 for a cup of local coffee taste because of the brand and environment they created. This coffee culture has been popular culture with little addiction of branding and modernism in local society.

As people might see that branding is good for making profits, but in the end of the day, good business ethics has been abandon and they will create brand-addicted impact towards local society mindset. As this social change brings major revolutionize into local society, it has to be in control or otherwise a major capitalist modern structure of society will form. Cited from Wilson and Khor Yoke Lim, (2008)

⁴² Wilson, T., Khor Yoke Lim, Corporate and Consumer Conception of Fast Food Branding in Malaysia,. Pdf file, (pg. 8), Quoted from blogsphere <http://niknurehan.blogspot.com/2008/05/breakfast-at-oriental-kopitiam-kb.html>. Retrieved April 29, 2009 from <http://arts.monash.edu.au/mai/asaa/wilsonlim.pdf>

*“Identities are a function of frequent perception. Regularly visited global landscapes are eventually seen as local. ‘Cafes mushroom everywhere in KL’s trendiest spots, and big names such as Coffee Bean and Tea Leaf and Starbucks made their presence felt. With these cafes, KLites often lepak (hung out) way into the wee hours and now it has become a part of our pop culture.’”*⁴³

This text suggests that coffee culture which brought by Starbucks and Coffee Bean has develops fast growth of food and beverage industry as well enhance Malaysian social needs of acceptance and as one escapism. It also confirm the status of major influence trendsetter by American coffee culture has develops a social change and embrace this culture as a modernization. Again, cited from Wilson and Khor Yoke Lim (2008),

*“Brands say they enhance everyday life, efficiently: they enable moderate escape from the mundane, safely.”*⁴⁴

As branding not only carries a logo, they also create deep faith and connecting people with their product and services. Escapism and creating the third place feeling is one of the strategy that succeed in order to satisfy human needs, by creating cozy atmosphere and great environment.

A few brands of kopitiam entered Malaysia market such as Killiney Kopitiam from Singapore, which started in year 2000⁴⁵, Uncle Lim’s Kopitiam, and Oldtown Kopitiam opened their outlet in 2005⁴⁶. When all these outlets of kopitiam opened, their major concern is about environment and creating space for all age of walk in. As example, free wi-fi services have been provides in most kopitiam with the main

⁴³ Wilson, T., Khor Yoke Lim, Corporate and Consumer Conception of Fast Food Branding in Malaysia. Pdf file. (pg. 8). Retrieved April 29, 2009 from http://arts.monash.edu.au/mai/asaa/wilsonlim.pdf. Quote retrieved from <http://www.technorati.com/posts/%2BacXr9OcQD%2FUgz2xR6EJGuFc%2FJV7R4msuk4HQdC46Lg%3D>

⁴⁴ Wilson, T., Khor Yoke Lim, Corporate and Consumer Conception of Fast Food Branding in Malaysia,. Pdf file, (pg.1). Retrieved April 29, 2009 from <http://arts.monash.edu.au/mai/asaa/wilsonlim.pdf>

⁴⁵ Retrieved September 27, 2010 from <http://www.foodstreet.com.my/food-street/bpage.s?by=Killiney+Kopitiam&bid=159>

⁴⁶ Retrieved September 27, 2010 from <http://www.oldtown.com.my/>

aim to attract customer from student range until executive level, from young teenagers to working adults.

Kopitiams now not only a place to sit and eat, but also change into a meeting point, a place for discussion and meeting clients, or as place to hang out and gathered between youngsters and adult. With the new cosy environment, chic but still maintain the classic looks of kopitiams, this new branding strategy has been working very well with social aspect of Malaysian that has developed into a branding class minded since increases of demand and income⁴⁷ along with country development. Not to forget with westernized café such as Starbucks and Coffee Bean and Tea Leaf has brought a new wave into Malaysian society especially in urban areas with their culture, style, presentation and environment provided. As a popular case study, Starbucks for example has been role model in branding and creating customer experience, which local kopitiam applies it in their business. As stated by Alvarez and Gilsdorf (2007),

*“Starbucks has proven the value of creating outstanding customer experiences, even across such as large retail network. It has managed to tie together all the necessary brand elements. Starbucks sells a tangible product and has found a way to create an engaging environment that encourage customer to linger and conduct multiple transactions.”*⁴⁸

This is one of the model that has been applies in local kopitiam branding, as Starbucks store environment creates homey feeling in order to uplift customer third place experience, whereas local branded kopitiam creates traditional kopitiam settee to enhance the customer previous memories in old style kopitiam but with contemporary touch.

⁴⁷ Refer to Appendix 5, extract from Buku Tahunan Perangkaan Malaysia 2007 that shows increase of household income by ethnic from 1999 to 2004, Malay income growth by 6.4%, Chinese by 5.1% and Indian by 5.0%, and urban income growth to 5.0% than rural by 1.8%. Retrieved March 23, 2010 from

http://www.statistics.gov.my/portal/index.php?option=com_content&view=article&id=414%3Afree-download&catid=61&Itemid=53&lang=bm

⁴⁸ Alvarez, E., Gilsdorf, J., Leveraging Unique Environment Throughout Large Retail Network. Design Management Review. (pg.13). Volume 18. No.2. Spring 2007



Plate 2.2: A scenery from a traditional coffee shop, Kluang Station. Retrieved from <http://www.soshiok.com/article/13017>, October 26, 2010.

The four D's principle of branding is applies, which is discover, define, design and deliver⁴⁹ in most of kopitiam and coffee shop, strengthen the brand affects on local coffee culture. Kopitiam is just a small example of branding, and the wave of kopitiam culture is suddenly hit local scene bringing all the branding and modernism. An opinion saying that,

*"The money generated by a kopitiam can be quite staggering if it's done correctly. For this reason and for this reason alone, the number of new outlets appearing all over Malaysia has been steadily increasing day by day. There are so many that in a single area, like Damansara Uptown, you can have two kopitiams and two Starbucks no more than 500 metres away from each other."*⁵⁰

This opinion recorded about branding success of kopitiam or local coffee shop and how does its affecting local coffee scene. As notice, new opening outlets are increase due to the result of branding that prove can produce more income. Of course, we all know that profit is the main goal when you do branding, by delivers customer satisfaction and provide great experience.

⁴⁹ Alvarez, E., Gilsdorf, J., Leveraging Unique Environment Throughout Large Retail Network. Design Management Review. (pg.11). Volume 18. No.2. Spring 2007

⁵⁰ Retrieved September 28, 2010 from <http://www.feedmelah.com/>

With all these evidence and opinion, branding in local coffee culture has been successfully embraced by social community in Malaysia. By looking at income and needs, branding is one of the most successful ways to enhance local coffee culture experience to fulfil high expectation and demands from local audience. When branding is one of major expectation, we will discuss the social change in the society caused by this affect.

Brand mark in local coffee shop

Brand mark or logo is one of the main tools in powering a brand. Through its brand mark, one company can be easily identify and memorable by audience. Important as it sounds, brand mark is another way to catch attention from public audience and build up faith and memory of organization reputation.

Most of the kopitiam or coffee shop in Malaysia using the most common colour of all coffee shops, dark brown scheme tone colour. Referring on article by Kong HC (2010) quote that,

“There are hoards of other similar copycats of copycats and majority of them seems to ride on the success paved by IOTWC (thanks to Uncle Lim’s Café) and so far none of them have any sense of originality when it comes to choosing their corporate colours and the interior designs of their outlets – it’s always the same old boring Dark Brown and Maroon shade.”⁵¹

This statement suggesting that most of the kopitiams and coffee shop in local scene using the same colour even though it is own by separate organization. As author mention this activity is an unhealthy practise and asks for more variety in creating kopitiam’s brand mark.

⁵¹ Kong, HC. (2010, February). All About Kopitiams. Food News. (pg.3). PDF file. Retrieved September 29, 2010 from http://slurpsite.com/files/Food_News_-_Kopitiams3.pdf



Plate 2.3: Local kopitiam logo, “Old Town Kopitiam White Coffee”. Retrieved from <http://www.oldtown.com.my/>, September 29, 2010.

Plate 2.4: “Kluang Station” logo, retrieved from <http://www.goeatout.com.my/>, September 29, 2010.

However, the standardize colour selection of all kopitiam might be reflects from the meaning of the colour itself which definite brown is the colours of;

“Earth, stability, hearth, home, outdoors, reliability, comfort, endurance, simplicity, and comfort.”⁵²

These elements might be convincing to maintain stability and harmony in business, as these usages of colour also show authenticity and easy to go with the decor and café environment and it is always synonym with local kopitiam or coffee shop concept, using dark brown shades as main colour in creating brand mark. Culture is one of the main factors in colour interpretations as suggest by Healey (2008), and he note down quotation below,

“The colour component of any brand needs to be reconsidered in each local culture to be sure that it evokes the desired response.”⁵³

It might be possible to think that local kopitiam or coffee shop using earth colour element like brown, white and black in their brand mark and interior to blend in easily with local audience and to create warm feeling between patrons.

⁵² Retrieved September 30, 2010 from

<http://www.princetonol.com/groups/iad/lessons/middle/color2.htm>

⁵³ Healey, M. (2008). *What is Branding?* (pg.95). Singapore: RotoVision SA.



Plate 2.5: Interior of Old Town Kopitiam, retrieved from <http://www.ifranchisemalaysia.com/oldtown-white-coffee-franchise-business-opportunity.html> October 28, 2010.



Plate 2.6: Old Town Kopitiam, front view. Retrieved from <http://ipohnkinta.blogspot.com/2007/09/kopi-tiam-white-coffee-and-old-town.html>, November 4, 2010.

However, this seems as unhealthy competition among kopitiam and coffee shops. The usage of the same colour tone and interior system has brought up imitation or copycat issues according to Kong HC (2010), but in the other hands authenticity always able to be gain by being special in own way of selected organization. Once again quoted from Healey (2008), he proposes that,

“The mark of true authenticity is being small-scale, non-commercial, or even handmade. The visual manifestation of this is constantly shifting-too rapidly

*for most large producers to keep up. In the end, it will not be the visual aspects that indicate authenticity, but the product quality and customer service that small organizations tend to be so much better at providing on a personal level.”*⁵⁴

This is the main point of authenticity, even you may use same colour and imitate brand mark, and a good branding is about customer satisfactions and expectations. Yet, it is unethical to copycat and imitate other brands but its all depends on client or customer to choose the brand they prefer. Customer always picks brand that they prefer, by looking at the reliability and good reputation that the brand can offers consistently. Local audience is wise enough to select which brand they prefer most, not distracted by other brand mark imitation.

Social Change in Local Society

Social change is happens to all society hierarchy around the world. Local audience also includes, cause by major economical growth and development after independence years, and increasing of household income. This sociocultural evolution⁵⁵ has made an impact on society where demands are greater with upgrading of better life standard. Quote from Ritzer (1987),

*“Inventions, discoveries, alterations of existing cultural elements, and diffusion from one society to another constitute the basic forms of innovation.”*⁵⁶

Lenski and Lenski (1982) giving a suggestion of **alterations of existing cultural elements**, which similar to way of local society life these days. From humble beginning of kopitiam and food stall just for a place to sit and eat, it has become a point to meet and socialize. Escapism has been a main point of coffee culture

⁵⁴ Healey, M. (2008). *What is Branding?* (pg.32). Singapore: RotoVision SA.

⁵⁵ Theory by Gerhard and Jean Lenski (1982) cited from Ritzer, G., Kammeyer, K.C.W., & Yetman, N.R., (1987). *Sociology: Experiencing a Changing Society*. (pg.530). USA: Allyn and Bacon, Inc.

⁵⁶ Ibid.

branding, which every audience enthusiasm about the idea of escapism and modernism in local culture. Another opinion from Lai (2010) states that,

*“Where previously, kopitiam or kedai kopi was largely ethnic-based location, cuisine and clientele, this new kopitiam was clearly multiethnic, mirroring the new multiethnic composition of the new estate whose populations were resettled from mainly ethnic-based areas and settlements.”*⁵⁷

This is just another example that shows social change movements from ethnic basis to multiethnic culture. This social movement is caused by NEP programmed, which main aim is to growth with equity between ethnic groups.⁵⁸ Abdul Rahman Embong (1996) also point out opinion from Harold Brookfield (1994) which saying,

*“Though economic transformation in Malaysia “took off” around 1970, it was preceded by at least a half-century of quite significant change away from the classic colonial pattern.”*⁵⁹

All these social change patterns proven happened along with Malaysian economic growth and together with high education between audiences. Since rising numbers of professionals and high-educated society after 1970s, social change between middle class Malaysian happens rapidly. Cited again from Abdul Rahman Embong (1996) he suggests that,

*“Besides occupation, educational attainment is a major avenue for social mobility and an important indicator of social class transformation.”*⁶⁰

⁵⁷ Lai Ah Heng. (2010). The Kopitiam in Singapore: An Evolving Story about Migration and Cultural Diversity. (pg.11). Asia Research Institute, Working paper series no. 132. PDF file. Retrieved April 22, 2010 at http://www.ari.nus.edu.sg/docs/wps/wps10_132.pdf

⁵⁸ Abdul Rahman Embong. (December 1996). Social Transformation, the State and the Middle Classes in Post Independence Malaysia. (pg.57). Southeast Asian Studies, Vol. 34, No 3

⁵⁹ Quote from Brookfield (1994) in his edited volume of Transformation with Industrialization in Malaysia, re-quote from Abdul Rahman Embong in Social Transformation, the State and the Middle Classes in Post Independence Malaysia. (pg.58 and 59). Southeast Asian Studies, Vol. 34, No 3.

⁶⁰ Abdul Rahman Embong. (December 1996). Social Transformation, the State and the Middle Classes in Post Independence Malaysia. (pg.66). Southeast Asian Studies, Vol. 34, No 3

In his observation, Abdul Rahman Embong (1996) notes that amount of person that obtains certificates and qualifications increased drastically, showing a major movement of Malaysian society change. All these changes have showed towards more demanding society and from demand and needs, then come branding to satisfy audience need. Not to forget branding and social change is depending on each other and with more consumer satisfaction tends to filled; our culture will keep on changing through all these phases.

This social change also affect on local coffee scene, with greater demand and brand minded society, most of all the kopitiam and coffee shops has applying brand or re-branding in their outlets, to attract customer and public audience. Not only have to serve food and beverages, but kopitiam and coffee shops also selling space and environment. This is text suggests by feedmelah.com,

*“But selling space is no new thing for Kopitiams, they’ve been doing it for the longest time. 50 years ago there may not have been wifi or air conditioning, but a kopitiam was somewhere you would go with friends and just chit chat the day away, over a cup of black coffee, a piece of toast smothered in kaya and butter and two nicely half boiled eggs.”*⁶¹

Referring to statement above, local coffee culture did practicing the branding aspect, even though we do not apply catchy brand mark or warm interior design. However, with Starbucks Coffee Company and Coffee Bean and Tea Leaf Company entering Malaysian market, then coffee culture starts to change along with demand for better environment and services by people that feel brand is a lifestyle. Proud feeling of brand ownership is another major reason that affected branding in local kopitiam or coffee shop. Quote from Wilson and Khor (2008),

*“Branding icons are guarantees of customer comfort and distraction from dull circumstances.”*⁶²

⁶¹ Retrieved September 28, 2010 from <http://www.feedmelah.com/>

⁶² Wilson, T., Khor Yoke Lim, Corporate and Consumer Conception of Fast Food Branding in Malaysia,. PDF file, (pg.3). Retrieved April 29, 2009 from <http://arts.monash.edu.au/mai/asaa/wilsonlim.pdf>

The role of branding in local coffee culture not only providing space but might be escapism for consumer and local society from different hierarchy, not to mention that this is kind of lifestyle and culture that they embrace. As a new lifestyle and trend, Malaysian coffee culture is very popular for all public audience. It has grown along with social change needs and demand.

Not to forget that with local social changes, the Malaysian coffee culture also being improvises by re-branding to enhance experience and increasing sales by multiple transactions from regular customer. From small spaces and only selling few selections of foods, Malaysian coffee culture has expanded by upgrading services, more variety in food and beverage, and creating nostalgia as well as being chic and contemporary.



Plate 2.7: The way coffee and food serve in traditional kopitiam. Retrieved from <http://www.feedmelah.com/> November 11, 2010.

CHAPTER 3

METHODOLOGY

Quantitative approach

In order to complete a research, methodology is important to generate correct data collection for reference. Creswell (2003) define quantitative approach as;

*“A quantitative approach is one in which the investigator primarily uses post positivist claims for developing knowledge (i.e., cause and effect thinking, reduction to specific variables and hypotheses and questions, use measurement and observation, and the test of theories), employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data.”*⁶³

Researcher will use this method as most of the data collection would be based on surveys and observations. As proposed methodology that already noted in the first chapter, the research would begin with gathering documentation, which extracted from national archive, internet source and journal or research paper by previous researcher. Survey will be hand out, and synthesis of data would achievable after all the elements complete. The methodology would be based on research questions as guidelines which are;

- (a) When was the beginning of Malaysia coffee culture?
- (b) Is branding applicable in the local coffee culture?
- (c) How does branding affect the local culture, socially and economic?
- (d) What is the main impact of branding that hits local coffee scene?
- (e) Is branding culture builds a barrier between societies?

⁶³ Creswell, J.W. (2003). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 2nd Ed. (pg.18). United States of America: Sage Publications, Inc.

These questions are act as a guideline, and to ensure that at the end of the study, researcher would be able to answer all those guidance questions. Creswell (2003) also states that research questions are used to shape and specially focus the purpose of the study. This to ensure that researcher would not lost focus by ensuring all the research questions can be answered by the end of the research.

Primary Data

Survey

Survey is one of the most popular quantitative methods in research. As a researcher, the most specific and accurate data are needed to get a valid result that can be used in research. An opinion from Uma Sekaran (2003) saying that;

“Surveys are useful and powerful in finding answers to research questions through data collection and subsequent analyses, but they can do more harm than good if the population is not correctly targeted.”⁶⁴

In this research, random sampling location would be located in selected outlet of Starbucks Coffee Company, in Pavilion Bukit Bintang, Kuala Lumpur. Researcher chooses Starbucks Coffee Company as a case study, since Starbucks Coffee Company being a prominence and started the branding revolution in local coffee culture scene.

With average 549 transactions per day and all different stages of ages for walk in customers, this outlet is perfect for controlled survey sampling. Ten percent from the overall transaction will be selected, as sampling. Suggested by Sekaran (2003), sample is self-evident which can produce more reliable result rather than investigate the entire populations that impossible to obtain data from every element.⁶⁵ Researcher has selected face-to-face surveys in order to collect data

⁶⁴ Sekaran, U. (2003). Research Methods for Business: a Skill Building Approach. (pg.264). United States of America: John Wiley & Sons, Inc.

⁶⁵ Ibid. (pg 267).

efficiently. This method also meet the expectation of research methodology which as suggest by Czaja and Blair (1996),

*“In face-to-face surveys, also referred to as personal interview survey, information is usually collected by interviewers in the home or in another location that is convenient for the respondent. The key element is respondent and interviewer are together in the same location.”*⁶⁶

By using method that cited by Devlin, 2006 as example of nonparametric statistic⁶⁷ in this survey, it is to ensure easier task in collecting data and 18 items were asked in the questionnaire on three sections; branding in coffee culture, brand mark design and colours, and social aspect changes in local urban society.

Also included the age range and occupation of respondent in order to identify and class them into two groups, working and student. All questions are control variable, by using keyword yes or no. This is to ensure that correspondent answers are valid for data analysis as quantitative method is use in this research. Uma Sekaran (2003) also suggesting validity is to guarantee the capability of a scale to measure the planned concept.

⁶⁶ Czaja, R., & Blair, J. (1996). Designing Surveys: A Guide to Decisions and Procedures. (pg.42). United States of America: Pine Forge Press.

⁶⁷ Devlin, A. S. (2006). Research Methods, Planning, Conducting and Presenting Research. (pg.64). United States of America: Thomson Wadsworth.

Secondary Data Documentation

Secondary data are always available in books, archive documentation, journals, magazine, article, and Internet. Most of the data are important not only to record, but also to use as supporting facts on arguments. This is also known as historical method which noted from Leedy (1989), the researcher deals with the latent meaning of history.⁶⁸ He did suggest about conceptual historical research which is;

*“...research concerned not only with events and personalities but with tracing the origin, development, and influences of ideas and concepts.”*⁶⁹

Using this method, the origin and possible date of local coffee culture is founded based on documentation and records kept under Arkib Negara in Kuala Lumpur, and based on observation of previous researcher on local culture in timeline before and after independence of Malaysia. Other than Arkib Negara, Perpustakaan Tun Abdul Razak 1 (PTAR1) also provides most of the books for gathered literature reviews. Most of literature reviews are taken from Bird (1980), and Wilson, P.J. (1967), due to they both experiencing local lifestyle, culture, and travelled among local community of Malaysia. Creswell (2003) suggesting literature review shall be use as study introduction, comparison of extant literature with findings in a quantitative study plan, and as a basis for advancing research questions or hypotheses.

Sekaran (2003) suggests that there are few ways to identifying the relevant sources of literature review which are the databases will come in three forms as indicated on the next page;

⁶⁸ Leedy, P.D. (1989). Practical Research: Planning and Design. 4th Edition. (pg.125). United States of America: Macmillan Publishing Company

⁶⁹ Ibid. (pg.133).

The bibliographic databases

This form of database will only display the bibliographic citations, which contain the author's name, title of the article or book, source of publication, year and volume and page numbers.

The abstract databases

This database will provides an abstract or summary of the article.

The full-text databases

In this database, the full text of article will be provided.⁷⁰

By looking at all these databases forms, most of the literature review that researcher collects are extracted from the full-text database, which gathered from books and journals. Again, Sekaran (2003) writes,

“A survey of the literature not only helps the researcher to include all the relevant variables in the research project, but also facilitates the creative integration of the information gathered from the structured and unstructured interviews with what is found in previous study.”⁷¹

From the literature reviews and data collection that researcher able to gathered through survey of random sampling, findings has been acquired and the results of the data will be discuss in the next chapter.

⁷⁰ Sekaran, U. (2003). Research Methods for Business: a Skill Building Approach. (pg.65). United States of America: John Wiley & Sons, Inc.

⁷¹ Ibid, (pg.64).

CHAPTER 4

QUANTITATIVE DATA

COLLECTION AND ANALYSIS

Data Collection

Sekaran (2003) notes that data collection is divided into two sources which are primary and secondary data. Primary source data are from individuals, focus groups, and panels while secondary data are obtained from company records or archives, government publications, industry analyses offered by the media, and websites or Internet.

Researcher data collection is based on a pilot outlet of a western coffee shop acting as a controlled sample and population. Questionnaires are given by strata of occupation, which are working and student. Required sampling number is 10% out of average customer 549.9 per day which is resulting in 54 persons required and divided by two strata - working or student, which will be 27 correspondents for each stratum. Next paragraph will explain every finding that can be summarized from the survey. By using cross tabulation technique from SPSS 17.0, division of department is based on every question which was asked in the survey. All 54 correspondents randomly selected in targeted sampling area, and all the results will be extracted in the next segment of data analysis.

Data Analysis

Occupation by age group analysis

		Age group				Total
		18-20	21-29	30-39	40-49	
Occupation	Working	2	19	4	2	27
	Student	8	19	0	0	27
Total		10	38	4	2	54

Table 4.1: Age group which participate in the data collection

The data show average income for the sample size according age, who always visiting sampling location. There are four age groups, which are 18 to 20 years old, 21 to 29 years old, 30 to 39 years old and 40 to 49 years old. In age group of 21 to 29, there is five person earns below RM 1,500, eight person that earns among RM 1,600 to RM 2,500, five person earns RM2,600 to RM3,500 and three person that earns RM3,600 to RM4,000. Data also shows that sample earning overall is more than RM1,600.

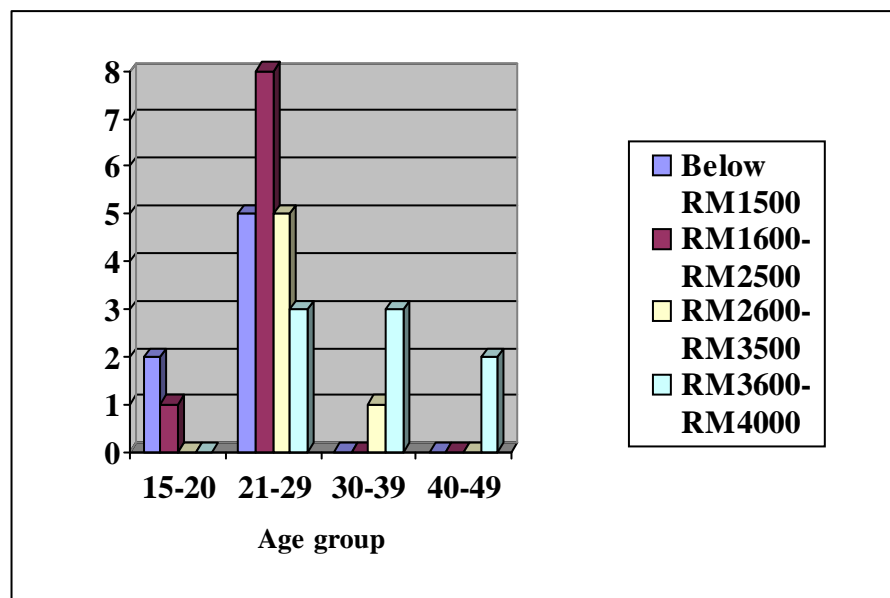


Figure 4.2: Chart of correspondent average income

Researcher summarize that it means most of the correspondents that visit kopitiam, coffee shops and western café is income-secured and are group in the middle class society, by looking at the average of monthly income they earn.

Knowledge about local coffee brand analysis

		local coffee brand		Total
		Yes	No	
Occupation	Working	21	5	26
	Student	14	13	27
Total		35	18	53

Table 4.3: Correspondents knowledge about local coffee brand Cross tabulation

Referring to table 4.3, the main finding is most of the correspondents do aware of the local coffee brand. 21 out of 26 working correspondents know the local coffee brand (example: Kopi Radix, Kopi Hang Tuah), and 13 out of 27 students did not know the local coffee brand This is shows by the percentage of 60% overall correspondents selected “yes” to this question and only 40% selected “no”. Total of 81% of working group and 52% of students has the knowledge in local coffee brand whiles only 19% from working group and 48% of students are unaware of this knowledge.

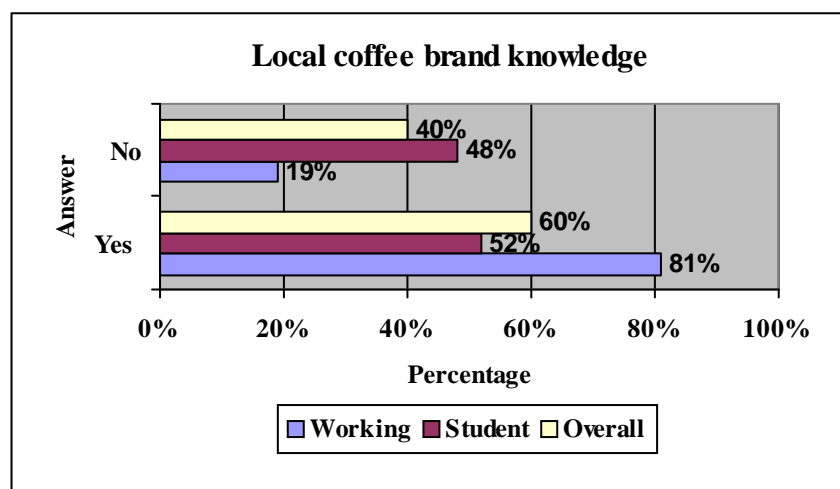


Figure 4.4: Chart of local coffee brand knowledge

Knowledge of imported coffee brand analysis

		imported coffee brand		Total
		Yes	No	
Occupation	Working	23	4	27
	Student	18	9	27
Total		41	13	54

Table 4.5: Correspondents knowledge about imported coffee brand Cross tabulation

In this finding, it is proven that overall Malaysian is aware of imported coffee brand (example: Illy) with 23 of working correspondents and 18 students saying yes to this survey question. All correspondents answered the question, and total of the data would be 54 correspondents. Only four working correspondents and nine of the students did not aware of imported coffee brand. This shows that most of the audience is knowledgeable in imported branded products. Overall percentage of correspondence that is aware of the imported coffee brand is 76% choose “yes” and only 24% choosing “no”. Working correspondents is representing “yes” value by 85%, while student is by 67%. Only 15% working correspondents choose “no” and follows by student with 33%. The value in percent can be interpreted through the chart below.

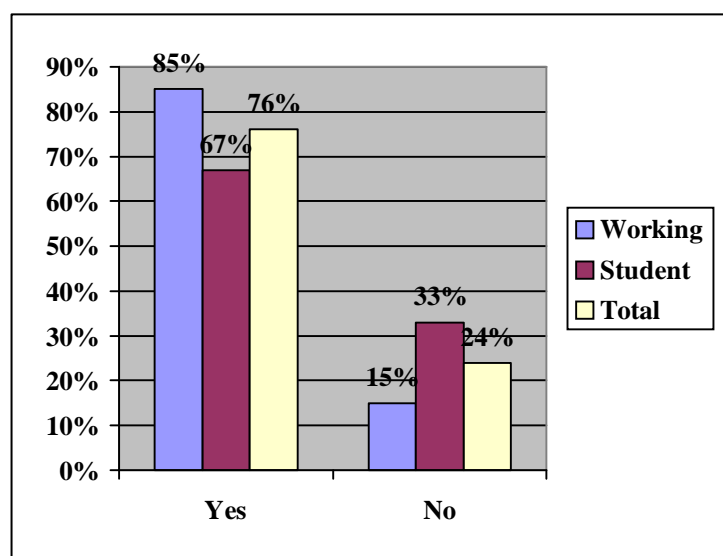


Figure 4.6: Imported coffee brand knowledge percentage chart

Authenticity of brand through logo analysis

		Authentic		Total
		Yes	No	
Occupation	Working	27	0	27
	Student	26	1	27
Total		53	1	54

Table 4.7: Authenticity of brand Cross tabulation

According to data above, most correspondents agree that authenticity of brand can be recognizes through its logo. All working strata pick “yes” in this question, and only one correspondent from student strata pick “no”. This can be translating into percentage which 100% from working strata correspondents and 96% from student correspondents. Almost overall 98% agree to this opinion, and only 2% that do not agree. For reference, please look at the chart in the next page. Conclusion that can be made from the data obtain is audience do think that logo and authenticity are a close relation, which only by looking at brand logo, authenticity of brand can be recognize.

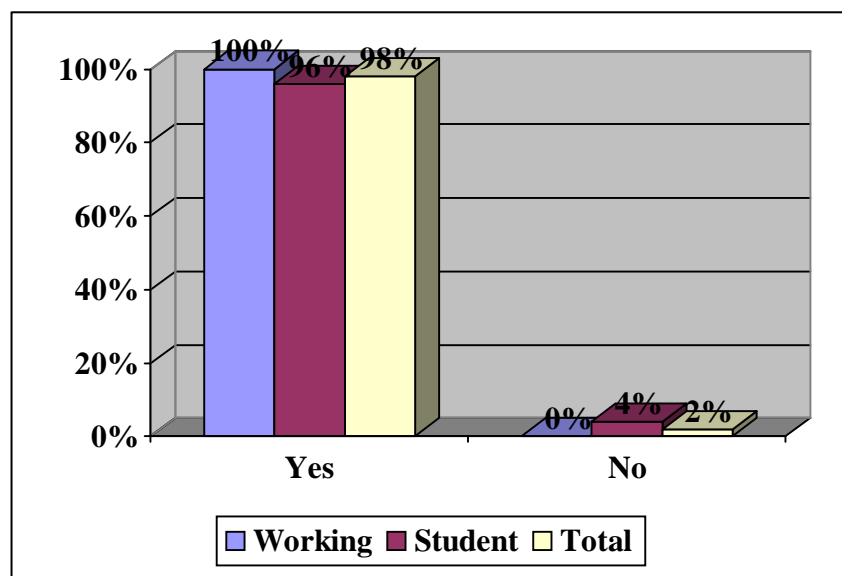


Figure 4.8: Authenticity of brand chart

Through this finding, we also acquired that Malaysian have been affected by branding issues and most of the correspondents think that authenticity only can be exploits by logo or brand mark, not by unique signature or specialty of product or services.

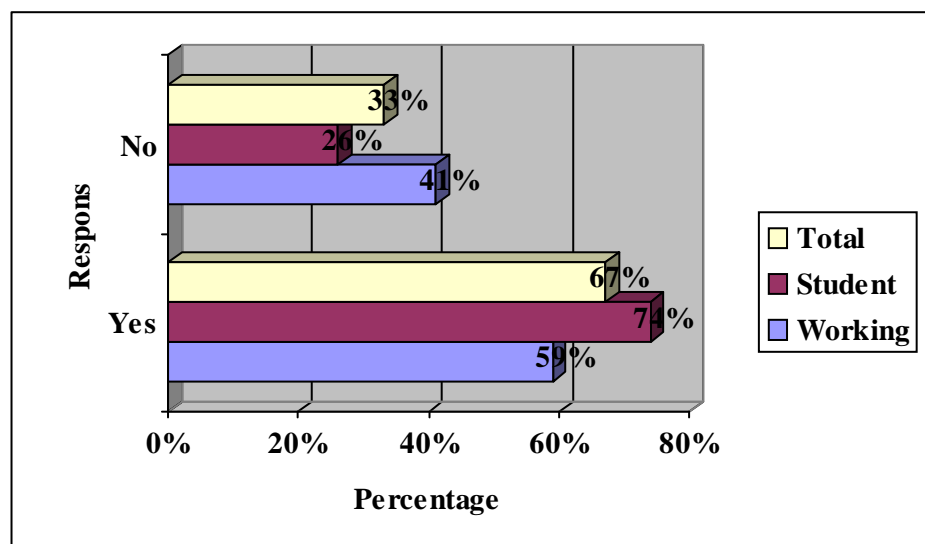


Figure 4.9: Pride of using branded product chart

Pride feeling in using branded product analysis

		Pride using brand		Total
		Yes	No	
Occupation	Working	16	11	27
	Student	20	7	27
Total		36	18	54

Table 4.10: Pride when using branded product Cross tabulation

Brand has brought the new perspective in local society. In this analysis, researcher found that most of the correspondents did have the “pride feeling” when using branded product. Referring to bar chart on the previous page, 59% or 16 working correspondent replies “yes” to this question and 74% or 20 students also

agree in this matter. Only 18 or 33% correspondents did not feel any pride when using any branded product, and completed this analysis with total 54 valid correspondents. This can be summarized, most of the correspondence do feel pride when using branded product, does not matter what they occupation or earning status.

Preference of hang out in branded coffee shop analysis

		Hang out		Total
		Yes	No	
Occupation	Working	9	18	27
	Student	13	14	27
Total		22	32	54

Table 4.11: Preference to hang out in branded coffee shop or local Cross tabulation

According to data, most of correspondents prefer to hang out in local coffee shop than branded coffee shop. 67% or 18 working correspondent saying “no” to hang out in branded coffee shop, while 14 or 52% of student correspondent also prefer to hang out in local coffee shop. But the average correspondent do choose branded coffee shop as their place to hang out and socialize by 41% or 22 of correspondent pick “yes” with percentage of and total of 32 or 59% correspondent prefer local coffee shop as a place to hang out. This meaning that local coffee shop still preferable and frequently choose by most of the local audience, where as branded coffee shop is might just a place to visit once in a while. It shows that even though they feel pride when using imported product, but they still prefer to hang out in local coffee shop. According to the rate of correspondent’s preference, researcher summarized that brand sometimes does not effecting personal selections.

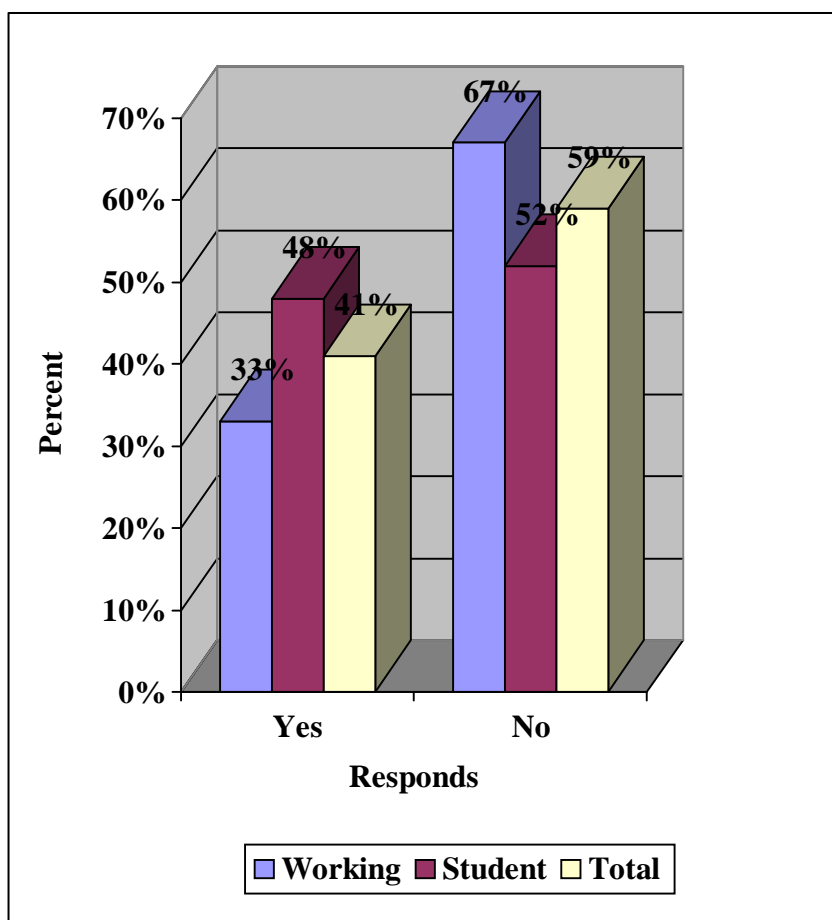


Plate 4.12: Preferences of hang out in branded coffee shop bar chart

Reason to hang out in coffee shop/kopitiam analysis

		Reason			Total
		Dine in	Socialize	Business meeting	
Occupation	Working	8	17	2	27
	Student	13	14	0	27
Total		21	31	2	54

Table 4.13: Reason to hang out in coffee shop or kopitiam Cross tabulation

Another interesting finding in the data survey is when the reason of correspondence to hang out in coffee shop or kopitiam. Most of the correspondents

by 57% choose to socialize as their main reason to hang out in coffee shop, while total of 39% or 21 of correspondent choose to dine in as a reason. Another two correspondents pick “business meeting” as their purpose or only 7%, and 17 of the working correspondent or 63% of them are choosing “socialize”. Student also included, by 48% pick socializing as their main point to hang out in coffee shop or kopitiam. To summarize, coffee shop has change their function not only as to dine in, but also as place to socialize and sometime business meeting. This finding will be discussed in detail in the next chapter.

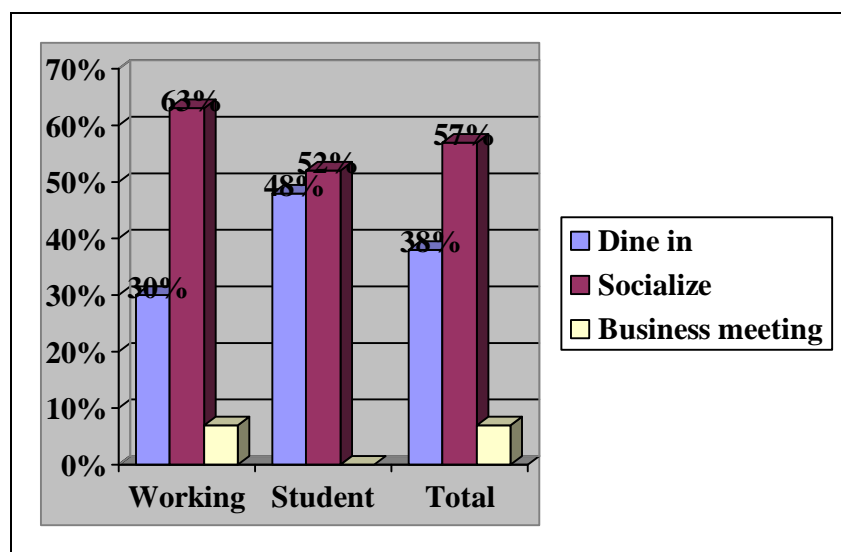


Plate 4.14: Reason to hang out in local coffee shop or kopitiam chart

Brand application necessity analysis

		Necessarily		Total
		Yes	No	
Occupation	Working	20	6	26
	Student	24	3	27
Total		44	9	53

Table 4.15: Necessarily of brand application Cross tabulation

In this question, sampling group was asked about brand application necessarily to satisfy consumer needs and demands. Overall, 20 correspondents in

working sampling group do think that brand application is necessary, while six out of 26 do not agree on this opinion. For students sampling group, 24 of them also agree to this opinion, only three is not. Total valid data are 53; one missing data is acquired from working group. This analysis shows that 83% of sampling is agrees on brand application is necessary to satisfy consumer needs and demands and proves that there is fundamental of brand awareness among Malaysian audience.

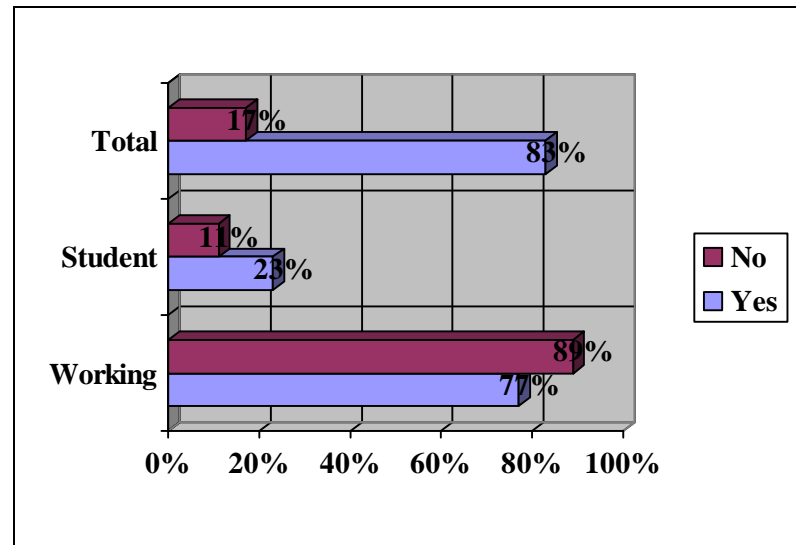


Plate 4.16: Brand application necessarily by percentage chart

Corporate colour selection analysis

		Corporate colour		Total
		Earth tone	Bright colour	
Occupation	Working	13	14	27
	Student	11	16	27
Total		24	30	54

Table 4.17: Corporate colour for local coffee shop or kopitiam Cross tabulation

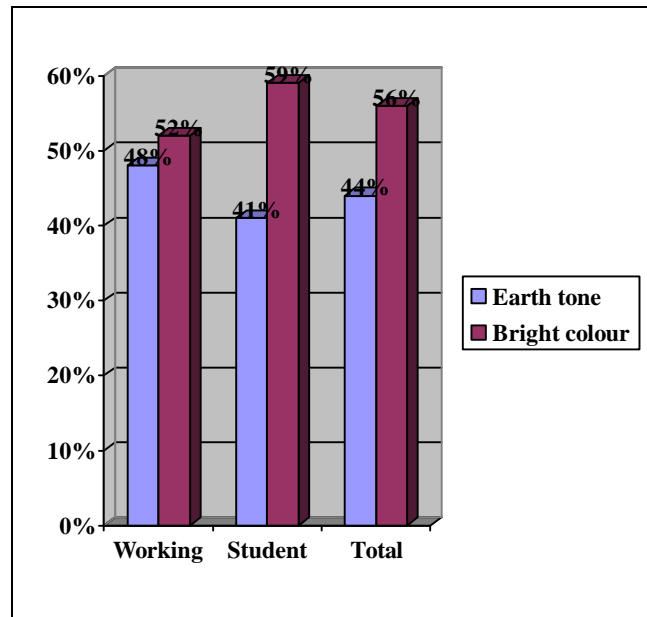


Plate 4.18: Corporate colour preference by percentage chart

Refer to Table 4.17; analysis on corporate colour selection is based on earth colour usage in local kopitiam or coffee shop. By suggesting bright colour as another option, most of the correspondent do pick bright colour as their main interest to use as corporate colour, by 52% or 14 from working group, and 16 or 59% from student correspondents. Total of 30 correspondence select bright colours as corporate colour and 44% of them or 24 of other correspondence prefers earth tone colour. By percentage, 56% of correspondent choose bright colour over earth tone colour. This can be summarize that corporate colour selection can be choose not only earth tone scheme, but also bright colour scheme. Perhaps most of correspondents prefer something different, catchy and fresh for the audience view.

Imitation issue on similar colour and logo usage analysis

		Imitate/copycat		Total
		Yes	No	
Occupation	Working	19	8	27
	Student	22	5	27
Total		41	13	54

Table 4.19: Imitation issue Cross tabulation

Table 4.19 shows correspondent feedback on imitation issues. This issue has been brought up by Kong, H.C. (2010) in his article and finding that researcher able to extract from data is most of the correspondents agree on this opinion. As 41 out of 54 correspondent agrees on this matter, while 13 of them do not think that same usage of colour and nearly similar brand mark can creates imitation group. This mean that 76% of correspondent does agree on this issue, which 19 or 70% of working correspondent and 22 or 81% student pick “yes” as their feedback. Only 30% of working group and 19% of student sampling group do not agree on this matter. Conclusion for this question is most of the kopitiam or coffee shop imitation group can be detected by consumer, by looking at usage of nearly similar colour and brand mark. Thus, Malaysian does aware of this unhealthy competition and copycat method that applies on local urban coffee shops or kopitiams.

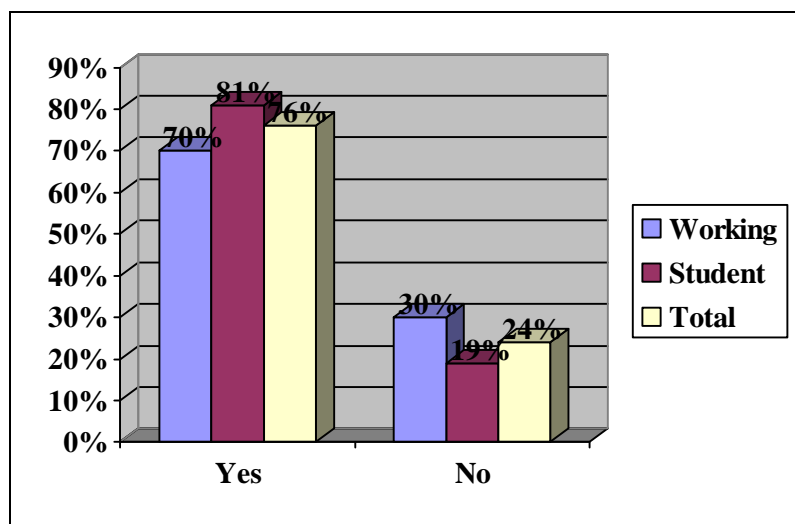


Plate 4.20: Imitation issue bar chart

Logo identifying analysis

		Easy to identify		Total
		Yes	No	
Occupation	Working	15	12	27
	Student	16	11	27
Total		31	23	54

Table 4.21: Logo identifying Cross tabulation

Table 4.21 shows 15 or 56% correspondents from working group sampling pick “yes” in this question, while 44% or 12 other are not agree to this opinion. Meanwhile, 16 or 59% of students group also agree while another 11 of them disagree. Total of 57% of correspondents agree that logo of local kopitiam is easy to identify and memorize, while 43% or 23 other correspondent is disagree. This analysis referring to logo identifying process of any local kopitiam is still easy to identify, but had not reach to the targeted group due to respond of local audience above.

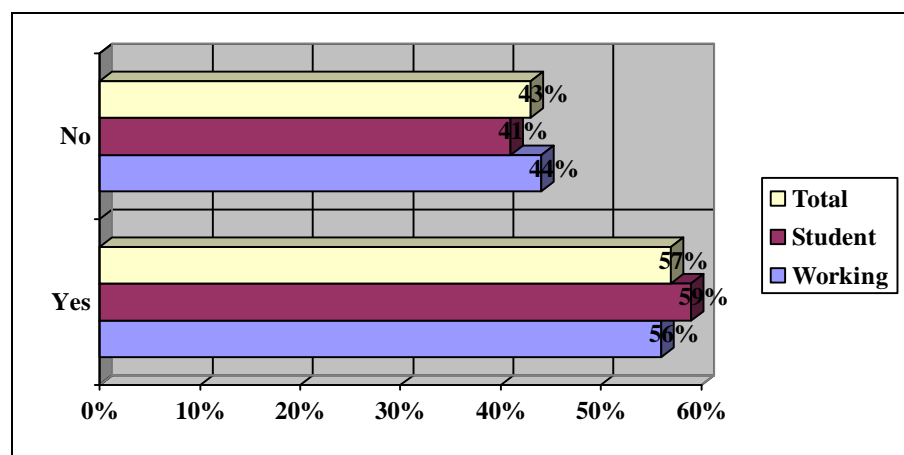


Plate 4.22: Logo identifying in bar chart

Warm feeling created by using earth tone colour analysis

		Feeling		Total
		Agree	Disagree	
Occupation	Working	16	11	27
	Student	14	13	27
Total		30	24	54

Table 4.23: Correspondent on feeling created Cross tabulation

The current data are about question number 16 in the survey, which is about usage of earth tone colour element in their brand mark and interior to create warm feeling or homey feeling among patrons. This is an experimental question, which as

Table 4.23 show that 56% or 30 correspondence agrees to this statement, while another 44% or 24 correspondent disagrees. By strata, 16 of working correspondents or 59% are agrees and 52% of student percentage or 14 correspondents also pick the same preference. Total of valid data are 54, and this can be summarize that most of the local audience does agree to the usage of earth tone colour can uplift the warm homey feeling in coffee shop or kopitiam.

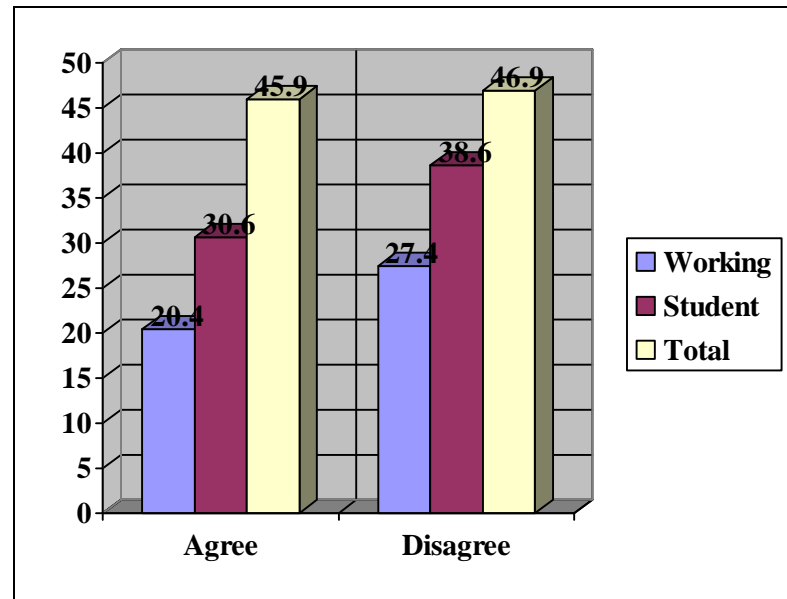


Plate 4.24: Warm feeling created by earth tone colour bar chart

Multiethnic coffee culture analysis

		Multiethnic		Total
		Yes	No	
Occupation	Working	21	6	27
	Student	19	8	27
Total		40	14	54

Table 4.25: Correspondent on multiethnic coffee culture Cross tabulation

Multiethnic coffee culture term has been suggest by Lai (2010) in his working paper and since he is only referring to Singapore kopitiam culture, researcher has to test is this opinion is valid to use in Malaysia coffee culture term. Find out to be that most

of the local correspondence does think that Malaysia coffee culture is a multiethnic culture. With total 40 out of 54 correspondents replies that local coffee culture is multiethnic, and divide by 21 correspondents is from working group and 19 is from student sampling group. As percentage show 78% of working group sampling agrees on the multiethnic term, follows by 70% of student do feel the same thing. Altogether 74% of correspondents agree, while 26% is disagreeing with this opinion. From this obtain data; Malaysia and Singapore actually share the similar culture, due to history of emergence of these two countries.

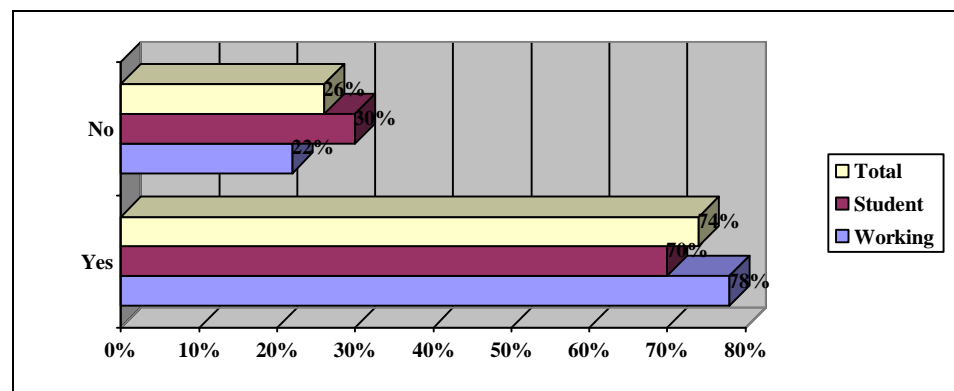


Plate 4.25: Bar chart on multiethnic coffee culture

Branding affect cause by social change analysis

		Social change		Total
		Yes	No	
Occupation	Working	21	6	27
	Student	22	5	27
Total		43	11	54

Table 4.26: Branding affect Cross tabulation

In this question, researcher asked about branding affect on local coffee shops or kopitiam is caused by social change. Due to the able 4.26, 43 correspondents or 80% agree that social change does cause the branding affect on coffee shop or kopitiam while only 20% or 11 correspondents disagree. 78% or 21 correspondents

from working group sampling and 81% or 22 correspondents from student group sampling choose “yes”, which show most of the correspondent agree on this opinion. Just a small value of data is disagree which represent by 22% from working group and 19% from student group. Validity of data is 54, and from this researcher can summarizes that it is agreeable by most of the correspondent about social change does have affected on branding in local coffee shop or kopitiam.

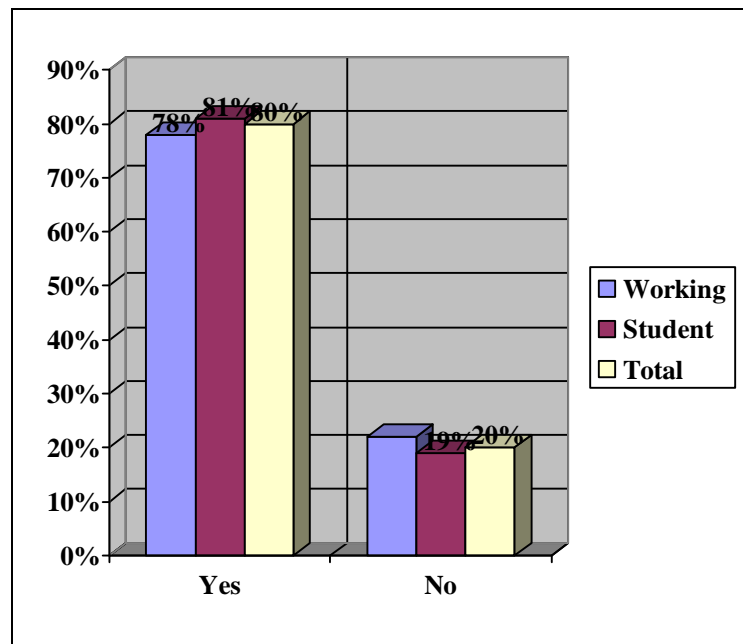


Plate 4.27: Branding affect bar chart

Popular lifestyle of coffee culture analysis

		Popular		Total
		Yes	No	
Occupation	Working	23	4	27
	Student	27	0	27
Total		50	4	54

Table 4.28: Correspondent on popular lifestyle of coffee culture Cross tabulation

In the table before, two sampling group were asked about opinion of coffee culture as popular lifestyle. Total 50 correspondents from both sampling group choose “yes”, and only four or 7% of correspondents from working group disagree with this

statement. With percentage rate 93%, most of correspondent seems agree on this suggestion. Working group percentage is 85% saying yes, and student group is 100% fully agrees on this popular term. Seeing the figure from student sampling group, all the correspondents do agree that coffee culture is a current trend or popular lifestyle. Chart below shows the percentage of correspondents regarding on this question.

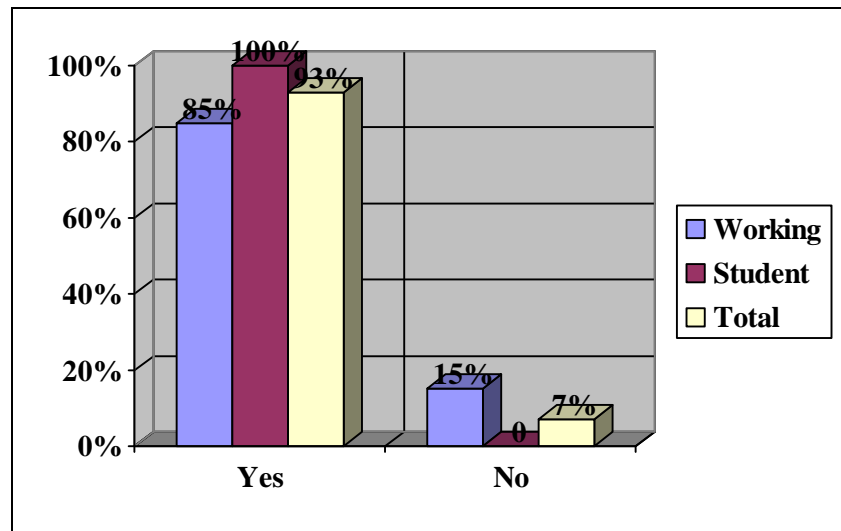


Plate 4.29: Popular lifestyle of coffee culture chart

Coffee culture in selling space and environment analysis

		Selling space		Total
		Yes	No	
Occupation	Working	21	6	27
	Student	25	2	27
Total		46	8	54

Table 4.30: Selling space and environment Cross tabulation

The last question in this survey is about selling space and environment as another crucial point in coffee culture. By looking at the obtain data, 78% or 21 working correspondence agree in this opinion whiles 25 out of 27 students also choosing “yes” as an answer or 93%. Total of agreeable correspondence in this

question is 46 out of 54. With 85% of correspondents choose “yes”, researcher summarize that most of the local audience familiar of this coffee culture. As another finding, coffee culture is about getting engaged with consumer by creating and providing environment and space that they required, which might be unable to find in home or office. By using term “creating third place”, this is the most successful branding formula that hits local and western coffee culture. The chart below will show the percentage for this question.

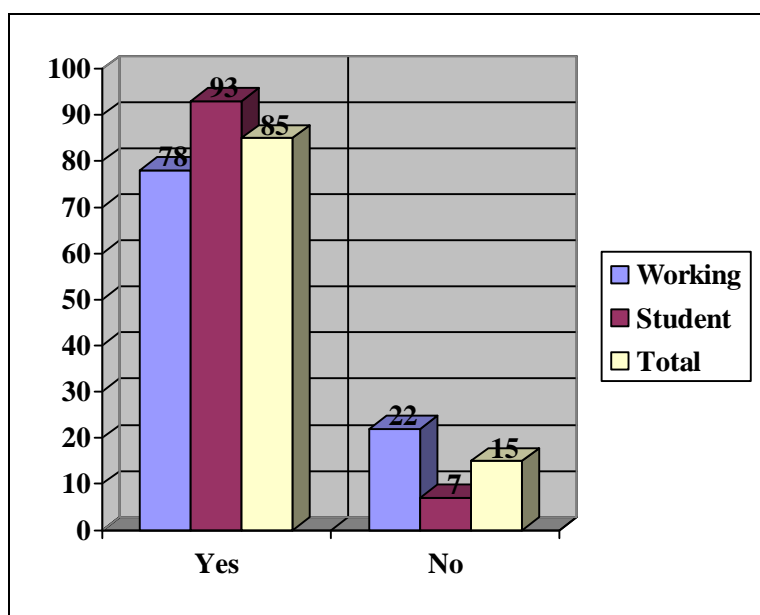


Plate 4.31: Selling space and environment chart

CHAPTER 5

FINDINGS AND DISCUSSION

In this chapter, we will discuss findings and data that obtained from previous survey, data collection from journals, books and documentation, with guidance through research questions. In previous chapter, we have analyzed the data acquired, which has brought up new findings in this research and will be discussed in this chapter. The discussion will be guided from previous research questions as follow.

Main objective of study

To document a study on the development, pattern and influence of coffee culture in Malaysia.

The development of local coffee culture were started from coffee cultivation in Malaya, and demand from immigrants who crave for a coffee shop, this development keep on going with Chinese migrations coming into Malaya after 1800, and opened kopitiam as demand hiking up. The major development is occurred after Malaysia's economic changed in the 80s and social hierarchy is increase due to changes happened. But most important that after western style coffee shops has arrived bring in the brand name such as The Coffee Bean and Tea Leaf and Starbucks Coffee, local coffee culture changed, re-brand and applying all the branding method in their corporate design. This influenced that has been applied to many coffee shops and kopitiam in Malaysia, due to social demand that craves for better services and environment. All the patterns of coffee culture started to change drastically with westernize influenced but still maintained the Malaysian style of coffee shops or kopitiam. This pattern changed, and the major changes we can observe is local audience have accepted local coffee culture as a popular or trendy lifestyle.

Designing strategy that will enhances the promotion of Malaysian coffee culture.

Malaysian coffee culture is always end up being an imitation group or do not own their authenticity either in their logo or corporate colour. Based on the survey result, the researcher had found out that most of the audience preferred bright colours more than earth tone colours. This is a major aspect that designer or organizations can view and applied in their corporate design of kopitiam or coffee shops. With the principle of marketing which are products, place, price and promotion applied, and still maintained the Malaysian identity. Coffee culture would be more interesting and enhanced the diversity of local coffee culture. Furthermore, an interested catching eye logo is needed, to show authenticity of product or services, that most of the correspondents do agree in this matter.

Research questions

When was the beginning of Malaysian coffee culture?

The beginning of Malaysian coffee can be summarized started around 1890s. The history of coffee plant started when the British arrival to Malaysia; together they brought in the coffee cherry and plant it all over Malaysia, from Sungai Ujong to Klang area. Earliest prove of coffee shrub in Malaysia is by The Malay Mail dated on July 25, 1932 that states about coffee were planted in Sungai Ujong around year 1882. Meanwhile, Butcher (1979) and Bird (1980) have a different view from their writings. Bird (1980) wrote that she saw coffee shrubs and planters all around Sungai Ujong, based on her expedition to Malaya in 1879. Butcher (1979) also supported Bird (1980) statement by suggesting most of the coffee planters have opened their coffee estates in Malaysia at the end of 1870s. By estates opening and high demand on labour for mining and coolies work scope, coffee shop started opened due to immigrant demands. Referring to the earliest documentation regarding on coffee shop establishment in Holland Street, Kuala Lumpur dated February 18, 1895, researcher has found out that the current coffee shop in that letter has been opened nine months ago (according to the letter). Through all data ever since the coffee plant harvested and with opening of coffee shop in Holland Street around 1894 by request

of immigrants that need place to dine in, Malaysia coffee culture has started at this point onwards.

Is branding applicable in the local coffee culture?

By referring to the survey questions about branding and logo, researcher has find out that social demand on branding application in local coffee culture, but still maintained the local value of coffee culture. Table 4.11 in the previous chapter as reference, apparently most of the audience still prefers to hang out in local coffee shop rather than branded coffee shop. But they do think that brand application is necessary to satisfy consumer needs and demands. Looking at these facts, local audience want the local coffee lifestyle with the branding elements applies. They also agree on the opinion of authenticity of brand can be recognize through its logo, and most of local audience also feel pride when using branded products. All these are elements of branding, and this however suggesting that local audience does prefer to see branding application in local coffee culture.

How does branding affect the local culture, socially and economic?

Regarding to the questions of survey, we can refer to Table 4.10 in previous chapter suggesting, that most of the local audience does acquire pride feeling when using a branded product. This is one of the branding affect on local culture, socially and economic. With pride feeling on owning or using branded product, societies will needs more branded product to fulfil their needs of pride feeling or brand addictive. When more branded product required, then economic change will occurs, by increasing of income and most of the audience in society will upgrading themselves from middle class society to high class or socialite status. This phase will occurs to local society and changes of culture will slowly happen. As example, Malaysian coffee culture started with humble beginning of small, traditional coffee shop just as a place to offered food and needs of coolies to socialize. From the small beginning, together with country development after 1957 and mass development in 1980s, local coffee culture started changed, due to money power and economic growth of Malaysia. Not to forget with influenced from western café that entered Malaysia market in the end of 1990s, local coffee culture totally experienced massive change

due to branding elements and culture. This process of culture development is based on the economic and social change of society, and it is ongoing process of development.

What is the main impact of branding that hits local coffee scene?

The main impact of branding that hits local coffee scene is corporate design application which is more towards branding and re-branding of local coffee shops and kopitiam. With application of branding elements that been inspired from westernize coffee shop, and awareness and demands for greater services as social change occurs, the local coffee scene has changed from conventional to chic, and provided great environment to customers. Referring to Plate 4.31, 85% of the correspondent does agree on the survey question which is about coffee culture in selling space and environment to audience. This is also the impact of branding, which is coffee culture has offered environment and space. Another impact is coffee culture has becoming as a lifestyle or current trend, since branding elements are applied to most of the coffee shops and kopitiam. This evidence is based on findings in survey, which referred to Plate 4.29 that 92% of correspondents choose to agree to the statement above. Another finding is about audience preference reason to hang out in kopitiam or coffee shops. 57% of correspondents choose socializing as their main purpose to hang out, while 39% of them just come to dine in. Another 4% choose kopitiam or coffee shops as location for business meeting. The datum shows that most of the local audience chooses to socialize in coffee shop. Through this finding, researcher summarize that branding impact has influence social change, which socialize has being a main and crucial event of society. With all the activities and event that most happened in local coffee shop or branded coffee shop, main purpose of coffee shop has changed, from selling space and environment to a place of socializing. All the current change has occurs and embrace public acceptance of coffee culture as a current trend of urban lifestyle.

Is branding culture builds a barrier between societies?

In this research question, based on observation and data collection, most of the correspondents prefer to hang out in local unknown coffee shop rather than hang out

in branded coffee shop. By looking at data, audience still choose to go to conventional coffee shops even though they also choose branding and agrees on applying branding elements to fulfil customer needs and demands. So, branding culture does not build a barrier between societies, although preference of public in branding is undeniable. Of course, with branding influence our society and local culture, it would be impossible to avoid barrier between societies, but fortunately most of the local audience still prefer to hang out in non-famous coffee shop, which shows that perception of local society about branding is to enhance experience and develop trust in brand name of organization. As suggested from Alvarez and Gilsdorf (2007), success of a brand is when it can awaken customer's mind in sentiment and expectation. Referring to suggestion above, local audience does think that brand will carries a reputation and quality, but it does not bring major impact of changing on their lifestyle at this point of time. However, it might be different in some other time based on social change of society. For the time being, this changing has not occurs yet in local society in urban area, even though with mass transformation of local coffee culture from simple beginning towards a current trend and popular lifestyle.

Findings

Throughout the research and data collection, researcher able to extracts all the important findings. All the findings that acquire from survey questions, and researcher has compiled 16 findings that will be discussed in this chapter.

From the data gathered, researcher able to summarize that most of the average age group that spends time at the urban coffee shops are among 21-29 years old that earns the monthly income more than RM 1,600 per month. By looking at the income rates of average correspondents, researcher summarize that most of the correspondents that visit kopitiam, coffee shops and western café is income-secured and belong in the middle class society. As a test of coffee and brand fundamental among local correspondents, researcher did ask about local coffee brand and imported coffee brand, and most of the correspondents did have the knowledge of local coffee brand and imported coffee brand by giving some example of brand name

such as Kopi Radix, Kopi Hang Tuah for local coffee brand and Illy for imported coffee brand.

Through the next findings, local audience has being asked about does brand authenticity can be recognized by brand mark or logo. Most of the correspondents agree on the statement above, and researcher acquired that Malaysian have been effected by branding issues and most of the correspondents think that authenticity only can be exploits by logo or brand mark, not by unique signature or specialty of product or services.

A new perception from local audience has occurs when comes to brand usage. Referring to the survey data, it is proven that local audience did acquired the “pride feeling” when using imported product in this research survey. Even though local audience choose the “pride feeling” when they using imported product, they still prefers to visit local, unknown coffee shops rather than branded coffee shops. This is also major finding which is proven that sometimes branding does not affecting on personal selection or decision-making.

Socializing purpose has become major intention of public audience coming to a coffee shops or kopitiams. In this finding, researcher finds most of the correspondents choose socialize as their main purpose in the survey. This shows that kopitiams, local coffee shops and western café has another important role either than serving foods and drinks, which is changing into a meeting point where socialize activity occurs for local audience.

As brand have affects most of local audience in lifestyle and sociocultural which we are able to identify in the “pride feeling” section, most of the Malaysian do think that brand application is necessary to satisfy customer needs and demands. This also highlights there is existing fundamental of brand awareness among local audience.

Most of the colour that commonly use in kopitiam and local coffee shops is from earth tone colour such as brown schematic colour. Yet, correspondences choose they prefer bright colour rather than earth tone, natural basic colour as corporate colour. Audience preference of selecting bright colour shows demands for differentiates corporate colour application for local kopitiam and coffee shops. As Kong HC (2010) noted before, there is lack of creativity to create originality of corporate colour and interior design which local coffee shops or kopitiam always tend to use the dark brown and dark maroon shades.

Imitation issues that also being uplift by Kong HC (2010), and most of the audience do agree that by using the similar colour and brand mark can create imitation group of local coffee shops or kopitiam. This also shows that local audience able to detect imitation group by looking at the similar usage of brand name and brand mark.

Correspondents did suggesting that it is still easy to identify and memorize of kopitiam or local coffee shops brand mark. Although, the result of this finding is only by 4% differences between agrees and disagrees category. This responds shows that even though it is easy to recognize the brand mark, yet it is not accomplish successfully due to large numbers of correspondents (total by 43%) still disagree with this statement.

Discussion about earth tone colour usage is still highlights in this next finding. This finding is base on statement of earth tone colour usage in local kopitiam and coffee shops, which applies into their brand mark and interior design to create warm feeling and blend easily with consumer. Even though many correspondents choose preference to use bright colour as corporate colour, they still prefer the earth tone usage colour on interior and brand mark, maybe to maintain the authentic feel and romanticism side of local kopitiam and coffee shops.

Multiethnic term is use by Lai (2010) in his working paper, and findings through the surveys prove that local audience also agrees with this term. Even though it is use to describe Singapore coffee culture, yet we share the same identical culture due to history of emergence between this two countries long time ago. It defines the current local coffee culture is a multiethnic culture, plus with branding as a main design element when local social change occurs, that affecting to the coffee culture and put it to the trendy, popular lifestyle in this era.

For the next finding, researcher suggests if branding effect on local kopitiam and coffee shops were caused by social change. Most of correspondents agree on this opinion and researcher able to summarize that audience do think that social change has major impact in local sociocultural and socio-economic. This finding strengthens by the next finding which is the analysis of current coffee culture as a popular lifestyle.

Audience did agree on opinion that suggesting current local coffee culture is a popular lifestyle or current trend. This is due to few factors which is branding and re-branding of local coffee shops or kopitiam, which provide new environment and cosy, warm feeling, and extra services such as wi-fi connection. All these factors have being a major reason local audience come and socialize at local urban coffee shops. This finding also shows that local coffee culture is not only as an image builder of sociocultural, but also has their own persona and commercial value.

The last finding that are able to extract is ability of coffee culture in selling space and environment to the audience. Most of the correspondents did agree with opinion above which is coffee culture is not only about selling beverages or foods, but it is about selling space and environment to consumer. Term of “creating the third place” that started by Starbucks Coffee Company, has been applied mostly on local kopitiam and coffee shops. Local competitor tries to engage with customer by enhancing customer experience through cosy interior and presentation, services and provides a great place to socialize.

CHAPTER 6

CONCLUSION AND RECOMMENDATION

Current Malaysian coffee culture is a popular culture that started with openings of The Coffee Bean and Tea Leaf and Starbucks Coffee Company in the end of the 1990s. With major impact of branding effect from westernized café and Starbucks Coffee Company that entered Malaysia's market in the year of 1998; coffee culture has become a popular trend and lifestyle for major population in urban area. Local kopitiams and coffee shops started to apply branding and rebranding their appearance and try to provide which inspires from western coffee culture. The brand elements are being applied due to local needs and demands for providing great environment and space. Although, the imitation group has emerge with using the same kind of colour scheme and logo, due to lack of research in this area.

Brand also has uplift the personal customer experience and most of the audience feel that brand is synonym with quality and provide services that can be trusted. With this mindset, social change has occurs, and resulting a functional changing for local coffee shop which is coffee shop is not only for dining, but also act as a place to socializing. As function of local coffee shop has being popularized and commercialized by branding affect, this however has uplift and standardize Malaysian coffee culture as a multiethnic culture that is a popular and current lifestyle.

To summarize, Malaysian coffee culture is ethnic diversion and cultural mixture of Malaysian and Western lifestyle. This culture however will change constantly along with economic development and society change due to reason of status upgrades, and social needs and demands. Even though it is called a coffee culture, it is not about coffee drinking, it is about social culture of Malaysia.

Recommendation

Researcher would like to suggest few recommendations for future research, resulting from the research and findings that acquired from this study. The recommendations are as follows;

- Researcher suggesting that a systematic survey on history Malaysian local kopitiam will be held in future due to lack of resource and journals in this scope of area. This is crucial as we must compile and identify the history of local sociocultural.
- Another suggestion is to held a demographic study of kopitiam frequenter in Malaysia. Since there is many kopitiam opens in Malaysia, current and updated data collection is crucial to accomplish collected data as many as possible and able to use it in future research.
- Lastly is design analysis on branding and re-branding of local kopitiam. Finding indicates that most of the local kopitiam are more towards using earth tone colour in most of their corporate colour, and create imitation group since there is lack of research and development in this area. With this analysis be held, it will give more ideas and varieties of design that can create sole identity of company and brand name.

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COFFEE GROWING IN MALAYA.

-----:O:-----

The Malay Mail, Monday, July 25, 1932.

Some fifty years ago, the late Thomas Heslop Hill was granted large blocks of land in Perak, Selangor and Sungei Ujong, rent free, for the cultivation of coffee. A number of other Europeans were afterwards granted land at a quit rent of twenty-five cents an acre; but up till 1893 it was believed that Liberian coffee, although it thrived at a lower elevation than Arabica, would only prosper on hill sides or on sloping lands, writes Cyril Baxendale in British Malaya.

On Oct. 9, 1893, (my diary informs me) the late W.W. Bailey visited a holding planted on flat land near Klang by the Dato Dagang, and told me, on the morrow, that the crop in sight was so marvellous that he proposed to apply for land in that district. Next year he started planting coffee on the lowlands of what is now known as Highlands and Lowlands Estate.

He was quickly followed by others; and so much land was applied for in Klang, that the Government required premiums in addition to the quit rent and, at the same time, made promises to cut outlet drains which were never, efficiently, fulfilled. Drainage difficulties checked the boom; and a plague of caterpillars introduced by the Bee Hawk moth, the low price, and the persuasion of Mr. H.N. Ridley to try rubber instead, did the rest.

A CATCH CROP.

So far as European-owned estates were concerned, attempts to grow it as a catchcrop with rubber soon ended. The dense shade of the rubber trees and the delicate attentions of the Bee Hawk moth, were too much for the coffee.

In 1901, on Jugra Estate (Kuala Langat), we tried it as a catchcrop through coconuts with some success. The Karinga ant has a particular fancy for Bee Hawk eggs. The peak year was 1928, when we sold the equivalent of 120 tons "in cherry" to Chinese buyers, for £8,557 (say) £70 a ton. The present price is under £20, and the reason for this is not far to seek. It is due to what they call in the F.M.S. "Dutch Dumping".

A few years ago the production of coffee in the F.M.S. mostly grown on native holdings was barely equal to a quarter of the demand for local consumption and was classed as a "New Product"; and at least one application was granted to British planters (possibly to more than one syndicate) with a reduced quit rent, so long as no other cultivation was instituted without authority.

DUMPED COFFEE.

Official encouragement has proved short-lived. Coffee is now being dumped into the F.M.S. from the Dutch Indies; and, as it sells at about 30 per cent. above the price of locally grown Liberian, producers can make nothing out of it and there is no inducement offered to the F.M.S. natives to extend their cultivation. If they over-produce, they have to pay an Export Duty. The British producers who accepted the land on "New Product" terms cannot carry on and feel distinctly "had."

-2-

In the days when British Malayan ports were "free" the payment of an Export Duty on coffee, while foreign imports were admitted free, was regarded as an inevitable relic of Cobden's time, peculiar to England, her Crown Colonies and Protectorates, although abhorrent to her Dominions. Nowadays, when we hear so much about Imperial Preference and protection of Empire producers, it is difficult to understand why British cement should be subject to an Import Duty, while coffee, which could easily be produced to the limit of consumption, locally, is admitted free.

Is the F.M.S. Government under some such overwhelming obligation to the Dutch, that the welfare of the industries of people under British protection must be sacrificed to satisfy it; or does the High Commissioner consider that rubber is the only product worthy of the attention of the agricultural community?

An Import Duty of 50 per cent, would bring in some much-needed revenue; while if the importation was limited to the amount sufficient to balance the present local supply and demand it would provide some encouragement to the F.M.S. grower. At present the Chinese buying coffee "cherry" pay the equivalent of twopence a pound. The preparation adds barely a halfpenny to this cost. If the retail price was only sixpence a pound there would be a reasonable profit to the grower.

Appendix 1: The Malay Mail article dated July 25, 1932 titled Coffee Growing in Malaya (page two)

(R. 18.)

No: mesl: 1062
95

GOVERNMENT SECRETARY'S OFFICE,

Kuala Lumpur, 23rd February 1895.

THE PETITION OF *Rapimakanee & others*, dated 18th inst,
praying that regarding the establishment of a
Coffee shop in Holland Street

having been taken into consideration, the Petitioner^{or} is informed that the question
is one for the Sanitary Board to
decide.

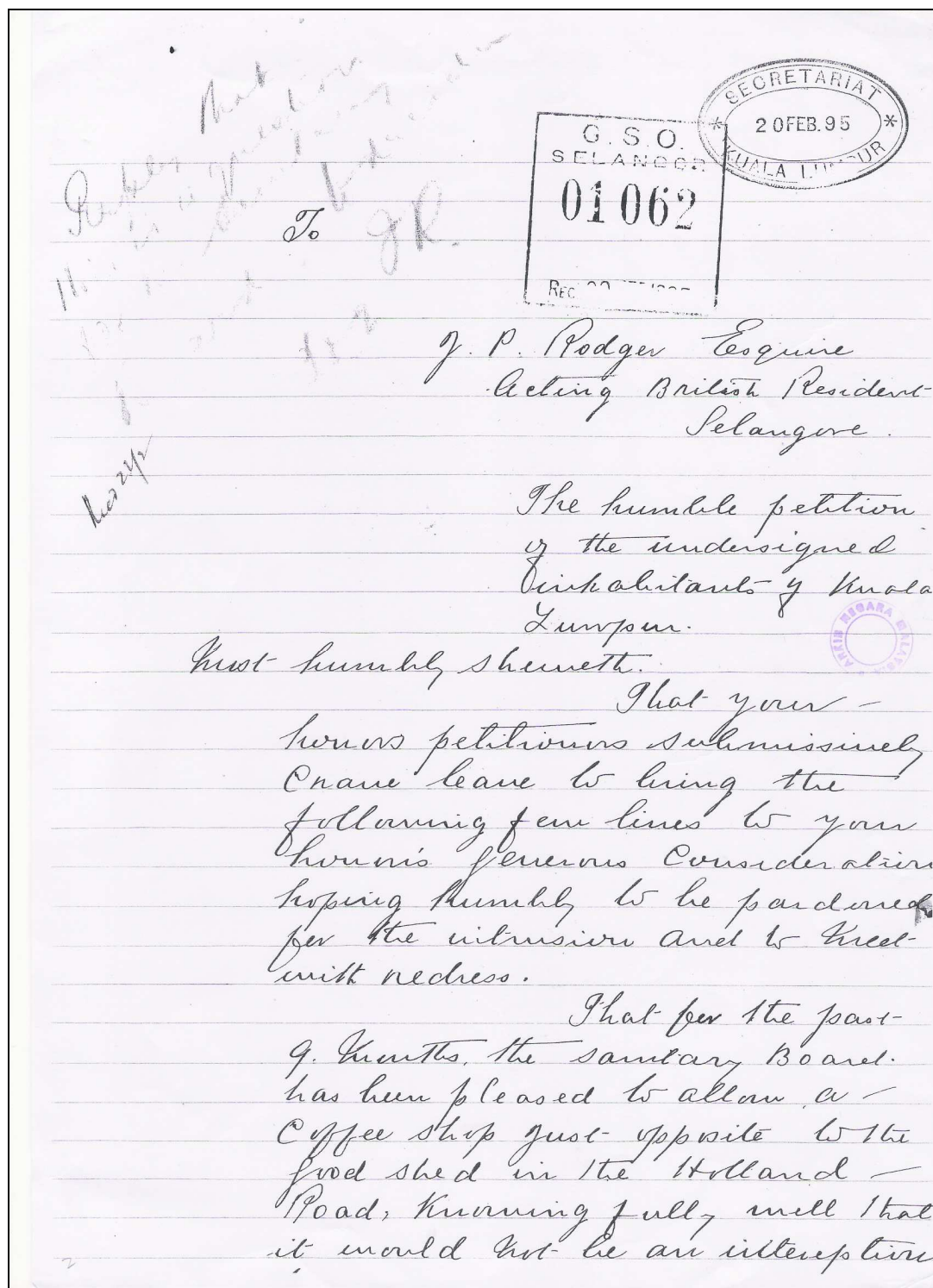
Gd.

Ag. Govt. Secy.
Isangor

Rapimakanee & others
of Mr. Daniel Asirua them
Kuala Lumpur



Appendix 2: Petition regarding the establishment of a coffee shop in Holland Street dated on February 23, 1895 (page one)



Appendix 2: **Petition regarding the establishment of a coffee shop in Holland Street dated on February 23, 1895 (page two)**

petitioners submissively pray your
 honor to permit the shops in
 question to remain in the same
 place, as it is very useful to the
 public, especially to the Coolies
 that are working in the fields
 and the Tin Sheds, and your
 honors petitioners further pray
 to order the shop keeper to
 erect the said shop decently
 as your honor may think proper,
 for which act of kindness and
 charity your honors petitioners as
 in duty bound

William Peng
 (B. 11. 11. 1895)

Kuala Lumpur }
 18th February 1895 }

Mr. Manickum, Clerk
 (B. 11. 11. 1895)

D. W. Stephens

Written by
 Daniel Asimothem
 Licensed Writer

(B. 11. 11. 1895)

(B. 11. 11. 1895)

(B. 11. 11. 1895)

(B. 11. 11. 1895)

APPENDIX 29

COFFEESHOP TRADE

MEMORANDUM SUBMITTED BY MR. H. C. SHRUBSOLE, MANAGER FOR MALAYA,
NORTH BORNEO AND SARAWAK OF THE NESTLE AND ANGLO-SWISS
CONDENSED MILK COMPANY

I

In the Memorandum on the proposal for duties on Tinned Milk imported into the Straits Settlements submitted to the Trade Commission by the firms opposing the proposal by the Nestle and Anglo-Swiss Condensed Milk Company* it is stated under the heading "Coffeeshops":—

"We dispute entirely Nestle's arguments that the increased prices per cup of coffee would be only 1/12th cent, because of the preferential duty of Empire milk. As we have stated in a preceding paragraph the increased cost to consumers will at present price level ultimately be \$2.32 per case or 35 per cent and it is safe to assume that coffeeshops would be compelled to raise prices by 1/2 cent per cup, which is a definite burden upon the poorest of our population."

In a preceding paragraph, to which reference is made in the above paragraph, we find:—

"Our opinion is that one certain consequence of the proposed preferential duty and the virtual monopoly it would give to Nestle, would be an increased cost to the working classes of something like \$2.32 per case or say 35 per cent. This figure we arrive at as follows:

Nestle's Alpine (the cheapest Empire Milk) \$8.40 plus \$0.42 duty is \$8.82.
Good average Dutch Milk \$6.50."

II

The statement that Nestle's "Alpine" is the cheapest Empire Milk is not correct. The cheapest Empire Milks, "Acorn" excepted, are:—

"Diploma"16 cts. per tin.
"Gold Coin"16 " " "
"Pagoda"16 " " "
"Pineapple"16 " " "

Schedule C attached to Nestle's Memorandum† (supplied to the opposing firms) shews the above Empire Milks at .16 cts. per tin and "Alpine" at .18 cts per tin.

III

At present price levels we submit the following tables of price comparisons between the cheapest Empire Milks and "Good Average Dutch Milk", taking into consideration the four

Empire brands referred to in paragraph II at \$7.25 per case, which price is confirmed by the importers:—

Note.

1 case of Sweetened Condensed Milk contains 48 x 14-oz. tins.

1 tin of Sweetened Condensed Milk is sufficient for not less than 12 cups of coffee with milk.

	Per case in dollars.
(a) Cheapest Empire Milk	7.25
Duty at 1 cent per lb.	.42
	7.67
"Good Average Dutch Milk"	6.50
Difference	1.17

Extra cost to coffeeshops per case = \$1.17
" " " " tin = \$0.02437
" " " " cup = \$0.00203

	Per case in dollars.
(b) Cheapest Empire Milk	7.25
(if admitted free of duty)	
"Good Average Dutch Milk"	6.50
Difference	.75

Extra cost to coffeeshops per case = \$0.75
" " " " tin = \$0.01562
" " " " cup = \$0.00130

It will be seen that the increased cost to coffeeshops by using the cheapest Empire Milk will not be \$2.32 per case, but only in the case of—

	Dollars per case.	Cents per tin.	Cents per cup.
(a)	1.17	2.437	.203
or (b)	0.75	1.562	.130

IV

We will now proceed to shew what cash return a coffeeshop obtains by using one case of Sweetened Condensed Milk in coffee.

The cost to the consumer of—

(a) coffee with milk = 4 cts. per cup.
(b) coffee without milk = 2 " " "

therefore the extra charge for milk in coffee is 2 cents per cup.

* Appendix 31.
† Appendix 27.

APPENDIX

One case of Sweetened Condensed Milk will provide for 576 cups of coffee with milk which, at 2 cents per cup for the milk alone, gives a—

*Per case
in dollars.*

(c) return to the coffeeshop ...	11.52
Cost of "Good Average Dutch Milk" ...	6.50
Gross Profit	5.02
(d) return to the coffeeshop ...	11.52
Cost of cheapest Empire Milk plus duty at 1 cent per lb. ...	7.67
Gross Profit	3.85
(e) return to the coffeeshop ...	11.52
Cost of cheapest Empire Milk if admitted duty free ...	7.25
Gross Profit	4.27

Summary of Gross Profits on the milk alone—

	<i>Dollars per case.</i>	<i>Cents per tin.</i>	<i>Percentage on cost.</i>
(c)	5.02	10.45	77.23
(d)	3.85	8.02	50.19
(e)	4.27	8.89	58.89

V

The opposing firms go on to say:—

"When taking the coffeeshop business into consideration it should not be forgotten that quite a large number of them were established with the savings of unemployed. The coffeeshop business afforded with the help of cheap milk and low prices for raw coffee and sugar a way for unemployed to provide a livelihood for themselves and their families. We presume that when 10 per cent of the price is taken off their profit through preferential duties, a large part of

We estimate the monthly profits of the average coffeeshop consuming 12 cases of Sweetened Condensed Milk to be as follows:—

RECEIPTS.

40% 6912 cups of tea or Coffee with milk at .04 cts. per cup = \$276.48

\$276.48

60% 10368 cups of tea or coffee without milk at .02 cts. per cup ... = \$207.36

100%

\$207.36

the smaller coffeeshops will have either to *close down* or to *raise the price* of one cup by $\frac{1}{2}$ cent, which means either more unemployment respectively an increased price of $12\frac{1}{2}$ per cent to the consumer."

The inference to be drawn from this paragraph is that the number of coffeeshops during 1932 has increased.

The following figures representing the licensed coffeeshops and eating houses appear in the Municipal Health Department Annual Reports. Coffee with and without milk is also sold in most "Eating Houses".

<i>Year.</i>	<i>Coffee-shops.</i>	<i>Eating Houses.</i>	<i>Total.</i>
1926	394	227	621
1927	401	244	645
1928	446	265	711
1929	471	428	899
1930	451	585	1036
1931	432	753	1185
1932	306	796	1102

Compared with 1931 the year 1932 shews that:—

Coffeeshops decreased by ...	126
Eating Houses increased by ...	43

Net decrease in number of combined establishments ...	83
---	----

VI

We would like to supplement the information given to the Commission in our original Memorandum Paragraph VIII—

(a) Coffeeshops, with the following.

We estimate that 12,000 cases of Sweetened Condensed Milk are sold to 1,000 coffeeshops and eating houses in Singapore each month. This gives a monthly average of 12 cases per establishment

PAYMENTS.

12 cases "Good average Dutch Milk at \$6.50" ...	\$ 78.00
Coffee ...	15.00
Tea ...	15.00
Sugar ...	5.00

Gross profit ... = \$113.00

\$163.48

Coffee ...	\$ 19.00
Tea ...	19.00
Sugar ...	10.00

Gross profit ... = \$48.00

\$159.36

\$207.36

TRADE COMMISSION

123

APPENDIX

PROFIT AND LOSS ACCOUNT.

Gross profit on tea or coffee with milk = \$163.48	Rent \$60.00
Gross profit on tea or coffee without milk = \$159.36	4 Fokis 60.00
	4 „ keep 30.00
	Light and Water 20.00
	Cup and Saucer breakages 15.00
	Charcoal 5.00
	Sundries 25.00
	<u>\$215.00</u>
	Nett profit 107.84
	<u>\$322.84</u>
	<u>\$322.84</u>

Notes.

1. It is estimated that approximately 50 cups are obtained from one kati of coffee (or tea) at 25 cents per kati. Tea costs more than coffee but makes more cups to the kati.

2. Profits made on the many other articles sold in coffeeshops and eating houses have not been taken into consideration.

For the purpose of the above calculation we have assumed that all coffeeshops are using only "Good Average Dutch Milk" at \$6.50 per case, the milk referred to by the opposing firms.

Dutch Milk is by no means the only Sweetened Condensed Milk used by coffeeshops. Brands

of milk from England, Australia, Switzerland and Italy are used freely and at prices ranging from \$10.10 to \$7.25 per case. Our opinion is that a fair average price of milk to coffeeshops would be between \$7.00 and \$7.25.

VII

This Memorandum is not intended as a reply to the Memorandum submitted to the Trade Commission by the opposing Firms, but as information on the coffeeshop trade which we offered to give to the Commission in our evidence before them.

Singapore, 4th July, 1933.



Appendix 3: Coffee shop Trade Memorandum submitted by Mr. H.C. Shrubsole, Manager for Malaya, North Borneo and Sarawak of the Nestle and Anglo-Swiss Condensed Milk Company, dated on July 4, 1933 (page three)

Kedah
(Gen. 19)

Departmental
Papers.

104-1004

Chow Em Peng & Chap Chik Huat Alor Star,						دردن سيات دمنا تمفتن هاريبولس
22.	11.	20.	10.	3.	39	

كهدق

Asks to open a Coffee-Shop at Pekan Melayu.

فينت هنداڤ بوكا كداي كوفي دكان ملايو.

SECRET PAPERS.
غير سرور يفتارها

Sec: Em: 2.

Referenced.

Advisees,

The Board considers that an
Eating Shop in a Timber Shop
would be unsightly in this locality.

us
to reply?

8.12.20.
26.2.29.

Secy San Bto Ro.

Will you kindly make it
clear what is meant by
"a Timber Shop?"

انف جادي.

سيكوتاريه نيتار بورد.

فينت هنداڤ توتان.

ادوينه از.

بورو نيجيج: كون كوريه

مكاتب دوايم كديره كافي

كلايه ايه ايتن غنل تيارا

الوقد: غنله ايت

سيكوتاريه نيتار بورد

25. 3. 39

7. 12. 20.

انديكوتاريه.

مكاتب: مكنين؟

ايه ايه

سيكوتاريه نيتار بورد كوة متر.

فينت توتان بديره

تداع: اف مكنان كديره كافي تيارا

انديكوتاريه

4.4.39

NEKARA MALAYSIA

Appendix 4: Departmental Paper, Requisition by Chow Em Peng & Chap Chik Huat of opening a coffee shop in Pekan Melayu, Alor Setar, Kedah dated on March 17, 1939



QUESTIONNAIRES / KAJI SELIDIK

Dear Respondent,

I, Siti Nurbaya binti Abdul Rahman, a final year student of Master in Art & Design (Art History & Cultural Management) of UNIVERSITI TEKNOLOGI MARA SHAH ALAM am conducting a research, "Malaysian Coffee Culture: a Research of Social Aspect, Branding and Design."

Below are the questionnaires to be answered by respondent. All information gathered from this study is confidential and will be used strictly for academic purposes only.

Thank you

October 2010

Kepada Responden,

Saya, Siti Nurbaya binti Abdul Rahman, pelajar tahun akhir Sarjana Seni Lukis dan Seni Reka (Sejarah Seni dan Pengkhususan Budaya) di UNIVERSITI TEKNOLOGI MARA SHAH ALAM sedang membuat kajian tentang "Malaysian Coffee Culture: a Research of Social Aspect, Branding and Design".

Di bawah adalah senarai kaji selidik yang perlu di jawab oleh responden. Segala maklumat yang diberi adalah sulit dan hanya digunakan untuk tujuan akademik sahaja.

Sekian, Terima Kasih.

Oktober 2010

1. Your age group is?

- a) 18-20
b) 21-29
c) 30-39
d) 40-49

10. Do you prefer to hang out in branded coffee shops rather than local, unknown coffee shops?

☐

Yes

No

☐

11. Why do you come to kopitiams or coffee shops?

Dine

☐

in

Business

☐

Socialize
meeting

☐

12. Do you think that brand application is necessary to satisfy consumer needs and demands?

☐

Yes

No

☐

13. Do you prefer using earth tone as corporate colour for local kopitiam/coffee shop or some other bright colour?

Earth

☐

tone

☐

Bright colour

14. If same colours and nearly similar brand mark are used among local coffee shops and their competitors, does it create a copycat or imitation groups?

☐

Yes

No

☐

15. Is it easy to identify and memorize the logo of any local kopitiams?

☐

Yes

No

☐

16. “Local kopitiam or coffee shop using earth colour element like brown, white and black in their brand mark and interior design, in order to blend in easily with local audience and to create warm feeling between patrons.” Do you agree or disagree with this statement?

☐

Agree

Disagree

☐

17. Do you think that local coffee culture is multiethnic?

☐

Yes

No

☐

If not, please state why?

18. Do you think that social change caused the branding affect on coffee shop or kopitiam?

☐

Yes

No

☐

19. Do you think that coffee culture is a popular lifestyle or current trend these days?

☐

Yes

No

☐

20. From random opinion, coffee culture is not about food and beverage industry, but it is about selling space and environment to consumer. Do you agree on this opinion?

☐

Yes

No

☐

Thank you