



CAFE LIFE VISUALIZATION IN DIGITAL ARTWORK

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ABSTRACT

This independent project report is entitled "*Visualization of Cafe Life*" in Digital Artwork and aims to reveal the phenomenon of life in a coffee shop through digital artwork. This study explores how the function of a coffee shop has shifted, which now not only provides coffee, but also sells a lifestyle that is popular with many people. This study also illustrates the anxiety that the author faces when carrying out his two daily activities as a barista and a student. The process of creating this digital artwork involves stages of exploration, improvisation, and formation, which are realized using digital media such as iPads and illustration software. The result is a series of digital illustration artworks that identify aspects of life in a coffee shop, and the researcher's personal challenges in carrying out two activities. There are six works produced, all of which are based on digital illustrations and the presentation media themselves vary from drinking cups, coffee grinders, tote bags, and t-shirts. This research contributes to the understanding of cafe life as a socio-cultural phenomenon and technological development, and offers a new perspective in creating digital artwork that is relevant to the development of the times. It is hoped that this work can inspire students, artists, and the younger generation to continue exploring and developing their creative potential through the use of digital technology and direct experience in everyday life.

1. INTRODUCTION

Coffee is one of the beverage ingredients that are often consumed by Indonesian and world society. This is because coffee has a distinctive aroma and taste that is not possessed by other beverage ingredients. The habit of drinking coffee in the morning is very often heard, but today it is not only in the morning but also in the afternoon, evening and night. The habit of drinking coffee today is not only to relieve needs, but also to accompany daily activities such as during breaks, meetings, gathering with



friends, and other activities. This makes drinking coffee a new trend that sticks to society which can ultimately increase coffee consumption in Indonesia [1].

According to some experts, cafes can also be considered as informal public spaces that open up opportunities for meetings between individuals, both for business purposes or just hanging out with friends. In addition, cafes are also often a suitable place to seek inspiration or relax from the daily grind. Cafe as a place that serves coffee, tea, and other variations, as well as high-quality snacks. Cafes must also have attractive decorations and a comfortable atmosphere, so that visitors can enjoy food and drinks while relaxing or gathering with friends [2]. This causes coffee shops to be considered the most contemporary means of enjoying coffee. Because by being in a coffee shop, people can engage in interactive activities that unknowingly represent a split visual identity, between a coffee shop and a cafe. Coffee shops are constructed as business commodities that not only sell coffee but also spaces for interaction, comfort and the community's need for internet access. Infrastructure such as sales equipment, music, lights, space and wifi facilities become attractive sites of choice for city dwellers referred to by Horkhoheimer & Adorno (2006) as "Intellectualization of entertainment" (Wijaya, Sukma. 2013:167).

Several coffee shops that have emerged in Bali as a form of influence of activities that are formed in an area. For example, in the area of educational environments, shopping centers, crowded corners of areas such as at intersections, T-junctions & roadsides. The design & visual elements that form the entire coffee shop can be a separate attraction, especially conceptual coffee shops that are adjusted to the surrounding crowded areas to differentiate them from other coffee shops. So this is what makes cafes a business commodity that can sell other values, more than just a place to brew coffee. The phenomenon of '*cafe life*' includes the paradigm of visitors who deliberately go to coffee shops to interact, seek inspiration, talk, seek peace, or simply enjoy caffeine intake. In addition, this study also illustrates the challenges that the author faces in carrying out two activities, namely as a barista and a student. The author wants to describe how someone views coffee shops and social interactions there, and how to position themselves in this dual role.

2. METHODS

The method of creating a work is a way to realize a work of art systematically. Hawkins developed a method of creating a work including the stages of exploration, improvisation, and execution/formation (in Soedarsono, 2001:207). The exploration stage is carried out as an initial stage that aims to find and find ideas, both exploration from reading books as references and inspiration for the author or exploration in the form of the author's experience in sensing every event he experiences. The exploration stage begins with reading and experiencing works that contain similar ideas, then making these works as references or inspiration for the author. Furthermore, capturing and interpreting events or experiences of the author as the basis for the point of view in creation. Finally, understanding and imagining every event that exists around using the author's senses. Then the improvisation stage or design stage for the idea is carried out by placing the author's position in the *Apollonian* point of view (which views an event from a broader perspective) or the *Dionysian* point of view (which views an event from the perspective of the subject experiencing it). The improvisation stage is also related to the ways in which the author captures or records an event or poetic experience around him [3]. In this stage, the concept design of an idea is carried out, so that during the writing process the work will be clearer and more planned. One of the media used by the author is a diary to express events or experiences that occur as an idea. Independent project studies carried out at *Antara Putra Art Studio*,

the creation method directed by I Putu Antara Putra is the creation method of Alma M. Hawkins, the stages of art creation consist of exploration, improvisation, formation.

2.1. Exploration

Exploration is a scientific technical activity to find out an area, region, condition, space that was previously unknown to exist and its contents. Scientific exploration will contribute to the treasury of science. Exploration is not only carried out in an area, but can also be carried out in the depths of the sea that has never been explored, space, even insight into the mind (exploration of the mind) (Koesoemadinata, 2000)

2.2. Improvisation

Improvisation is an emphasis of medium experimentation, where in this artwork author use various materials to be the presentation media of the work. In determining the medium material, the author conducts experiments so that it can be in harmony with the artwork created. In this independent project, the creator who is also guided by a partner conducts experiments with the aim of finding something new and that has never been done before.

2.3. Relization

The realization stage in the context of creating digital artwork involves the process of concretizing the ideas and concepts that have been developed from the previous stages. In accordance with the concept explained in similar reports, this stage involves making initial sketches that are translated into digital media. The author elaborates the ideas that have been formed into a more definitive visual composition, using techniques such as image manipulation, compositional arrangement, and the application of design elements to produce a strong visual representation.

3. RESULTS AND DISCUSSION

3.1. RESULTS

3.1.1. Paradoks Realitas



Figure 1. Paradoks Realitas
[Source: I Komang Sucita, 2024]

Media: Digital painting on paper cup

Size: 60 x 40 cm

Year: 2024

Description of Work:

Different routines and activities become a challenge and anxiety in themselves when living them, this is experienced by the creator at this time where the creator positions himself as a student majoring in fine arts but while working part-time as a barista/coffee maker. From this, the creator got the idea to pour his anxiety about the event into a digital artwork visual, by raising the title "*Paradoks Realitas*" the creator wants to convey that in living different routines or professions it is not always an obstacle in living it, because things that sometimes seem contradictory can certainly be harmonious.

From these ideas, the creator realized it into digital art visuals. By lifting the visual objects of the *Luwak* animal and the human figure with student attributes. Compositionally, the left side visualizes the barista's working world with the *Luwak* animal object as a barista, holding various coffee tools, then the background of the object shows a coffee machine. In the *Luwak* object, the creator also added a robot element to the *Luwak*'s body which depicts a world of work that is so hard and never-ending. Then on the right side of the visual object shown is a human figure with attributes of his college studies holding various painting tools with a canvas background depicting the busyness of creativity. In terms of color, it tends to choose bright and pop colors, this reveals so many colors in the creator's life.

3.1.2. Rehat



Figure 1.Rehat

[Source: I Komang Sucita, 2024]

Media: Digital painting on t'shirt

Size: 60 x 40 cm

Year: 2024

Description of Work:

Always coming home late at night after work, plus having to finish projects or assignments from studies that need to be completed. More or less like that is the creator's routine that is gone through every day. Becoming a medium of *harmony* in the two activities gave the creator the idea to raise a work entitled "Rehat" or rest. Rest in this case means doing hobbies and interests in creativity. In this work, the creator wants to convey that after every busy day full of pressure, or a profession that does not match your desires, then vent your fatigue by doing activities that are indeed your true identity.

This work visualizes a person putting away his work uniform with a visual of a robot-bodied *Luwak* being charged with life power. By taking the atmosphere in the creator's room, he wants to depict his activities after working in his room, the visual of the canvas, painting tools, visualizes the activities that are the identity of the creator himself. With a combination of bright and pop colors, it means that even though the creator is tired of going through the routine, it does not mean that the atmosphere is gloomy. The top is applied with a dark color with a touch of yellow strokes, visualizing that it is late at night sprinkled with moonlight.

3.1.3. Its Me



Figure 1.It's Me

[Source: I Komang Sucita, 2024]

Media: Digital painting on tote bags

Size: 60 x 40 cm

Year: 2024

Description of Work:

The creator's experience in pursuing the coffee industry for quite a long time made the creator's identity better known as a barista in the social environment than as a student majoring in fine arts, although many experiences can be taken from pursuing the profession does not make the creator satisfied, as if lost from his identity. Due to this concern, the creator raised a digital visual work entitled "*Its Me*" the creator tries to narrate his image as a fairly popular barista but this actually makes him far from his real identity.

This work visualizes a robot-bodied *Luwak* as its main object. The choice of the *Luwak* character itself is inseparable from coffee, *Luwak* are animals that are most identical to coffee beans plus their *nocturnal* lifestyle adds to the impression of a creator whose sleeping pattern is reversed. The *robotic* element is added as an element of the harshness of the barista's work itself with the dense demands of customers and bosses, as if they consider workers like robots. The background is visualized with coffee plant objects and the supporting objects also display visuals of coffee machines.

4. CONCLUSION

The phenomenon of everyday life shows that each individual has their own choices in living their lives. Just like researchers who choose to study while working in different environments in different fields. The increasing number of *coffee shop* environments in society makes *coffee shops* a meeting point for various matters, from important meetings, meetings with friends, discussions, to enjoying the menu served. This coffee culture has been around for a long time, but especially in Bali, this culture is on the rise. From this phenomenon and with the results of direct observations in the field, especially because the researchers are industry players, ideas and concepts were born with the title "*Cafe Life*." Even though it sounds simple and perhaps taboo, researchers want to express concerns and views regarding the coffee shop environment. Here, people stop by not just to shop, but for more than that. In-depth research led researchers to appoint a *Luwak* animal as a symbol in this work of art. *Luwak* is an animal that is very synonymous with coffee. Apart from that, the addition of robotic elements to *Luwak*'s body illustrates the harsh world of work that never stops.

Each work of art in this project will highlight different aspects of the *cafe life* experience. For example, an illustration might show an early morning scene at a cafe, with soft sunlight shining on wooden tables, people engaged in warm conversation, or an individual immersed in a book in the corner. Through digital artwork, researchers will depict these challenges, such as through illustrations of themselves making coffee in the midst of a busy *cafe*, or calm moments where researchers try to complete college assignments in between work. This work of art not only depicts life in a cafe as a social phenomenon, but also as a reflection of a personal journey, self-discovery, and the search for meaning in daily routines. Through the use of innovative digital techniques and an in-depth artistic perspective, this project aims to invite audiences to experience the beauty and complexity of '*Cafe Life*' in a more intimate and profound way.

5. REFERENCES

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