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# Fast Food as a Lifestyle of Urban Teenagers: A Study of Visitors to the Janji Jiwa Coffee Shop in the City of Padang

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## Abstrak

The second wave of the development of drinking coffee is characterized by consumers who attach importance to experience rather than flavour. One such place is Janji Jiwa, a franchise coffee shop that opened widely in Indonesia. The assumption in studying the nature of the fast food principle is related to limited free time. At the same time, visitors are dominated by urban youth groups who are not limited to free time. This paper seeks to examine the opinions of teenage visitors to the Janji Jiwa coffee shop about the principles of fast food restaurants that represent the lifestyle of urban people. This research was qualitative, and data were obtained through interviews, observations, and documentation. The study's result shows that for visitors, the principle of fast food is a symbol of modernity and relates to the characteristics of urban teenagers. The dimension of efficiency not only benefits the management of the coffee shop but also provides accessibility value for visitors. It can be viewed from production speed, self-service, Grab and Go, and cashless payments. Despite an attempt to strip off traditional methods, fast food service has become a form of cultural domination or oppression of individuals in society that reach into lifestyle areas. Thus, the principle of fast food is a form of improvement in the capitalist system.

## Keywords

coffee shop, lifestyle, mcdonaldization, urban society

## 1 Introduction

The emergence of Janji Jiwa as a wide coffee shop link offers a new paradigm for understanding coffee shops' evolution in Indonesia. The beginning of coffee as an industrial product, known as the first wave, is marked by packaging and massive production. The American product, Floggers and Maxwell House, has pioneered, and almost every kitchen in the country stock the products (Gunawan & Megahati, 2018). The second wave of this phenomenon is marked as the consumers having an intention knowledge about the process experience for the coffee; thus, flavour and pleasure are no longer considered significant factors. In line with Urry and Moxon (2011), People tend to appreciate not only material stuff but also "experience". Starbucks coffee has become a coffee shop concept pioneer in Indonesia, offering new experiences for urban consumers. This brand also becomes an element that develops coffee shops.

Following this phenomenon, Janji Jiwa appears as a primary instrument for understanding the high-interest people in coffee shop modernity. In 2022, there are approximately 1.000 Janji Jiwa Shops across Indonesia (Andani, 2020). This amount is more than Starbucks, which only has 500 shops in several cities in Indonesia (Famely, 2022). The emergence of the modern coffee shop concept has become a nature of the urban lifestyle. This concept distinguishes from warung kopi (traditional coffee shop); even though it offers the same menu, these two types have different facilities, prices and services (Azzara, Azwar, & Baiko, 2021). Coffee used to be identical in genre and age but can now be enjoyed by males and females of all ages.

McDonaldization reality in the fast food phenomenon is a western notion. Before being familiar with the coffee shop, people in Padang are more familiar with having coffee in a traditional stall known as lapau. There is a discrepancy between the two concepts as if we emphasize how much capitalization

and modernization took place in this arena (Azzara et al., 2021). The West is a definition of "modern" in the third world as it has become a superior civilization for the human race, spreading this myth across the globe (Argenti, 2019).

Janji Jiwa targeted urban community groups and made it a form of urban lifestyle. As a comprehensive link coffee shop, its influenced by the franchise model. The amount of its shop tends to make them prefer predictable things. It can be seen put a fast food concept in the first place. Some studies describe that fast food relates to the idea of time and place (Ritzer (2017); Sullivan (2004). On the other hand, Indonesians who have much free time spend it in fast food restaurants. This distinction is based on their desire to become "the west" as Benjamin R Barber, cited by Teguh (2010) argues that Indonesia has been conquered peacefully by McDonaldization.

Most people in urban community work in the informal sectors, resulting they have limited free time. Thus, their activities make them often eat outside (Mufidah, 2012). The Principle of fast food relates to modern lifestyle patterns, especially in urban communities that are pushed to instant consumption. According to Susilo (2015), the development of consumption patterns creates classification. Having coffee is a symbol of category and is labelled the current status. Fast food experience through urban style represents daily life. One could find the urban community's practical reflection and rational sensation by realizing life's contradiction, mobility, speed, and type (Duarte Romero, 2019).

Urban Life Style refers to the fast food lifestyle, one of which can be seen from the reality of consumption at the Janji Jiwa coffee shop. Urban people, as soon as they complete the work and leave the realm of production, are immediately welcomed into the realm of consumption (Sembiring, 2020). Urban Life Style refers to the fast food lifestyle, one of which can be seen from the reality of consumption at the Janji Jiwa coffee shop. Urban people, as soon as they complete the work and leave the realm of production, are immediately welcomed into the realm of consumption (Malini, 2021) consideration of results, taste and accessibility being essential factors in their attraction (Jani & Han, 2015).

Coffee shop regarding fast food services. Research on coffee shops has been widely carried out Solikaturun (Solikaturun, Kartono, & Demartoto, 2018); Rahayu (Putri, 2020); Imroatun (2019); Herlyana (Herlyana, 2012), These studies focus on the lifestyle of consumerism. Research on the application of the fast food principle in the realities of McDonaldization has also been widely discussed by Faizah (Faizah, 2020); Lase (2015); Irnanningrat (2016); Crishtiani (2018). Although there has been much research on the lifestyle of consumerism in the coffee shop arena and the reality of McDonaldization in various aspects of people's lives, the second wave of coffee shop development is full of McDonaldization dimensions that are still not much to discuss. The principle of fast food restaurants related to leisure also interests this paper; the diners from the social category of urban youth groups are not limited to free time. Raises the research question, what is McDonaldized at Janji Jiwa Coffee shop and what do Janji Jiwa coffee shop visitors think about fast food service?

The results of the study were discussed with George Ritzer's McDonaldization theory as well as Jean P Baudrillard's simulacrum theory. The dimension of McDonaldization in the reality of coffee shops is referred to as Starbuckization. Ritzer (2016), states that it is a pioneer in the fast food Industry and in bringing the process of rationalization to customers and the process of consumption. The research presents reciprocal results between promises and consumers. Explaining what is McDonaldized in the Janji Jiwa coffee shop is about the subjective views of the researcher based on the information of the Janji Jiwa. At the same time, the perception is the effect of applying fast food principles that are part of the McDonaldization dimension. Technological rationality in Mcdonaldization reality is a definite phenomenon, but the effect on visitors is dynamic.

## 2 Research Method

This research uses a qualitative approach with a case study type of research, which focuses on a particular rule-bound by time and space. We determined this type of research to explain and interpret what happened. Data were obtained through interviews, observations and documentation studies. This approach was chosen to collect data from collective actors with experience related to the research focus, namely fast food principles in the Janji Jiwa coffee shop arena. Meaningful data is in the form of clear critical statements describing an experience's theme or importance. The analyzed data with the help of ATLAS.ti software for codification ranges from open, axial, and selective coding. For the axial coding process, researchers are limited by a thinking framework according to the theory used.

We interviewed nine informants consisting of the perpetrator's informant and the observing informant. At the same time, the observation process was carried out by observing the situation around the coffee shop. For data analysis, triangulation tests are carried out through a source test approach. Triangulation is used to confirm and validate the data obtained throughout the data collection process. The research location was launched at the Janji Jiwa coffee shop in Padang City, namely Janji Jiwa volume 200 and Volume 300. An adherent of the Janji Jiwa franchise business, it has identical similarities, following the dimensions of predictability. This coffee shop prioritizes things that can be predicted to facilitate identifying the research focus. The difference can be seen from the opinions of visitors to the application of fast food principles that include the dimensions of McDonaldization.

### 3 Results and discussion

#### 3.1 Dimensions of McDonaldization in the reality Janji Jiwa

Starbucks brought the second wave of the evolution of coffee drinks in the world as the forerunner of coffee shops in Indonesia, and this phenomenon is referred to as starbucknization. Ritzer (Ritzer, 2014) explained that Starbucks's most influential innovation was to soften McDonald's harsh approach and image, but that Ritzer rejected starbucknization as a form of de-McDonaldization. The idea of the coffee shop is modern, and the second wave of the coffee evolution phenomenon is categorized as the new McDonald's. Thus, The Influences of McDonaldization cannot separate the coffee shop phenomenon from the influences of McDonaldization. In the reality of McDonaldization at the Janji Jiwa coffee shop, it is necessary to understand four dimensions: Efficiency, calculating power, predictive power and control.

The first part is Efficiency and calculating power; some research (e.g. Stanic (2016) and Ritzer (2017) explain this dimension to be one of the most commonly associated as an indicator of the lifestyle of the contender community. Ritzer's (2014, hal. 86), increased Efficiency is behind Just in time production, faster service, simpler processes and tight schedules anywhere from work. Efficiency is an effort to simplify the process, and the Janji Jiwa is a new form of McDonald's that prioritizes production speed. As explained by interviewer Rizki as, the operational manager of Janji Jiwa chapter 300:

"... Our raw materials are from the center shop, then here it is processed, but if it is for sale fast ingredients, we buy it ourselves. For coffee raw materials, we take them directly from the center, and then the extraction process of the espresso content is carried out and stored in a Brawer. We can spend 5-6 liters of espresso daily; other ingredients, such as Milo and milk, are already prepared in a juicer machine. A normal transaction can be faster if the preparation is less than 5 minutes long."

Simplifying products or simpler processes is how Janji Jiwa works at Janji Jiwa coffee shop. Coffee today is famous for complex processes based on complicated recipes and ways of making, not the thing in Janji Jiwa as a coffee shop with fast food principles. Industrial materials require few materials and are simple in setup, serving, and consumption. At the speed of production, technology becomes a universal standardization in fast food systems; in other words, technology will facilitate and accelerate the production of a bavarege. The technology referred to here is machine technology and includes materials, skills, knowledge, rules, regulations, procedures and techniques (Ritzer, 2014).

Another dimension of efficiency is making customers work; this can be observed from implementing the Self-Service work system. This reality can generally be seen from the way it is ordered. Customers are asked to line up in line, be it takeaway or having here. Then for payment, customers are asked to pay first before the order is served. Consumers do more unpaid work, along with the high work cost, and customers do more restaurant waiter work (Ritzer, 2014). This preference concerns with imaginary constructs that grow in today's community mindset, which will be discussed in the next section.

The Janji Jiwa provides convenience behind tedious queues, for those who do not have free time can try the grab-and-go service. According to an interview with Janji Jiwa Coffee Shop, Grabbing and going is one of their methods of removing the boundaries of time and space. Consumers no longer need to wait in line to squeeze drinks and no longer need to serve themselves a cup; it only applies to the grab-and-go purchase method. Consumers can buy beverages in just one blink, just by email. In addition, space-time compression has been facilitated and accelerated by communication and transportation technologies; shopping can even be done anywhere, anytime, with just one touch on the screen. Abdi's research explains that customers who take advantage of grab-and-go are not limited in their free time but somewhat interested in the discounts offered (Sembiring, 2020).

Another dimension of efficiency, cashless payments, is one of their attractions. Many Coffee Shops provide facilities such as non-cash payments in takeaway conditions or Having them here. In general, cashless payments are one of the factors for the high level of consumption. As explained in the research of Mariesa Giswandhani (2020), communication technology is increasingly developing and providing convenience to each of its users. Modern society is also required to be fast-paced and easy by him; the transformation of payment into cash has also turned into non-cash. The convenience of this service is realized to be able to change people's lifestyles or behavior. Ritzer (2014), stated that a system that allows buyers to pay with smart cards reduces the need for cashiers.

The dimension of efficiency has to do with calculating power; the Janji Jiwa with the application of the fast-food principle in terms of its attention process is speed, while the final result focuses on the number of products sold. The positive consequences benefit the Promise of Soul, but on the other hand, simplifying the process violates quality. As informant AB Sarca explained:

"... So that's why when we think about business, it's taboo to sell milk coffee; the capital is small and can be sold expensively. That's why contemporary coffees lose their substance. For coffee assessment, it is not arbitrary that we can know the quality through a key grader skill. And coffee can only be judged by the manufacturing process called manual brew. If it's milk coffee, it's just selling. Let alone flavoured coffee."

For the Janji Jiwa, the steps that require little time are efficient, and when they are in quantity, the process becomes easier to predict. For consumers, quality influences, such as 'super big sips', highlight the size of the cup, such as regular and large. The number of "shots" customers obtain in a cup of coffee can also show the calculation power; the more it is, the higher the price (Ritzer, 2014). The higher the price, the more effort one has to cross a coffee shop in the upper-class market. Proving quantity is more important than quality; simplifying the process and selling beverage cup sizes is part of the dimensions of efficiency and calculating power.

Another dimension of McDonaldization is predictive power and control. Janji Jiwa, as a coffee shop adherent of the franchise business, tends to prioritize things that can be predicted. Given the number of outlets that are more than 1000 units to facilitate control, the Janji Jiwa applies the same standard to each outlet. Janji Jiwa successfully predicts and adjusts to what society needs today. In modern society, people choose to know what they are gaining, creating predictable circumstances (Ritzer, 2014).

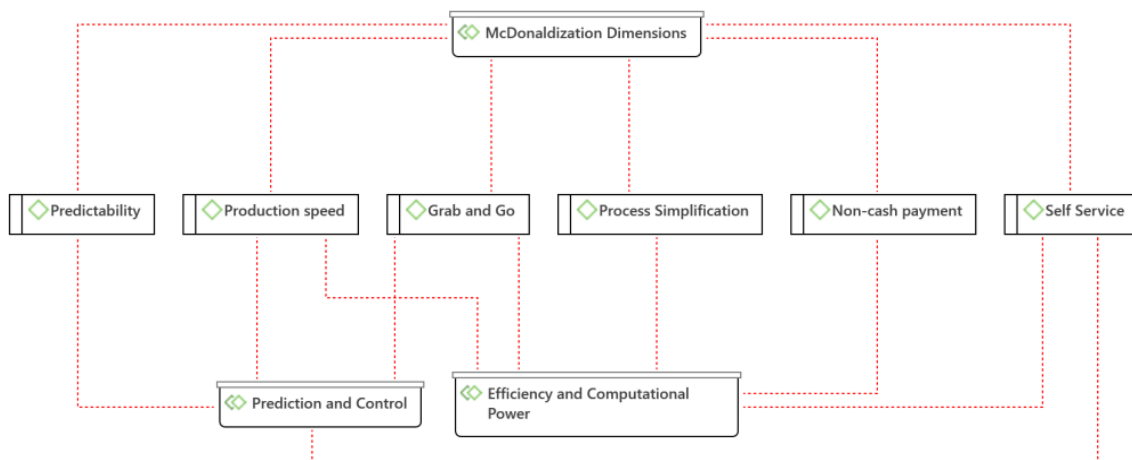


Fig. 1 Dimension McDonaldization in reality Coffee shop Janji Jiwa

Year after year, the material object of the coffee shop has not changed; this creates a striking sign familiar to the commentary. Not only material things, the experience and taste between one outlet and another have no differences or, in other words, are the same. Consumers will feel comfortable travelling to different cities; if they want to visit the Janji Jiwa coffee shop, they will feel the same experience when enjoying drinks in their hometown. In addition, the way of interaction between servers and consumers is the same. In addition, the method of interaction between servers and consumers is the same. Interaction scenarios with customers are prepared as a control tool and a predictive power prepared by McDonaldized organizations (Ritzer, 2014).

Describing interactions that signify insincere friendships and interactions that are not responsive and seem robotic are part of the effort to invite consumers to return to visit. Each dimension in the reality of the McDonaldized Janji Jiwa has a connection (Figure 1 is a visualization of the results of the study). It can be understood that self-service, on the one hand, become part of the dimension of efficiency and will, on

the other hand, prove control over consumers. Not much different from trimming production. On the one hand, it appeals to consumers but provides calculating power while creating predictable conditions. Not to mention cashless payments and the concept of grab and go offered only as a control for consumers in their interest as a new form of consumer consumption. When spatial and distance distances are eliminated, the time and space become shorter. Ritzer in Noviani & Jesika (2021, hal. 46), states that one of the goals of capitalist economics is to ensure that everyone can consume all the time, every hour, every day, every year, because everything includes and everything is spectacular, what happens is a stunning use of time.

### 3.2 Fast food principles match the characteristics of urban teenagers

Based on social categories, the group in this study was the urban youth group. This group is synonymous with the characteristics of the city as a modern society: individual, selfish, materialist and full of luxury. The city provides a variety of leisure industries; the more advanced one city is, the more leisure-related problems arise (Jamaludin, 2017). Fast Food in literature studies deals with leisure (Ritzer (2017); Sullivan (2004), Fast Food in literature studies deals with leisure.

Urban teenagers are no strangers to the term fast food, usually found in western restaurants such as KFC, McDonald's, Pizza Hut, and Richesse Factory. However, nowadays, one can also find the application of fast food principles in coffee shops, one of which is Janji Jiwa. Fast food, or in its terms, ready-to-eat food, is a process of making and serving it very practical and fast (Ufrida & Harianto, 2022). Fast food or ready-to-eat food is a type of Food that is attractively packaged, easy to serve, and made using a simple way by the food processing industry that uses high technology. The group of urban adolescents who are synonymous with modern life patterns demands instantaneous lifestyle principles (Ufrida & Harianto, 2022). For them, fast food no longer relates to leisure but to a lifestyle.

The interview results confirmed that informants enjoy the fast food service method because it is more practical and instantaneous. Fast food also creates it easier for them to determine what they want to serve; in addition to these conveniences, fast food is also related to their tendency to despise complicated things. For informers, free time is a period of fun, indeed followed by way of service that is pleasurable to them. Although there are no other factors that cause the flourishing habit of hanging out in coffee shops, this research focuses on their opinions on the application of fast food principles; here are the results of interviews with Siska Pratama informants:

"... If I think it saves time, for example, we want to go somewhere, I do not know what you want to eat, you want to drink on the road, you have eaten time, you continue to wait for the order to be eaten at the time so if that is the advantage of fast food, that is why I like it. Yes, it has advantages; I am okay, now people want to be fast."

In line with what Ririn explained:

"... Yes, if it is in other coffee shops, it is usually long because the process of using techniques is also if I am not mistaken. Yes, that is what I said before that used to have the advantage that fast food is more time-saving and more effective, so it is not a waste of time there as well as continuing to cause of service because I do not think it is complicated."

Tari explains the same: "Yes, I like fast food service because it feels more structured. I have always been used to eating fast food. I think such a service is considered ideal. Moreover, I do not want to wait for a long time."

Most of our informants visit Janji Jiwa due to the accessibility of fast food and self-service. Although from some interviews, informants explained that they do not like self-service, today, the ideal form of service is self-service; that way, they are forced to follow. It is the same as what one of the informants named Satriko explained:

"... If it seems interesting because it makes it easier, maybe because the era has to be like that, today you have to be, so if you are reluctant, it will be said to be *katrok* (Out of date). Like it or not, you have to like it, because it was like that today, you can be sure that we customers need to be served. The employees may be the ones who have to come to the table, asking the order."

In line with what Allan Kurniawan explained: "It's not really; we as consumers need to be served. But today, almost all of them have implemented self-service. You cannot help but have to participate if you do not want to call as *kampung* (Plebeian)."

In this case, something is attractive, especially in the Coffee shop Janji Jiwa chapter 200, the outlet management provides extra services. One of the proofs is that they have a waitress section even though in the standard operation, Janji Jiwa does not require a server because they adhere to self-service. From the aspect of the speed of production, technology has become a universal standardization in fast food systems. In other words, using technology will facilitate and accelerate the production of a cup of coffee.



In a rational sense, social phenomena and processes elaborate an analysis of the meaning of such issues as city life. However, urban life is logical and shows aesthetic life's purpose (Duarte Romero, 2019). Aesthetics are not only found in material objects; one is towards a fast food experience full of the beauty of modern nuances. Various experiences are intertwined through a lifestyle of recitation that manifests itself in everyday life. Many commodities provide identity because it allows the individual to distinguish himself from or assimilate from others, thus also answering, 'Who are you and me? This commodity symbolizes the unique qualities of the owner as well as skills or, in particular, in terms of conspicuous consumption and leisure, social superiority (Rosenbaum, 1999).

### 3.3 Fast food as symbol of modernity

Today's society lives within various social simulations; this hypothesis originated from Baudrillard's view that no social relation exists, only social simulations (Piliang, 2011). Being modern is a process of simulation; modern society today seeks to be different and, at the same time, the same. One of the indicators of modernization is the rationality of technology. According to Herbert Marcuse, it can be drawn from the total administration that developed and became the rationalization of modern society (Darmaji, 2013). However from Baudrillard's point of view, the simulation of signs be able to catch everything up; therefore, total administration is a form of marker corresponding to the symbol of modern society. In this case, it is the differentiator between traditional and contemporary culture.

Mcdonaldization is a reference in understanding society's modernity today through administrative forms. However, modernity is not only rational; in today's society, there is a change in structure that prioritizes a lifestyle that is dominated by imagery. So, what is the main argument for people to see total administration in the form of significant value in the Janji Jiwa coffee shop? Visitors are eyeing a more modern concept of Efficiency; the lack of free time to enjoy home cooking is no longer an excuse. Most visitors to Janji Jiwa stated that they chose it as one of the routines of their visit because of the service they considered ideal, as a characteristic of modern service.

This study collected visitors' opinions on fast food services at Janji Jiwa Coffee shop. We group these data as markers of modern life. Most of the information informants obtain admits that convenience and speed are the main reasons they always visit it. The people of Padang City, who usually feel these experiences only at fast food restaurants such as McDonald, KFC, and Pizza hut, can now feel it at Janji Jiwa outlets. The informants' fast-food experience corresponds to modern society's characteristics, specifically those who idolize stability. It can be learned from implementing self-service method to hire consumers to serve themselves. As explained by one of the informants named Siska Pratama, especially the fast food service offered by Janji Jiwa: "But what else do you want today, since in most restaurants or coffee shops use that way. I think The Janji Jiwa is very trendy, especially with self-service. It can be found in McDonald, KFC, and other fast-food restaurants."

As satriko and Reynaldi explained, "I think it is just cooler, like 'American-style'. Maybe because the era has to be like that; today, you have to be so if you do not want to be said to be *katrok*."

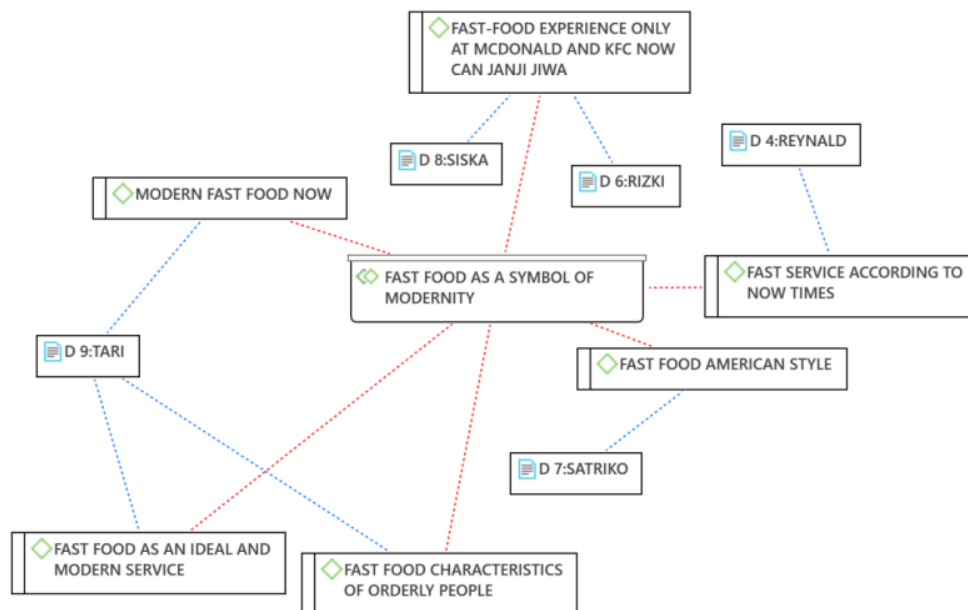


Fig. 2 Fast Food as a symbol of Modernity

Ritzer explains that consuming fast food is a 'sign' blending to the modern lifestyle. For Janji Jiwa itself or the diners, fast food is part of efficiency. Through interviews, one can understand how visitors think about applying fast food principles at this coffee shop. Fast food has become a part of people's lives today; even fast food is considered an ideal service. Ritzer explains that McDonaldization allows us to do many things, but on the other hand, this will also keep us away from things that otherwise yang we want (Ritzer, 2014). The visitors of the Coffee shop are eventually caught up in consumptive behavior, they lose the substantial meaning of what they consume, and even fast food service becomes a "symbol" of the modern lifestyle part.

Before getting to know coffee shops as part of the evolution of the second wave, the people of Padang city were mostly dominated by the Minangkabau community, who knew coffee drinks as a dialectic activity that occurred without attaching importance to the symbols. This custom in the history of coffee consumption in Indonesia is known as Malay coffee, or for the Minangkabau community, it is referred to as lapau coffee. Between coffee shops and coffee lapau, there is a difference that can be seen in how much capitalization and westernization appear in the arena. Society is made to deliberately forget and assume the old-fashioned way of coffee consumption before. For Herbert Marcuse, the criticism of modern society is the existence of the abolition of history; for capitalists, historical consciousness needs to be prevented, and it aims to establish a new perception of what they want to get used to in society. For example, how to build people's needs for premium coffee consumption by modern lifestyles (Marcuse, 2016).

One of the dimensions of efficiency is the Grab and Go purchasing mechanism, which blurs the boundary between the place and the time between the consumer and the coffee shop. According to informants, this mechanism not only gives the value of accessibility but also gives a sign that it is in line with modern lifestyles. In addition, to Grab and Go, Janji Jiwa provides convenience in terms of how to pay through E-money; according to informants, this follows modern life patterns. Here is the interview with Reynaldi:

"... In the past, there were no conveniences like now, how could we not join other people, now it is like Go Pay, Go Food; first it is easy if you want to shop, secondly if you want to say modern, it must be like that."

In line with Allan Kurniawan's explanation:

"... Well, let us say; for example, we have never gone to Africa. Or remote areas? However, you know there may be no Go-Pay, cashless payment, or buy online. That is the style people now if this is not the same as people in Africa there."

From the excerpts of the interview, it is clear that the pragmatic mentality is the hallmark of visitors to the Janji Jiwa Coffee shop. However, this mentality has become a habit in modern society. Ritzer, in the book Jean Baudrillard, explains that the credit card is seen as a new means of consumption (meta means of consumption) that facilitates the use of means of consumption (Baudrillard, 1970). According to the statement's authors, consumption has undergone a slight shift in the aspect of means, in the sense that the



substance could essentially represent our understanding of cashless payments. Today the new consumption tool is not only a credit card but can be in the form of E-money such as Go pay, Dana, etc. The convenience will increase consumption power while giving a sign following modern life patterns.

The relationship between man and consumption is inseparable from the hierarchical value and status in a symbolic exchange. Baudrillard in Aziz (2001), explains the importance of signs forming a social institution that determines the individual's behaviour before it is considered. In this aspect, the sign value of a commodity will later create a person's social status from symbols. Similarly, People consume coffee at this shop, one of which is based on the value of the symbolized in that coffee shop. To facilitate an understanding in analyzing the value of signs held in there, we employ the analysis of four objects of Baudrillard Logic;

Table 1 Sign Value

Aspect	Use Value	Interchangeable Value	Symbolic Exchange	Sign Value
Fast Food Self Service Non-Cash Payment Grab and Go	Efficiency	Economical and ease	Modern Lifestyle	Exclusive (Differentiation)

Source: Processed from research results

## 4 Conclusion

McDonaldization in the reality of the Janji Jiwa coffee shop can be viewed from four dimensions: efficiency, calculating power, predictability, and control. Observing further, cutting production time and simplifying the product is one of the efforts to ensure efficiency. Janji Jiwa applies the Grab and Go concept to make it easy to remove the barriers of time and space, supported by a cashless payment model. The dimensions of predictability and control are also seen from the way of service, namely self-service. Consumers, as well as being servants for themselves. In addition to self-service, predictability be seen in the standardization in overwhelming the dissimilarities between its outlets. Discussing the dimensions of McDonaldization concerning technological rationality, it is further necessary to understand the effects of such operational standards. The results indicated that visitors' opinions on applying fast food principles paralleled to their characteristics as teenagers living in urban areas. They keep an eye on prioritize speed, simplicity, and flexibility. In addition to providing benefits for coffee shops, the principle of fast food also provides accessibility for consumers. Furthermore, the principle of fast food is explained by modern lifestyles. Informants experience hyperreality situations where they simulate participating in enjoying a fast-food experience hinting at a modern lifestyle. However, we argue this condition is more precisely called westernization. Some states of the informant explain his compulsion to follow the ways of service, one of which is the self-service work system. In reality, the application of the fast food principle led to the improvement of the capitalist system; people were trapped in the rationality of technology but, on the other hand made them look as if more irrational.

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