Coffee Acculturation in Saudi Arabia: Diversifying Local Wisdom and Strengthening Sustainable Economy in Coffee Value Chain

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Abstract: Local wisdom is a valuable heritage of society; its existence maintains the community's identity. Coffee, which is the history of the Arabs, is a priceless heritage and local wisdom of national identity in the Arabian peninsula. Saudi Arabia nevertheless maintains this local wisdom and has strengthened it as a valuable identity. However, with diversification rather than local wisdom itself, it will enrich identity references, in this case with third-wave acculturation, which has become a global trend in the coffee value chain. This paper is a qualitative descriptive which, through the literature, observations, site visits and interviews, which were analysed, concluded that the acculturation of coffee in Saudi Arabia has become more diversified and strengthens the sustainable economy in the coffee value chain from farm to cup. Moreover, it is envisioned that Saudi Coffee 2022 will be able to mitigate the coffee sustainability challenges that will arise in the next generation.

INTRODUCTION

Coffee has recently begun to be loved by all circle communities; it is indicated by the proliferation of some coffee shops with various types and types of modern presentations in the Arabian Peninsula. Coffee is a favourite drink for seniors; now, it is increasingly loved by millennials as part of the contemporary lifestyle and modernised consumer behaviour. The proliferation of some coffee outlets such as Coffee Shops in several big cities in Saudi Arabia indicates that coffee is now increasingly loved by millennials and has become the most robust trend so that it can strengthen the local economy apart from the advancement of the oil industry as the primary source of the economy in this country since its establishment. Coffee is also a favourite drink to hang out with or even a friend when meeting colleagues, becoming a rendezvous apart from home and work (Jang *et al.*, 2015; Maspul, 2022).

Culturally, it has become well-known that coffee was originally a drink used during worship by Muslims in the Arabian Peninsula. Coffee at that time was considered able to increase stamina

and concentration when carrying out worship. It is also expressed that the origin of coffee is about a goat herder in the Abbisynia region, Ethiopia's Kaldi. He saw the goats behaving strangely by jumping for joy like a drunk after eating red fruit like cherries. Kaldi continued and then tasted it and felt the new and powerful effect. It didn't take long for the fruit to become famous globally (Charrier & Eskes, 2004).

Likewise, it is essential to look at several sources that explain coffee in explaining the origin of coffee itself. Coffee was discovered in Ethiopia 3000 years ago, exact in 800 BC. Coffee was still consumed simply, wrapped in animal fat to meet protein needs and increase stamina. Then the Arabs, who were advanced in the trade sector, brought Abbysynia coffee beans to Yemen and became a commercial commodity. So it was here by the Arabs that coffee was then developed utilising boiling, or its essence was taken by brewing it. Along with the spread of Islam, the coffee trade ultimately became a trade monopoly of the Arabs (Smith, 1985).

The coffee monopoly by the Arabs is strictly guarded; no one is allowed to grow coffee outside the Arab region. Even to export coffee, they send infertile coffee beans by cooking and drying them so that they cannot grow in other areas. The release of coffee from Arabia to be cultivated for the first time occurred in 1600 when a pilgrim named Baba Budan secretly brought fertile coffee beans outside of Arabia and planted them in the Mysore region, India. The popularity of coffee also spread to North Africa, the Mediterranean to India. Until Dutch brought it to Asia and was groomed in the Dutch East Indies (Indonesia), it has expanded today to the terms of *Giling Basah*, which is one of the legacy of colonialism in coffee processing (Taylor, 2004; Meyer, 1965).

The word coffee in terms of language is taken from Arabic; *qohwa*h is absorbed from the word *quwwah,* which means strength. The name corresponds to the effect of coffee, which can increase the drinker's stamina. During the Ottoman era, it was known as *Kahve* and became a trend in Central Asia until it spread to Europe and became a cafe. The popularity of the popular word *qohwah* (القهوة) has become coffee, coffee, coffee, cafe until now. Coffee is widely used as a drink at night to increase stamina during worship. *Sufis* in Arabia drink coffee to increase energy and concentration while praying at night (Smith, 1985).

From another perspective, Arabs who follow Islam welcome coffee because it does not contain alcohol like wine. This drink continues to be popular as Islam spreads and is known as an Islamic drink. However, the issue of coffee monopoly by the Arabs had become a heartbreaking story in the 15th century, when the priests forbade coffee in Mecca. This prohibition is related to the stimulating effect of coffee generated and made a commodity for activities other than worship. It continued in the Ottoman, where coffee was first served in a shop under the name *Kiva Han* – Coffeehouse, incurring the anger of some Muslims for making coffee not as a friend of worship but as a friend for fun in the shop. Many coffee shops were forced to close; even if they did drink, they were given the same lashing as the vizier of the Ottoman Empire in 1556 (Xu, 2003; Zaimeche, 2003; Smith, 1985).

Even though it is prohibited, the pleasure of coffee does not stop people from drinking it secretly, so the ban on drinking coffee is getting weaker. Gradually the shops began to mushroom and became places for more comprehensive activities, such as musical performances and political and religious discussions. Coffee has constantly been a meaningful part of Arab culture, a

traditional companion at gatherings, weddings, and social events. In Arab families, there is never an occasion where the *dallah* (the Arabic traditional coffee pot) is unavailable. Arabic coffee is continually served in small Arabic cups, enjoyed by every class of Arabs, and has been a national identity and heritage in Saudi Arabia (Maspul, 2021; Smith, 1985).

With a rise in another chapter of coffee culture; specialty coffee and its third wave, uniquely third-wave coffee culture has spread rapidly in Saudi Arabia, with outstanding designed local cafes popping up on the streets and in shopping malls. Their growing popularity is well deserved and modernised. In serving authentic coffee, he has particular expertise that has been standardised globally through the Specialty Coffee Association rather than using other elements such as sugar and different syrups to change the beverage's taste (Boaventura *et al.*, 2018; Maspul, 2022).

However, with the development of consumer behaviour and the world coffee community, stories in coffee drinks are growing and bringing the part of coffee science itself; developing technology in advancing coffee in the global supply chain industry. The growing number of cafes has supported individuals' intercommunication of their passion for coffee, ascertaining that it is more than a beverage. Besides, there has also been heritage acculturation in enjoying coffee, where the products consumed come from the same source. Coupled with the coffee value chain that rotates from farm to cup in the same region in Saudi Arabia, making the uniqueness of authentic coffee with the diversification of old-style and renewable coffee drinks helps sustain the regional and global coffee economy through acculturation and innovation of coffee value chain development in Saudi Arabia. Especially in resilience and revitalising the local economy after the Covid-19 pandemic.

METHODOLOGY

The researcher does several techniques to gather data and information, such as site observation at several specialty coffee shops in Buraidah, Saudi Arabia; interviewing some coffee professionals who are the coffee roasters, baristas and consumers, and observing some literature data from online and offline writings. After collecting the data, the researcher analyses it to draw results and conclusions. The research applied a qualitative descriptive method regarding the in-search for acculturation, local wisdom, and a sustainable economy in Saudi Arabia's coffee value chain.

RESULT AND DISCUSSION

Common Idea of the Acculturation

Acculturation is how people in one culture or subculture learn to understand and adapt to other people's norms, values, lifestyles, and behaviours in different cultures or sub-cultures. For example, acculturation is how an immigrant (e.g. African) learns a new way of life in the destination country (e.g. Europe). In sociology, there is the concept that nothing is permanent in this world except change itself. This concept is embodied in the idea of social change. There are several concepts of social change, one of which is acculturation. Etymologically, acculturation comes from Latin; acculturate means growing and developing together (Faber *et al.*, 1987; Marin *et al.*, 1987).

Generally, the notion of acculturation is a blend of cultures. It produces a new culture without eliminating the original elements in the culture. Cultural acculturation occurs because new cultural features are considered to benefit the life of a society. In a literal sense, cultural enculturation results from human interaction by slowly mixing several kinds of culture into a new artistic form. Therefore, the aspects of foreign culture are gradually accepted and reprocessed into their own culture without compelling the loss of the cultural character itself (Berry, 2005; Kartomi, 1981).

Acculturation can be interpreted as a social process that arises when a common group with a specific culture are confronted with elements of a foreign culture in such a way. Therefore, aspects of foreign culture that exist are gradually accepted and processed into their own culture without losing the characteristics of the cultural personality. The acculturation process runs quickly or slowly depending on the local community's perception of the incoming foreign culture. If the entry is through a coercive process, acculturation takes a relatively long time. On the other hand, if the access is through a peaceful revolution, acculturation will quickly occur (Berry, 2008; Hermans, 2001).

The conditions for the acculturation process: affinity or culture acceptance without feeling surprised; Homogeneity, such as new values that are digested due to the similarity of the level and style of culture. Acculturation itself can occur through cultural contacts that take various forms. Such as social contact in all social classes, some communities or even between individuals in two cultures and societies. In other cases, cultural communication is in a friendly or hostile situation. Likewise, cultural contacts between groups control all elements of culture, both in the economy, language, technology, society, religion, art, and science. And another thing is cultural contact between people whose citizens are many or few. Finally, the cultural connection between cultural systems, social systems, and elements of physical culture (Choudhary *et al.*, 2019; Kizgin *et al.*, 2020).

Acculturation in Coffee Supply Chain

Meanwhile, acculturation is also defined as a socialisation process through which new practices learn, adapt, and internalise consumer behaviour culture as a related market and supply chain. Progressive organisations provide sufficient acculturation time, assist newcomers through orientation sessions, and facilitate significant learning and change processes. Change can be stressful; This is one of the undeniable truths in life. Whether a change is happening to a person, group, country or company, the process can be challenging and chaotic. Acculturation is made a process of adjustment (change) when two entities with different values are in direct contact for an extended period. These changes occur in group and personal behaviour and attitudes; they occur within and between people and between different groups. These groups can be teams, social networks and clubs, communities, societies, cultures, nations, or organisations (Luedicke, 2011; Mendenhall & Oddou, 1985).

Every organisation has its own culture that it wants to build and maintain through its operations and members. Company culture is based on its mission, vision, and goals; employees enter an organisation with their values and beliefs. By orientation new employees and other internal

processes, organisational culture is taught and instilled in new employees. The whole process is expected to increase employees' understanding of the company's values and operations. It is also likely to increase the feeling of loyalty of actors to the relevant supply chain, which will help in increasing the cohesiveness of the organisation or company on a large scale. Products sold that can absorb the value of the business cycle faster and better will usually find success within the corporate and can help the company achieve success on a broader scale (Matins & Terblanche, 2003; Peñaloza & Gilly, 1999).

Acculturation in the heritage of drinking Arabic coffee is one of the progress that indeed cannot be separated from the local wisdom and dimensions of different generations in Saudi Arabia. The latest generation will also strengthen this in making local economic empowerment in opening up opportunities in business, apart from the mixed culture between drinking old-fashioned coffee at *Majlis* accompanied by dates in family events or significant events, opportunities in the coffee industry and strengthening the local economy with the appearance of the trend from the global coffee community.

Values of Local Wisdom and Its Dimensions

Local wisdom has a relationship with a particular group or community. The group in question is a social unit that is mutually organised into a collection of people who have common interests and are functional. Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself; that is usually passed down from generation to year through word of mouth. For example, local wisdom is found in folklore, proverbs, songs, folk games, cuisines, beverages, etc. (Mungmachon, 2012).

Local intelligence; is the total of cultural traits shared by the community or residents due to past events. Specific communities can find the knowledge that is then part of local wisdom through experience. They then integrate the findings to understand the surrounding culture or natural conditions. Three designations can help understand the meaning of local wisdom, including local knowledge related to local (regional) forms through a specific area's work or product characteristics and activities. Moreover, local wisdom is considered to have its value and function in aspects of community life (Dahliani, 2010; Pornpimon *et al.*, 2014).

The essence of local genius is selective towards the entry of foreign cultures. Able to coordinate different elements from outside cultures. The ability to incorporate parts of foreign culture into the original culture of a region. Having control over the flow of globalisation that brings in other cultures. Understand the direction of the new culture that is developing. The meaning of Local Wisdom itself can be the identity of a nation, especially in Saudi Arabia. Local wisdom can also have the importance of traditional values in a rich local culture, such as a tradition, proverb, or regional story from a specific area. This intercultural transformation can make a national cultural value that includes the entire cultural content (Setiawan *et al.*, 2017; Jumriani *et al.*, 2021).

Local wisdom includes several dimensions: Knowledge-based localisation in a culture; every community will have a local understanding of the environment in which they live. Besides, local

values are the rules of life to obtain a harmonious relationship between people, skills or ability to survive. On the other hand, local resources are available, including the regional decision-making mechanisms. Communities have leaders who govern their areas, including local group solidarity; a community of individuals is brought together because of a bond that comprises regional solidarity (Bahri *et al.*, 2017).

Empowerment is a way for particular communities, organisations, and communities to manage their lives. The purpose of empowerment is to improve life (for welfare), improve accessibility (latest innovations), proper education, improve actions, increase economy and network development, and improve the environment physically and socially. The form of community empowerment based on the value of local wisdom means the layout of an input to deal with social problems. The value of local knowledge itself is a social value found in a community area. These values include cooperation, kinship ties, deliberation, and solidarity between people. The empowerment of local wisdom-based communities will produce a society empowered to change, such as: Being able to understand the potential within and plan for the future. Give direction to each individual. Have the power to negotiate when faced with problems. Can build mutually beneficial cooperation; every action can be accounted for (Kusumasari & Alam, 2012).

The influence of local wisdom in coffee as an unexpected decision to anticipate variables to capture and reveal positive signs and reduce or eliminate negative signals that exist in the related business circle, and the name of the company owner or entrepreneur needs to be considered in planning and decision making for the good sustainable; direct or indirect marketing. In business, unfair competition always interferes and hinders the smooth running of the industry with competitors. Therefore, local wisdom is trusted by coffee value chain actors and is used as anticipation to avoid unwanted consequences. Moreover, to describe positive or negative results and increase potency and trust beyond common sense that business owners and consumers have. Marketing performance is supported by business location, good product quality and competitive prices that have been used in strategic planning in coffee.

Coffee: Between Local Wisdom and Its Third Wave Generation

The coffee movement will not separate the third wave from the previous generation of roots in the 1800s. Coffee became a tremendous influence in massive production, but its taste and quality were full of criticism. So that emerged in the 1900s with several coffee products that became instant in consumption, followed by other coffee commercials that became the broader community's most considerable interest in consumption with different mixed flavour variants in the final product of coffee drinks. The transparency of the coffee production strategy emerged in the early 2000s, and this was the beginning of the third wave and a more significant modernisation of coffee production (Maspul, 2022).

In explaining coffee itself, it has become the most prolonged culture in history to cultivate Arabic culture, such as traditional Arabic coffee. It can still be enjoyed by all people of all age levels, both in religious events to public ceremonies such as weddings and others. This has become local wisdom that focuses on Arabic culture as a culture of coffee drinkers to become the basis for a

new record in the global coffee culture, which is currently rife with the term third wave (Manzo, 2014; Maspul, 2021).
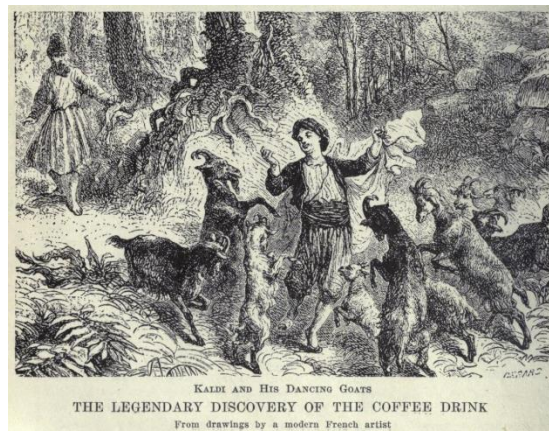
Fig. 1 & 2: The legendary discovery of the coffee drink, illustrated by a modern French artist in Ukers (1922).

In addition, with its development, Arabic coffee has been known as the local identity of Arab society, making it a culture maintained as a symbol of generosity. It is classified by the UNESCO committee as an Intangible Cultural Heritage of Humanity, which is the Arabian Peninsula in general and includes Saudi Arabia, Oman, Qatar and the UAE. It's an essential aspect of Arab hospitality in Arab society and is deemed a ceremonial act of generosity. Traditionally, coffee is prepared in front of guests, which begins with the selection of beans, which are lightly roasted in a shallow pan over a fire, then set into a copper mortar and pounded with a copper pestle. The coffee grounds are put into a large copper coffee pot; water is added, and the pot is positioned on the fire. Once brewed, it is poured into a smaller coffee pot into small cups. And this activity will not stop until they cover the surface of the Arabic cup (UNESCO, 2015).

The way of serving has also become a tradition, where the most significant or oldest guest is served first, replenishing a quarter of the cup, which can then be refilled. Likewise, the common practice is to drink at least one cup but not exceed three. Arabic coffee is made and enjoyed by men and women from all segments of society, specifically in the household. The sheikhs and heads of tribes who serve Arabic coffee in their meeting spaces, elderly Bedouin men and women and owners of coffee trading shops are regarded as the primary bearers. Knowledge and traditions are passed on within the family through compliance and practice (UNESCO, 2015; Maspul, 2021).

The third wave that has developed today is trending and is followed by the age group with social media and technology marketing development. Meanwhile, in addition to the strong influence of local wisdom from the history of coffee development, the emergence of the third wave of renewable coffee culture also promises the story of coffee with a broader perspective, specifically in serving coffee in a modern way and by following the standards of the Specialty Coffee Association (SCA), as well as from the type of specialty coffee standard with a minimum assessment of 80+ and cultivated at an altitude of 800+ meters above sea level (Carvalho & Spence, 2018; Maspul *et al.*, 2022).

The development of the third wave itself will continue to develop along with the development of consumer behaviour who enjoys coffee, such as the influence of technology in the development of the coffee value chain. Where its process will fulfil all engagements from coffee development from farm to cup, even with the addition of technology. The convenience that has emerged through several coffee projects that communicate directly from roasters to coffee farmers has become progress that gives farmers profound decisions in determining the C price of their coffee to roasters and markets, which will undoubtedly provide welfare for coffee farmers. Such as blockchain systems from Bext 360, Cropster Hub, etc. (Kesharwani et al., 2020)

Furthermore, how can it be sustainable if the upstream sector is still not stable in meeting the needs of the global coffee market? Sustainability's three bottom legs are needed to maintain the upstream coffee sector to mitigate future demands. Apart from certifications from organisations that help improve the welfare of coffee farmers, such as Fairtrade, UTZ, Rainforest, Organic, etc. (Haggar et al., 2017; Muradian & Pelupessy, 2005).

Coffee Economics in Saudi Arabia: Connecting Sustainability in Coffee Value Chain

Meanwhile, with the booming growth of coffee in the producing countries following the tropics Cancer and Capricorn, coffee has a strong presence in its demands (de Graaff, 1986). However, with many consumers turning to specialty coffee, some of the challenges are the small number of smallholders who can meet the world's coffee consumption needs in 2030, where predictions from World Coffee Research will be around 25% less (WCR, 2021). Moreover, through the challenges, it is hoped that it will strengthen the economy through policymakers and coffee players from the coffee value chain, together with helping mitigate challenges and helping the future's demands.

Coffee itself came through colonialism where most countries are related other than the primary producing countries such as Ethiopia and Yemen. Countries that came to coffee through colonialism influences, such as Indonesia, Central America and several other countries in Africa, have become the leading suppliers and are expected to be sustainable with world needs. Several world organisations have tried to help in the sustainability of coffee farmers, but the fact is that it is still far from the farm's needs, especially in New York and London prices as an arbitrage have been set and are considered to be burdensome for coffee farmers. Sustainability in the coffee value chain will not be far from the three bottom legs, stakeholders in making coffee economics sustainable; social, economic, and environmental (Fedkin, 2020; Jeon & Chiang, 1991).

Likewise, China's coffee market has become one of the leading countries in producing coffee, apart from countries influenced by colonialism. China's coffee growth in its development from 2014 to 2021 reached 27.8% of the average growth rate (Ma, 2022). Moreover, Vietnam's coffee revenue reached $6.12bn in 2022, with a stock market growing by 4.73% (Statista, 2021). Here Saudi Coffee hopefully could join a progressive role through market data showing that coffee consumption in Saudi Arabia grew by approximately 4% a year between 2016 and 2021 and is forecast to increase by a further 5% per annum up to 2026, reaching an expected annual consumption of 28,700 tons (Godinho, 2022).

Saudi Coffee Company, developed by the Public Investment Fund, is looking for a way out for the sustainability of global coffee. The aim is to position the Kingdom as home to one of the most famous Arabica coffee beans globally, grown in the Jazan region. The company is also working to improve the technology used in our coffee production locally and provide all the necessary training to enhance the skills of local farmers. With the addition of technological advancements and knowledge of the Kingdom in areas including cultivation, roasting, marketing and sales of coffee and all operations to help position the Kingdom as a leader in the industry (AlHarbi, 2022).

The development of the coffee economy in Saudi Arabia is expected to support and increase sources in the agricultural sector and take advantage of the highlands in Jazan Baha and Aseer, which are also the local tourist sites in the Arabian peninsula. Saudi Khawlani's national production of coffee beans includes more than 2,500 coffee plantations with a combined total of about 400,000 coffee trees in the three regions.

Meanwhile, seeing the uniqueness of the development of land planted with coffee in the three areas has the region's richness where it enters the Cancer tropics line. The climate and soil requirements are also adequate to grow Arabica with the best quality; in the next ten years, the country's production can increase from 300 tons per year to 2,500 tons per year. And the company intends to invest nearly SAR 1.2 billion in the national coffee industry, making 2022 the year of Saudi coffee (Corder, 2022).

Fig. 3: Saudi coffee farms in the Jazan region (Saudi Coffee Company, 2022)

The strengthening of this massive coffee project is predicted to support the culture of Saudi as a coffee consumer since ancient times, besides the strengthening of local wisdom that can be acculturated with the trend of the third wave of global coffee. Of course, it is believed that it will strengthen the authentic culture of the existence of coffee as a Saudi identity itself and strengthen the local economy through a sustainable agricultural circle from farm to cup. Apart from that, in

maintaining Arab social identity in the region with coffee culture, it is also a unifying source as a cultivating Arab nation apart from nationalism for the people of Saudi Arabia.

Fig. 4 & 5: Contemporary acculturated design of modernised Arabian Specialty Coffeeshop in Buraidah, Saudi Arabia; Coffee Skills Program of Specialty Coffee Association (SCA) in enhancing the global coffee knowledge for local coffee professionals. Source: the author (2022).

Another link with strengthening the local economy is where the coffee community has developed, incorporated through the local coffee community and international organisations such as the Specialty Coffee Association (SCA). Likewise, other international organisations that make coffee quality the best in the scope of global specialty coffee combined with Q grader certification through the Coffee Quality Institute (CQI), which has become a trend in the last five years in Saudi Arabia. The rapid growth of the specialty coffee business through the third-wave generation has become a global culture in providing an additional reference for the term coffee itself without losing the culture of local wisdom coffee in the broader community of Saudi Arabia. On the other hand, with the addition of references to the cultural modernisation of consumer behaviour in enjoying coffee, it is believed that it will strengthen a sustainable regional economy. In addition to being a magnet for local sales, it also attracts foreign tourists to enjoy and observe more concerning the global coffee value chain in Saudi Arabia.

CONCLUSION

Traditional Arabic coffee is a conception of Saudi Arabia's local wisdom, and acculturation with a new coffee culture (third wave) is one of diversification favouring outgrowth integration through the source of the coffee itself. The science and chemistry in specialty coffee analysis will help expand the Arabica market currently being developed in Jazan and help to mitigate the global coffee value chain challenges in 2030. In addition, coffee acculturation has also supported boosting the regional economy, which has become a trend in the global economy—the development through organisations that encourage sustainability in the coffee value chain. Intensifying the sustainable formation in the upstream reaches of Saudi Arabia will help sustain the economy, society and environment, which is the goal of a more promising sustainable economy for the next generation. By supporting the more considerable governance and more profound attention from the policymakers global coffee community.

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