

## **From Nongkrong to Transaction: the Role of Nongkrong Culture In Shaping Generation Z's Purchasing Behavior In Coffee Shops**

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**Abstrak.** This research aims to explore the definition of the nongkrong culture and the key elements that shape it, as well as to analyze its role in influencing Generation Z's purchasing behavior in coffee shops. A qualitative approach using the literature review method was employed to examine the depth and breadth of the topics studied—namely, nongkrong culture and purchasing behavior. Scientific literature was sourced from national and international journals. Through an article selection process, 27 articles were identified and used as research sources. This study identifies the definition of nongkrong culture as the habit of young people gathering in coffee shops to socialize, fulfill lifestyle needs, express themselves, follow social media trends, and unwind. From this definition, it is found that lifestyle, social interaction, and social media constitute the key elements shaping nongkrong culture. Furthermore, nongkrong culture plays both an active and symbolic role in influencing purchasing behavior. This study provides new insights by offering a more comprehensive and academically grounded definition of nongkrong culture, accompanied by a detailed explanation of its key formative elements—all of which collectively enrich the theoretical understanding of youth social behavior and can serve as a solid foundation for more in-depth and systematically structured future research.

**Keywords:** Nongkrong Culture; Purchasing Behavior; Generation Z; Coffee Shop; Popular Culture.

### **INTRODUCTION**

Coffee consumption in coffee shops plays a role in strengthening individual identity, reflecting personal values, enhancing social relationships, and evolving into an element of popular culture within industrial societies (Anugrah & Pratama, 2022). Historically, coffee was first consumed by Sufi practitioners in the Arab world to help them stay awake during nighttime worship (Taqiyuddin et al., 2023). Recent findings from Arabic-language literature indicate that coffee had already become part of Indonesia's socio-cultural life by the late 19th and early 20th centuries (Ni'am, 2020). The habitual consumption of coffee among communities triggered three major movements in the coffee world, known as the waves of coffee: the first wave emerging around the 1800s, the second in the 1960s, and the third in the 2000s (Budiyanti, 2022). Indigenous communities began consuming coffee massively during the second wave, when coffee stalls started to appear and coffee became embedded in cultural practices, including traditional ceremonies (Fitriani, 2023). The third wave, marking the era of modern coffee, began in the 2000s and continues today.

Modern coffee shops offer various advantages that enhance customer satisfaction, such as clean spaces, well-maintained and diverse supporting facilities, appealing decoration, free internet access, and more (Mesly & Réthoré, 2024; Rachmawati et al., 2025). These advantages address the demands of modernization as part of the contemporary lifestyle of coffee enthusiasts (Solikatun et al., 2018). Many individuals are more inclined to visit coffee shops than libraries for study purposes (Harahap et al., 2023). These individuals seek places with longer operating hours, comfortable environments, free internet access, availability of food and beverages, and open discussion spaces—features commonly found in coffee shops

(Harahap et al., 2023). These preferences broaden business actors' perspectives, encouraging the establishment of coffee shops across diverse socio-cultural contexts in Indonesia. Ultimately, coffee has become a commodity widely sought after as a companion for nongkrong across all groups, regardless of age or gender (Purwasih & Lisdiana, 2022).

Culture has the capacity to influence and regulate human behavior (Bashar et al., 2023), and it becomes a shared way of life among groups of people that is passed down from generation to generation (Ismunandar & Lestari, 2019). In simpler terms, culture can be understood as everything humans do, think, and express (Lebrón, 2013). Culture significantly shapes consumer beliefs in Asia, particularly their purchasing behavior (Pratesi et al., 2021). The growth of coffee shops in Indonesia is influenced by several factors, including the culture of hanging out while drinking coffee, which directly aligns with the increasing profit margins of coffee shop businesses (Indriyani, 2022). As the concept of nongkrong culture expands alongside rising coffee shop margins in Indonesia, it can be inferred that nongkrong culture plays a role in shaping consumer purchasing behavior in coffee shop businesses. However, existing studies have not yet provided a clear definition of nongkrong culture or its role in purchasing behavior. This lack of comprehensive explanation forms the core problem addressed in the present study.

Findings by Muspita and Najib (2021) introduced the concept that the habit of hanging out at coffee shops is influenced by Western cultural trends and modern lifestyles. This is further supported by Jean Baudrillard's theory, which argues that consumption in modern societies is not merely about fulfilling needs but also serves as a symbolic act (Bakti et al., 2019). Unlike the simple activity of hanging out, nongkrong culture is a relatively new concept that has not been widely elaborated in academic literature. Nevertheless, previous studies describe nongkrong culture as an activity of relaxing while enjoying food and beverages in a café (Sari & Setyawan, 2021). Consumer purchasing behavior in coffee shops—through the consumption of food and beverages, as well as the experience and facilities offered—emerges as an impact of nongkrong culture, which represents a symbolic form of the modern lifestyle (Andina & Zulaikha, 2024).

Drawing from these findings, this study aims to explore and analyze the definition and role of nongkrong culture in Generation Z's purchasing behavior in coffee shops. Specifically, the study seeks to understand nongkrong culture within the context of purchasing behavior: what defines nongkrong culture, what key elements constitute it, and how nongkrong culture influences purchasing behavior in coffee shops. The implications of this study contribute to and enrich previous research on nongkrong culture and purchasing behavior, particularly within the context of coffee shops. Practically, this research may offer insights for coffee shop entrepreneurs, enabling them to comprehensively understand the popular nongkrong culture among Generation Z as a potential consideration in developing business strategies.

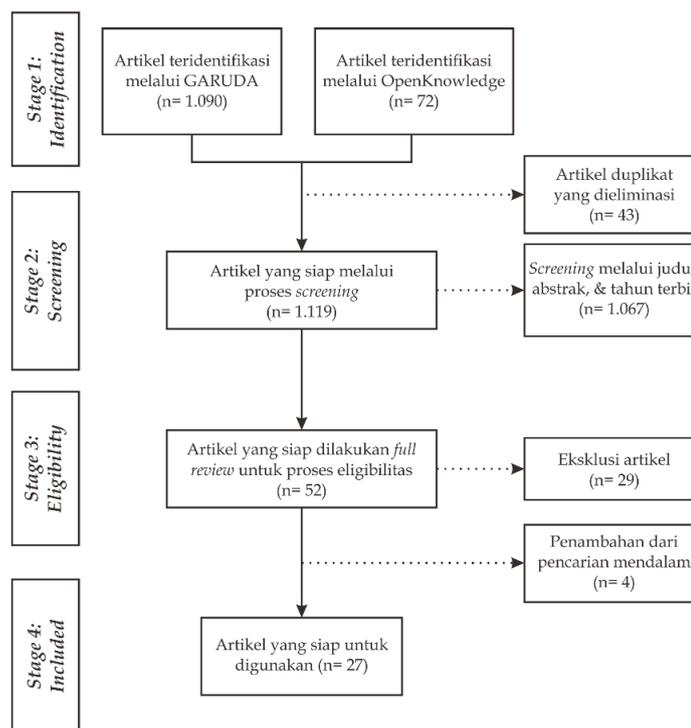
## **MATERIALS AND METHODS**

This research is a literature review conducted by searching, compiling, documenting, sorting, and subsequently analyzing the collected literature through connecting relevant references related to the research topic (Hanifah & Purbosari, 2022). The data used in this study consist of scientific articles from conference proceedings, repository manuscripts, and

national and international journals published within the last ten years, focusing on purchasing behavior, culture, and nongkrong behavior. The articles were obtained through various conventional and AI-based search portals such as GARUDA, Open Knowledge Maps, as well as institutional and private e-journals accessed via Google Search. In-depth searches were also conducted using the references cited in the articles already collected. Ideas, concepts, or relevant findings from citations within several articles were traced back to their primary sources listed in the reference section. This search technique is known as snowballing, referring to the use of an article's reference list or its citations to identify additional literature (Wohlin, 2014).

The article search began by accessing open scientific article portals such as <https://garuda.kemdikbud.go.id/> and <https://openknowledgemaps.org/>. Keywords entered into the search fields included nongkrong behavior, nongkrong activities, purchasing behavior in coffee shops, culture, and nongkrong culture related to purchasing behavior in coffee shops. Scientific articles were then compiled by skimming their contents—specifically, titles, abstracts, and publication years—limited to the last ten years (2015–2025). This process allowed the articles to be stored and categorized into several themes such as popular culture, nongkrong behavior, and purchasing behavior in the coffee shop context. Further in-depth searching was conducted through the citations listed in the grouped articles. For example, if an article contained a statement indicating that nongkrong culture influences purchasing behavior, the author and source listed in the reference section were traced, followed by searching the author's name, publication year, and title via Google or other search portals. This technique helped identify articles that had not been initially found and accelerated thematic searches. A total of 27 articles were verified and prepared for analysis by connecting the concepts, theories, and findings across references.

Figure 1 illustrates the systematic review flow—from identification and screening to the eligibility stage of the obtained literature. The identification stage represents the initial phase in which articles are searched through designated portals. This is followed by the screening phase, where titles, abstracts, and publication years are assessed for alignment with the study's scope. Finally, the articles that pass the screening stage undergo full-text review.



**Figure 1. PRISMA Diagram of the Study on Nongkrong Culture in Generation Z's Purchasing Behavior in Coffee Shops**

Source: Research data processing (2025)

## RESULTS AND DISCUSSION

### Definition of Nongkrong Culture

Although nongkrong activities are frequently used as research subjects in Indonesia, theoretical studies on nongkrong culture remain limited. Table 1 below presents 17 definitions and keywords related to nongkrong activities, which will then be synthesized to formulate a comprehensive definition of nongkrong culture as a newly conceptualized term.

**Table 1. Definitions and Keywords of Nongkrong**

Author	Title	Definition	Keywords
(Fahtoni, 2022)	Pemaknaan Aktivitas <i>Nongkrong</i> di Kafe sebagai Budaya Milenial (Studi Fenomenologi Terhadap Pengunjung Kafe di Kota Pematangsiantar)	<i>Nongkrong</i> as a Symbol of Millennial Lifestyle: Aesthetics, Self-Branding, and Social Media Consumption. It is not merely socialization but also carries symbolic meaning within modern society.	Lifestyle, social media, socialization, symbolism, self-existence.
(Marbawani & Hendrastomo, 2021)	Pemaknaan <i>Nongkrong</i> bagi Mahasiswa Yogyakarta	<i>Nongkrong</i> is part of maintaining social ties, self-healing, seeking inspiration, and also following trends	Socialization, self-healing, trends, self-existence
(Hasyim dkk., 2023)	Gambaran Gaya Hidup Pada Remaja Yang <i>Nongkrong</i> di Kafe	<i>Nongkrong</i> refers to gathering with friends, which has become a modern lifestyle for obtaining new information, shaping self-identity, and fostering positive social interactions.	Socialization, lifestyle, information, self-identity.
(Pratiwi dkk., 2024)	Gambaran Intensitas Gaya Hidup (Perilaku <i>Nongkrong</i> )	<i>Nongkrong</i> constitutes an activity for spending leisure time, asserting self-	Socialization, entertainment, self-

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	Mahasiswa Universitas Bosowa di Kota Makassar	existence, socializing, seeking entertainment, and providing a venue for self-expression.	expression, self-existence.
(Mubaroq & Aisyah, 2021)	Pengaruh Intensitas Kebiasaan <i>Nongkrong</i> terhadap Pembentukan Perilaku Social Climber (Studi pada Mahasiswa Universitas Panca Marga Probolinggo)	<i>Nongkrong</i> has become a cultural trend among the current generation through social media activities, changes in fashion styles, consumptive patterns, forms of interaction, and self-entertainment, all of which impact the social climber lifestyle.	Cultural trends, social media, consumerism, interaction, social climber lifestyle.
(Yustina dkk., 2023)	Gaya Hidup <i>Nongkrong</i> Perempuan Sosialita di Kafe Kota Parepare	<i>Nongkrong</i> represents a form of lifestyle characterized by social status, economic status, self-quality, and interaction patterns.	Lifestyle, social status, economic status, self-quality, interaction patterns.
(Rahmani dkk., 2022)	Aktivitas <i>Nongkrong</i> Di Pantai Sebagai Gaya Hidup: Studi Pada Pengunjung Sunset Surf Café Lhoknga Aceh Besar	<i>Nongkrong</i> is a form of social interaction that not only emphasizes togetherness with friends but also serves as a means of demonstrating self-existence and lifestyle, making it an identity marker for trendy social groups.	Interaction, self-existence, lifestyle, trendiness.
(Muspita & Najib, 2021)	The Phenomena Of Behavior Handling in Coffee Shops as a Public Space: Study on Consumers of Dream Coffe Kopi Stores In Blitar City	<i>Nongkrong</i> as an activity in coffee shops serves dual productive functions, including studying, engaging in discussions, and fostering creative inspiration. Additionally, it functions as a space for socializing and relaxing while using gadgets and social media.	Coffee shop, productivity, socialization, social media.
(Sutopo & Lukisworo, 2023)	<i>Nongkrong</i> , Value of Community, and Everyday Resistance in the Indonesian Metal Scene	<i>Nongkrong</i> is adopted as a practice within the metal community as a form of social resistance and solidarity.	Community, sharing, solidarity
(Rifai, 2016)	The Emergence of Youth Violence in Indonesia: a Socio-Historical Analysis	<i>Nongkrong</i> as a ritual of youth communities in urban spaces that shapes group identity.	Group identity, urban groups, rituals.
(Darmayanti, 2024)	<i>Nongkrong</i> as a Form of Stress Coping among Teenagers in Makassar City	<i>Nongkrong</i> can serve as a coping mechanism that supports emotional and social well-being.	Coping mechanisms, academic pressure, social pressure.
(Darmawan dkk., 2025)	Coffee Shop Alternative Space for Expression Through Popular Culture Among Teenagers on the Outskirts of Cirebon	<i>Nongkrong</i> serves as a space for self-expression, social interaction, and popular cultural trends for suburban youth in Cirebon through the role of coffee shops.	Self-expression, social interaction, popular cultural trends, coffee shops.
(Hapsari & Wijaya, 2024)	Coffee Shop dan Gaya Hidup Mahasiswa Perkotaan	<i>Nongkrong</i> represents a lifestyle in coffee shops that affects sleep patterns, appearance, consumerism, and social media engagement.	Lifestyle, consumerism, social media.
(Azahra & Meiji, 2021)	Nangkring Khas Millennial: Studi Komparatif Gaya Hidup dan Interaksi Pemuda di Cafe Sudimoro dan Rowoklampok	<i>Nongkrong</i> represents a youth lifestyle associated with popular culture, following trends and café lifestyles that are propagated through social media.	Lifestyle, popular culture, trends, social media.
(Hawa dkk., 2023)	Konstruksi Identitas Sekelompok Mahasiswa Sastra Indonesia Universitas Andalas Melalui Kegiatan Minum Kopi: Tinjauan	<i>Nongkrong</i> and coffee consumption constitute identity formation and cultural consumption symbolism according to Baudrillard.	Coffee, self-identity, symbolism, consumer culture.

Cultural Studies			
(Wildani, 2024)		Pengaruh Budaya <i>Nongkrong</i> Di Coffee Shop Elfisyawi, Khan Khalili Bagi Kehidupan Masyarakat Cairo	<i>Nongkrong</i> culture represents an integration of social, cultural, and economic elements aimed at building an inclusive society in the era of globalization.
(Iqbal dkk., 2024)		<i>Nongkrong</i> dalam Perspektif Dramaturgi Erving Goffman	<i>Nongkrong</i> culture reflects a modern lifestyle influenced by both internal and external factors to display social status through social media.
			Integrative, social, cultural, economic.
			Lifestyle, modernity, social status, social media.

Source: Compiled from various sources (2015-2025)

Nongkrong activities have evolved into an integral part of urban youth lifestyles, particularly among Generation Z (Fahtoni, 2022; Hasyim et al., 2023). In this context, nongkrong is not only understood as a leisure activity but also as a symbol of social status and self-identity, reinforced through choices of venue, appearance, and consumption style (Yustina et al., 2023; Pratiwi et al., 2024; Azahra & Meiji, 2021). This lifestyle is often articulated through social media, thereby constructing an existential image that reflects self-expression and the desire for social recognition (Iqbal et al., 2024; Hapsari & Wijaya, 2024). Moreover, nongkrong also functions as a means of stress relief and self-healing amid the pressures of urban life (Hawa et al., 2023; Rahmani et al., 2022), as well as a symbolic space for collectively regaining control over the self and emotions (Darmawan et al., 2025; Rifai, 2016; Darmayanti, 2024).

Popular culture emerges in several of the aforementioned findings and serves as a bridge through which nongkrong activities are integrated into nongkrong culture (Azahra & Meiji, 2021; Darmawan et al., 2025). It can thus be concluded that nongkrong culture constitutes the habit of young people gathering in coffee shops to socialize, fulfill lifestyle needs, express themselves, follow social media trends, and simultaneously unwind. This definition extends and complements Sari and Setyawan's (2021) description, which defines nongkrong culture as an activity of relaxing while enjoying food and beverages in cafés. Through the definition of nongkrong culture obtained, the constituent elements of nongkrong culture can be identified from the keyword analysis process presented in Table 1.

### Elements of Nongkrong Culture

Analysis of the definition of nongkrong culture allows for the identification of several constituent elements through relevant keywords. These keywords are then grouped based on similarity of meaning (see Table 1), resulting in three main elements that represent nongkrong culture. These three elements are summarized in Table 2.

**Table 2. Main Elements Constituting Nongkrong Culture in Coffee Shops**

Main Elements	Keywords	Description	Article
Lifestyle	Lifestyle, social status, self-existence, symbolism, identity, self-healing, self-expression.	<i>Nongkrong</i> culture is formed through individuals' internalization of lifestyle, identity, and self-existence within the coffee shop environment, enabling them to express themselves freely.	Fahtoni (2022), Hasyim dkk. (2023), Pratiwi dkk. (2024), Yustina dkk. (2023), Iqbal dkk. (2024), Hapsari & Wijaya (2024), Azahra & Meiji (2021), Hawa dkk. (2023), Rifai (2016), Rahmani dkk. (2022), Darmawan dkk. (2025), Darmayanti (2024),

			Pratiwi dkk. (2024)
Social Interaction	Community, social interaction, solidarity, socialization.	Communicating with the environment and others is an indispensable element of <i>nongkrong</i> culture, with its boundaries extending beyond physical presence in coffee shops to the digital realm.	Wildani (2024), Marbawani & Hendrastomo (2021), Sutopo & Lukisworo (2023), Muspita & Najib (2021), Rahmani dkk. (2022)
Social Media	Social media, cultural trends, entertainment.	Social media naturally emerges as an element in Gen Z activities, particularly within the context of <i>nongkrong</i> culture in coffee shops. It reflects how prevailing trends can influence <i>nongkrong</i> culture and how social media platforms can serve as a medium of entertainment.	Fahtoni (2022), Mubaroq & Aisyah (2021), Azahra & Meiji (2021), Iqbal dkk. (2024), Darmawan dkk. (2025), Hapsari & Wijaya (2024)

Source: Compiled from various sources (2015-2025)

Three elements of *nongkrong* culture are identified: lifestyle, social interaction, and social media. The first element, lifestyle, contains keywords focused on the individual, such as status, symbolic meaning, identity, self-expression, and self-existence. The modern Gen Z lifestyle goes beyond mere relaxation; it also emphasizes identity and self-expression through choices of space and consumption style (Fahtoni, 2022; Azahra & Meiji, 2021). The second element, social interaction, encompasses keywords related to activities within the surrounding environment, such as community, socialization, and communication. Social interaction strengthens community networks, collective solidarity, informal learning spaces, and creative discussions across diverse backgrounds or groups (Wildani, 2024; Marbawani & Hendrastomo, 2021; Sutopo & Lukisworo, 2023; Rahmani et al., 2022). The third element, social media, relates to personal activities in the virtual realm, including trends, digital platforms, and entertainment. Platforms such as TikTok and Instagram play an important role in sharing moments, constructing digital identity images, and creating popular visual consumption trends (Mubaroq & Aisyah, 2021; Darmawan et al., 2025; Hapsari & Wijaya, 2024).

The description above indicates that lifestyle, social interaction, and social media play key roles in shaping Gen Z's *nongkrong* culture in coffee shops. This reinforces the theory that popular culture encompasses elements of lifestyle, social interaction, and social media, aligning with the above analysis (Putri & Setiawan, 2023; Gunawan & Fitriani, 2025; Putri et al., 2025). These three elements are interrelated and form a unified whole within *nongkrong* culture in coffee shops. The subsequent analysis will examine the role of *nongkrong* culture through these three main elements in influencing purchasing behavior in coffee shops.

### **The Role of Nongkrong Culture in Coffee Shop Purchasing Behavior**

Previous findings indicate that lifestyle, social interaction, and social media constitute the three main elements shaping *nongkrong* culture in coffee shops. The following analysis will associate the role of *nongkrong* culture through these three elements with coffee shop purchasing behavior, as presented in Table 3.

**Table 3. Coffee Shop Purchasing Behavior and Its Relationship with Elements of Nongkrong Culture**

Author	Title	Result	Main Element
(Yose dkk., 2022)	Fenomena Pelaku Konsumtif Remaja Kota Padang Penikmat <i>Coffee Shop</i>	Purchasing is driven not merely by the coffee itself, but by the pursuit of social existence. The coffee shop serves as a medium for expressing lifestyle, social identity, and status symbols.	Lifestyle
(Ludviah dkk., 2023)	Fenomena <i>Coffee Shop</i> Sebagai Budaya Populer Remaja (Studi di Convo <i>Coffee</i> Jombang)	Purchasing behavior is stimulated by social media pressure and the search for social existence. The practice of <i>nongkrong</i> is shaped by 'Instagram-able' visual aesthetics, Wi-Fi accessibility, and a relaxed atmosphere.	Social media
(Suryani & Kristiyani, 2021)	Gaya Hidup Baru Kaum Muda Gemar Mengunjungi <i>Coffee Shop</i> di Salatiga	<i>Nongkrong</i> has become a symbol of modern identity, and purchasing tends to be impulsive. The primary motivations include self-image construction, comfortable spaces, and the influence of social media.	Lifestyle & social media
(Tangkilisan dkk., 2025)	FOMO Nongki di <i>Coffee Shop</i> Mempengaruhi Citra Diri Gen Z Palangka Raya	Product purchases are carried out to support digital existence rather than essential needs. <i>Nongkrong</i> functions as a response to social media pressures.	Social media
(Priyanti dkk., 2022)	Gaya Hidup <i>Nongkrong</i> Mahasiswa di Malang (Studi OR Traffic)	The purchase of coffee or other beverages serves merely as a supporting element for the primary purposes of social interaction and self-presentation. <i>Nongkrong</i> has become an ingrained cultural practice among university students.	Social interaction
(Andina & Zulaikha, 2024)	<i>Nongkrong</i> di Kafe Sebagai Perilaku Konsumtif Mahasiswa	<i>Nongkrong</i> as a lifestyle increases consumption, driven by social media and social pressure.	Lifestyle & social media
(Saifuddin dkk., 2024)	<i>Coffee Shop and The Consumer Behavior of Teenagers: A Critical Study Within The Framework of The Sharia Economy</i>	Adolescents spend money in coffee shops to express themselves and to follow emerging social media trends, both of which significantly influence their purchasing decisions.	Lifestyle & social media
(Puspa & Hardiyanti, 2021)	<i>Coffee Culture</i> di Indonesia : Pola Konsumsi Konsumen Pengunjung Kafe, Kedai Kopi dan Warung Kopi di Gresik	<i>Nongkrong</i> generates new consumption patterns (both in terms of purchase frequency and types of products purchased) among urban youth.	Lifestyle
(Wahyuni dkk., 2022)	Faktor Memilih Tempat <i>Hangout</i> (Kongkow) Generasi Milenial Jakarta	Purchasing can be increased through café attributes that are highly Instagrammable.	Social media
(Tarigan, 2025)	<i>Social Gatherings and Live Music: A Qualitative Study of Bajawa Tebet Coffee Consumer Behavior</i>	Hanging out and live music contribute to increasing consumer spending.	Social interaction

Source: Compiled from various sources (2015-2025)

A total of ten articles were used in this analytical process, and the findings indicate that each article demonstrates similar tendencies regarding Gen Z's purchasing behavior in coffee shops. The results of each study were then associated with the three core elements of the nongkrong culture. The most frequently appearing element was social media (six occurrences), followed by lifestyle (five occurrences), and lastly, social interaction (two

occurrences). Lifestyle and social media were also found to co-occur in three different articles, whereas social interaction consistently appeared independently in its relation to purchasing behavior.

Table 3 shows that each of the three elements shaping nongkrong culture holds a specific role in influencing purchasing behavior. Lifestyle generates new consumption patterns and serves as a determinant of Gen Z's purchasing decisions in coffee shops, where transactions are motivated not merely by coffee itself but by self-existence and self-expression (Puspa & Hardiyanti, 2021; Yose et al., 2022; Andina & Zulaikha, 2024). The increase in purchasing behavior aligns positively with social media engagement when it supports content creation, popular trends, and digital self-existence (Wahyuni et al., 2022; Saifuddin et al., 2024; Ludviah et al., 2023). Meanwhile, social interaction functions conditionally depending on the interactional context within the coffee shop, essentially serving only as a supporting or symbolic factor (Priyanti et al., 2022; Tarigan, 2025).

The nongkrong culture has evolved into an integral part of the urban lifestyle of young people, particularly Generation Z. It is no longer understood merely as a leisure activity but also as a symbol of social status, self-identity, and lifestyle expression through the choice of venue, appearance, and consumption patterns (Fahtoni, 2022; Hasyim et al., 2023; Yustina et al., 2023; Pratiwi et al., 2024). This activity is further reinforced by the role of social media in shaping existential imagery and the desire for social recognition (Iqbal et al., 2024; Hapsari & Wijaya, 2024). Beyond functioning as a social space, nongkrong also serves as a mechanism for self-healing and stress relief amid the pressures of urban life (Hawa et al., 2023; Rahmani et al., 2022), as well as a symbolic space for collectively rebuilding emotional and self-regulation (Darmawan et al., 2025; Rifai, 2016; Darmayanti, 2024). In this context, popular culture acts as a framework that integrates these various dimensions into the nongkrong culture (Azahra & Meiji, 2021; Darmawan et al., 2025). Thus, nongkrong can be understood as a practice in which young people gather in coffee shops to socialize, express themselves, follow trends, and fulfill both psychological and lifestyle needs. This definition refines and extends prior understandings that characterized nongkrong merely as a leisure activity involving food and beverage consumption in coffee shops (Sari & Setyawan, 2021).

The nongkrong culture of Gen Z in coffee shops is shaped by three interrelated elements: lifestyle, social interaction, and social media. The lifestyle element reflects identity, self-expression, and individual existence manifested through spatial and consumption choices, which are defining features of modern youth culture (Fahtoni, 2022; Azahra & Meiji, 2021). The social interaction element highlights nongkrong as a space for socialization, community strengthening, and the exchange of ideas across groups (Wildani, 2024; Marbawani & Hendrastomo, 2021; Sutopo & Lukisworo, 2023). Meanwhile, social media serves as a crucial platform for sharing moments, constructing digital identity, and engaging with visual consumption-based popular trends across platforms such as TikTok and Instagram (Mubarok & Aisyah, 2021; Darmawan et al., 2025; Hapsari & Wijaya, 2024). These three elements demonstrate the integration of popular culture within the nongkrong phenomenon, forming a unified cultural practice among modern youth.

Culture not only shapes what consumers seek but also why and how they make purchases. This aligns with the concept of consumer behavior, which examines what, when, why, and how consumers make purchasing decisions (Kumar, 2022). Product purchases

appear to be strongly influenced by “Instagrammable” coffee shop attributes (Wahyuni et al., 2022), which in turn support consumers’ digital existence (Tangkilisan et al., 2025; Ludviah et al., 2023). Similarly, purchases are motivated not merely by coffee itself but by social expression and lifestyle projection (Yose et al., 2022). Lifestyle and social media jointly increase Gen Z’s consumption in coffee shops, prompting greater spending and impulsive behavior (Saifuddin et al., 2024; Andina & Zulaikha, 2024; Suryani & Kristiyani, 2021). Based on observed patterns of purchasing behavior, social media plays a facilitating role in encouraging Gen Z to make purchases. The role of lifestyle, meanwhile, tends to be impulsive and enduring—especially when combined with social media. Social interaction, similar to social media, serves primarily as a supporting factor. Purchases in coffee shops therefore function as a complementary element to the main objectives of social interaction and self-presentation (Priyanti et al., 2022).

Nongkrong culture shapes new patterns of consumption, observable in both the frequency and types of purchases (Puspa & Hardiyanti, 2021). For instance, Gen Z students visit coffee shops two to four times per week (Iqbal et al., 2024). The more frequently individuals visit coffee shops for nongkrong purposes, the higher their transaction intensity becomes (Aini et al., 2022; Widiyanti & Harti, 2021; Tarigan, 2025). Based on the preceding discussion, nongkrong culture can be said to play both symbolic and active roles in shaping purchasing behavior. The symbolic role—represented through social interaction, community engagement, social media, Instagrammable spaces, and digital/social existence—serves as a representational meaning behind product purchases in coffee shops. The active role, on the other hand, emerges through lifestyle, self-expression, and self-presentation, which stimulate impulsive consumption among Gen Z.

## **CONCLUSIONS**

The nongkrong culture among Gen Z has developed into a social practice that not only reflects modern lifestyles but also embodies identity, self-existence, and the need for social recognition—reinforced by the roles of social media and shared interactional spaces within coffee shops. This culture is formed by three major elements—lifestyle, social interaction, and social media—which collectively shape distinctive nongkrong behaviors while integrating popular cultural values into everyday life. In the context of purchasing behavior, nongkrong culture plays both symbolic and active roles. Symbolically, purchasing is influenced by social interaction in public spaces; actively, lifestyle and social media drive the consumptive and impulsive behaviors of Gen Z in visiting and transacting in coffee shops. Thus, nongkrong culture functions not only as an expression of lifestyle but also as a driver of new consumption patterns among Gen Z. For future researchers interested in exploring similar topics, it is recommended to utilize primary data through a quantitative approach to test theories and empirical patterns more accurately and comprehensively.

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