
EUDAIMONIA IN A CUP OF COFFEE: WELL-BEING OF ACEHNESE BARISTA

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Received: January 20,2022

Accepted: September 30,2022

Published: October 31, 2022

DOI: [10.22373/psikoislamedia.v7i2.14629](https://doi.org/10.22373/psikoislamedia.v7i2.14629)

ABSTRAK

Perkembangan *coffee shop* di Banda Aceh selama beberapa tahun ke belakang diiringi oleh semakin bertambahnya minat masyarakat berusia muda untuk menjajaki karir sebagai barista. Minat untuk menjadi barista ini tidak hanya dilandasi alasan ketersediaan lapangan pekerjaan, tapi juga keinginan untuk memenuhi tujuan eudaimonia. Berdasarkan konsep *eudaimonic well-being*, kualitas hidup berasal dari pengembangan potensi yang dimiliki oleh individu serta aplikasinya dalam tujuan yang ekspresif secara personal bagi individu tersebut, yang ditunjukkan melalui tindakan pengejaran tujuan eudaimonia. Fenomena yang ada pada barista di Banda Aceh menunjukkan indikasi adanya pengejaran tujuan eudaimonia dengan menjadi barista. Maka, penelitian ini bertujuan untuk menggali pengalaman barista melalui pendekatan teori *eudaimonic well-being*. Penelitian ini menggunakan pendekatan kualitatif untuk memperoleh pemahaman mengenai kasus *eudaimonic well-being* pada barista di Banda Aceh. Hasil penelitian ini menunjukkan indikasi adanya pengejaran atas kesejahteraan eudaimonia pada seluruh partisipan, meski dengan metode dan motivasi yang unik pada setiap individu.

Kata Kunci: *Barista, eudaimonic well-being, potensi, ekspresi personal.*

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ABSTRACT

The development of coffee shops in Banda Aceh over the past few years has been accompanied by increasing interest of young people in becoming a barista. This interest is not only caused by the availability of the job, but also the desire to fulfill eudaimonic goals. Based on the concept of eudaimonic well-being, quality of life comes from developing one's potential and the applications in personally expressive goals, which is shown through the act of pursuing the eudaimonic goals. The phenomenon in Banda Aceh shows that this pursuit comes by becoming a barista. Thus, this study aims to explore the experience of baristas through the framework of eudaimonic well-being theory. This study uses qualitative approach to gain understanding on eudaimonic well-being of baristas in Banda Aceh. The results of this study indicate the pursuit of eudaimonic well-being in all participants, albeit with individually unique methods and motivations.

Keywords: *Barista, eudaimonic well-being, potential, personally expressive.*

Introduction

There is a trend that has been developing in Banda Aceh, namely the increasing number of coffee shops opening in a city where people are known as coffee connoisseurs. For Banda Aceh citizens, coffee is part of their culture which has grown and developed for a long time and has become one of the icons of Banda Aceh. Now, in addition to "traditional" coffee shops, in Banda Aceh, more and more "modern" coffee shops have been opened. Coffee shops serve coffee which is usually espresso-based, and processed from coffee beans either manually or using a machine. The coffee provided at coffee shops is served by one or more baristas. A barista is an employee of a coffee shop whose job is to serve various types of coffee by machine or manually. Although it sounds simple, serving coffee requires skill, practice, and the ability to understand the type of coffee used, weather conditions, customer preferences, and other factors (The Spruce Eats, 2019).

The development of coffee shops in Banda Aceh was also accompanied by the increasing interest of the community, especially among the youth, to explore a career as barista. A coffee shop that grows continuously requires certain numbers of human resources available to be baristas. This was facilitated by the Ministry of Manpower through the provision of coffee training at the Job Training Center (BLK) Banda Aceh (Liputan 6, 2019). The public's interest in becoming a barista is not only based on the reason for the availability of the job. IC, a 20-year-old barista at a coffee shop in Banda Aceh, revealed that being a coffee maker is a hobby that started with her liking for coffee. Since graduating from high school, IC did not continue her education and immediately worked as a barista. Reporting from Kanalaceh.com (2019), IC decided to become a barista not only because it is her source of income, but also because coffee is her hobby. So, it can be said that IC became a barista as an expression of her love for coffee.

Humans live their lives to gain prosperity by maximizing pleasure and minimizing suffering (Bartels et al., 2019). One of the ways in which such welfare can be achieved is through the earning of salary or other types of income obtained through work. Earning a salary may be one of the reasons someone works in a certain industry, but it is not the only factor that makes someone willing to give their time and effort to work. Welfare is not always obtained in the form of incentives or salaries.

In the studies on the topic of well-being, there is a philosophical dichotomy that divides well-being into two types of conceptualization, namely hedonism and eudaimonism. In the perspective of hedonism, well-being is defined in terms of enjoyment and happiness. So, through this hedonistic view,

well-being is centered on the perceived enjoyment for the individual (McMahan & Estes, 2011). Psychologists use a hedonic approach to well-being by focusing on the individual's subjective assessment of happiness and the good/bad elements in their life (Bartels et al., 2019).

While in the view of eudaimonism, well-being is conceptualized as the cultivation of personal ability, acts according to their values, the realization of self-potential, and the experience of purpose and meaning of life (Waterman et al., 2010). Well-being in the perspective of eudaimonism can be obtained through the pursuit of eudaimonia; namely the expression of the personal integrity of an individual by identifying their potential and limitations, and then by choosing objectives that can provide personal meaning and purpose in life (Waterman et al., 2010). Eudaimonia is considered more valuable because it refers to well-being that is different from happiness itself. In the theory of eudaimonia, not all desires and achievement will result in prosperity. Although successful attempts on achieving goals can produce pleasure or happiness, not all achievements can increase well-being (Ryan & Deci, 2001).

The concept of well-being from the perspective of eudaimonism is known as Eudaimonic Well-being (EWB). EWB is defined as the subjective experience of expressive feelings as a by-product of engaging in actions consistent with developing one's best potential, the expression of that potential, and the pursuit of intrinsic goals. EWB refers to the quality of life that comes from developing the potential possessed by an individual and its application in personally expressive goals for the individual (Waterman et al., 2010). Eudaimonic well-being emphasizes the importance for individuals to achieve the full potential of the individual through involvement in efforts or activities that are inherently meaningful, so that they are not simply motivated by external things (Steger et al., 2008).

Based on the results of the initial interview with a coffee connoisseur and expert in coffee industry, it was found that attitudes and love for coffee are considered significant in becoming a barista. Baristas who have a love for coffee will give more value to the coffee served. This love for coffee when viewed from the perspective of eudaimonic well-being is known as passion. Participating in activities you love, or doing activities out of passion, will make life feel more meaningful (Halonen & Lomas, 2014). Baristas who do not have a passion for their work will have an impact on how the quality of the coffee is served.

In the theory of eudaimonic well-being, it is said that the most successful resolution in finding answers to identity questions is through the process of individuals identifying and developing talents and skills that represent their potential, and developing these is seen as a way of giving purpose and meaning

to life. Feeling personally expressive, or being able to express oneself, is closely related to intrinsic motivation. Therefore, the experience of personal expressiveness or self-expression through activities that are considered meaningful by the individual is related to the development of one's potential and their ability to use that potential to achieve their goals (Waterman et al., 2010). Individuals must be able to find ways to put their skills and talents into pursuit of personally meaningful goals. The theory of eudaimonic well-being, when applied to the context of barista, will relate to the barista's ability to make an assessment of the extent to which they have succeeded in identifying the talents and skills they have for serving coffee, as well as the extent to which they have determined to what purpose of their life their talents and skills in serving coffee can be directed (Waterman et al., 2010). When individuals participate in activities that are personally meaningful and involving the use of their skills and talents, the intensity of that participation will be greater than when participating in other routine activities (Waterman et al., 2010). So, if a barista considers his work to be personally meaningful, his intensity in deepening his work will be greater which can then affect the quality of the coffee served as well as the experience of the well-being he feels.

In Banda Aceh, coffee is not only seen as a commodity, but also a part of the culture. Coffee shop industry continues to grow, accompanied by increasing public interest in becoming a barista. Based on interviews and preliminary data regarding the case of IC who decided to become a barista as an effort to explore her hobby in the coffee industry, it was found that this interest in becoming a barista was not only based on the need to find a livelihood, but also a love and desire to explore this line of work, in which hypothesized that it is also happened to the barista in Banda Aceh. Based on this explanation, the researcher tried to explore baristas' experience on their work through the perspective of eudaimonic well-being. Therefore, this study was conducted to find a description of the eudaimonic well-being of baristas in Banda Aceh. Research on barista workers from a well-being perspective is still very limited. Well-being research through hedonic approach often took the spotlight. Through this research, the concept of eudaimonic well-being can be applied to the context of barista as a profession, in order to explore the well-being experienced by baristas in Banda Aceh.

Methods

This study uses qualitative approach to obtain a complete and integrated understanding of the interrelation of various facts and dimensions of the case of eudaimonic well-being of baristas in Banda

Aceh. Case study is used to fully understand this case without generalization and biases that is often ironically used to support a theory. This case study focuses on one issue, namely the issue of eudaimonic well-being for baristas in Banda Aceh, which is the unit of analysis in this study. The selection of case study as the type of research that will be used for this study is based on the need to explore the phenomenon of barista workers in Banda Aceh which will be answered through research. In addition, the lack of research on this phenomenon in the barista population is also the reason for using this type of research in this study.

Data collection uses focused in-depth interviews. The interview begins with finding the required respondents by contacting the baristas who are willing to be interviewed. The interview process is equipped with a general interview guide, which lists the issues to be covered through open-ended questions. The general guidelines for the interview are based on the dimensions of the eudaimonic well-being from Waterman (2010), namely (1) Self-discovery, (2) Perceived development of one's best potentials, (3) A sense of purpose and meaning in life, (4) Investment of significant effort in pursuit of excellence, (5) Intense involvement in activities, and (6) Enjoyment of activities as personally expressive. Researchers also use non-participant observation method, that researchers do not participate in the activities of research subjects.

Thus, the key informant of this study was a barista in the city of Banda Aceh who voluntarily provided information to researchers through interview and observation techniques. The participants in this study were four baristas who became informants. Respondent 1 is a barista and owner of a coffee shop. Respondent 2 is also a barista and manager of a coffee shop. Respondent 3 is the only female participant in this study, and she works as a barista in a coffee shop. Respondent 4 is Respondent 1's brother-in-law, who works in two places. During the day he works in the office, and at night he helps his brother-in-law as a barista. The age of the participants in this study was in the range of 23 to 32 years.

The determination of the number of subjects is based on the case of baristas in Banda Aceh who do their work not only as a livelihood, but also as an interest to be occupied. Hence, the determination of the number of subjects was determined through consideration that these four people are baristas who worked in different types of coffee shops, inclusion of both genders, and baristas who work as employees and baristas who are self-employed. This is important for the comparison of data and for avoiding bias in conducting discussions and drawing conclusions.

Data in the form of interview transcripts obtained from informants were then processed by researchers to produce answers for the problem identification in this study. The results of the interviews were then analyzed using thematic analysis technique, namely by determining general themes related to what was experienced by the informants, then the data obtained would be categorized into certain themes referring to the dimensions of eudaimonic well-being theory. In order to increase the validity of the data, researcher used triangulation of data sources by comparing the data obtained from participants who came from different groups, namely the barista group who was married, the barista group who only worked as an employee, and the barista group who was also the owner of a coffee shop business.

Result

The results of the study were broken down into six themes regarding eudaimonic well-being in participants who are baristas at coffee shops in Banda Aceh. The six themes are (1) Self-discovery, (2) Perceived development of one's best potentials, (3) A sense of purpose and meaning in life, (4) Investment of significant effort in pursuit of excellence, (5) Intense involvement in activities, and (6) Enjoyment of activities as personally expressive.

Table 1.
Themes Identification

Dimension	Subject	Transcript^a
Self-discovery	Respondent 1	<i>Aku berpikir kalau aku udah hidup 60 tahun begitu-begitu aja, apa bedanya aku sama orangtua aku kan kaya gitu.</i>
	Respondent 2	<i>Aku bisa aja sih formal, aku bisa masuk ke mana aja. Cuma untuk kebutuhan saat ini adalah... Dah lah, udah lelah kali. Kalau ko nggak, mampu, yaudalah. Jadi resign aku bang.</i>
	Respondent 3	<i>Jadi sebenarnya aku hmm kalau dibilang aku adalah seorang istri, aku juga pengen punya aktualisasi diri gitu kan, yaudah salah satunya mungkin jadi barista ini, gitu.</i>
	Respondent 4	<i>Setelah aku pulang ke sini (becoming barista) mulai berubah pola pikir, dari awalnya aku sangat cuek mikirin diri sendiri aja, yang dulu awalnya yang penting diri sendiri bisa hidup, berubah kan. Aku harus pikirin orang, peka sama lingkungan.</i>
Perceived development of	Respondent 1	<i>Iya, pelan-pelan. Kita kan belajar terus, gitu kan. Mudah-mudahan aku nggak termasuk ke dalam orang-orang yang cepat berpuas diri.</i>

one's best potentials	Respondent 2	<i>Aku semakin kemari semakin mencoba untuk mendengar, semakin mencoba untuk lebih banyak mendengar. Belajar aku. Belajar tenang aku.</i>
	Respondent 3	<i>Iya, gitu, karena aku juga orangnya pengen tau gitu kan, emang kaya gimana sih? Gitu kan. Kepo banget gitu.</i>
	Respondent 4	<i>Aku mikir 30 tahun nanti aku ngapain ya? Misalkan aku udah ngga kerja di mana pun, ini kemungkinan buruknya ya, nanti aku bisa apa?</i>
A sense of purpose and meaning in life	Respondent 1	<i>Dengan harapan aku, apa yang sudah kutemukan di perusahaan selama bekerja selama tujuh tahun, aku bisa menerapkannya dalam industri kopi. Minimal, minimal sekali itu, di area kayak area kecil, lingkaran kecil aku aja dulu. Aku ngga berharap bisa berdampak luas, tapi aku Cuma punya harapan kecil di area tempat aku kerja itu, mereka bisa jadi good people.</i>
	Respondent 2	<i>Aku tetap.. Bukan ingin memberikan impact ya, tapi hidup yang baik itu adalah hidup yang bisa memberikan impact yang baik ke kehidupan sekitar.</i>
	Respondent 3	<i>Happiness tu cuma temporary aja. Maksudnya kaya kita dikasi hadiah ohiya senang, Cuma kan besok udah biasa aja gitu kan soal yang kemarin. Cuma yang content itu kita merasa utuh, merasa cukup, kaya gitu itu yang pengen aku dapatin.</i>
	Respondent 4	<i>Iya.. tujuan hidup aku untuk jadi bermanfaat buat orang lain. Sebenarnya ga harus dengan membuat semua orang senang kan Kan ngak semua orang pantas untuk kita senangin.</i>
Investment of significant effort in pursuit of excellence	Respondent 1	<i>Aku itu ga langsung turun jadi barista. Itu cleaning service dulu, sambil nyicip2 kopi, latih sensori, itu hampir enam bulan</i> <i>Oh tantangannya ya keluarga pasti. Keluarga. Ring pertama kita tentunya akan menentang kan.</i>
	Respondent 2	<i>Dikasih! Iya dikasih pinjam! Pulangin satu-satu, pulangin satu-satu. Dari 0 bang. Budget 500 ribu paling! Modal awal, memang uang sisa kantong 500rb</i> <i>Aku rindu lah tempat tidur hangat aku, trus bisa nyuruh-nyuruh orang.. Aku ternyata sadar bahwa itu nggak sehat juga, oh ternyata dalam kondisi begini nggak bisa begini begini.</i>
	Respondent 3	<i>Aku nggak pengen main2 gitu</i> <i>Coba mulai ngajak ngobrol orang yang stranger, karena aku ngga pernah ngobrol sama stranger kalau ngga dikenalin duluan. Nah di sini kan ngga gitu ya, apalagi di sini customernya biasa bapak-bapak, ibu-ibu gitu kan.</i>
	Respondent	<i>Tantangan mungkin karena aku kerja di tempat lain juga kan,</i>

	4	<i>jadi.. Di (coffee shop) ngga bisa fokus, ehh hampir menyerah kemaren tu.</i>
		<i>Aku push diri sendiri aja, aku berusaha keras sama diri sendiri</i>
Intense Involve- ment in Activities	Respondent 1	<i>Aku tau apa tanggung jawab yang dimiliki oleh barista, dan aku sudah mencoba melakukan itu. Tapi mungkin aku nggak bisa dibilang sudah melakukannya sepenuhnya. Aku sedang berusaha, ya.</i>
	Respondent 2	<i>Kita belum pernah tutup kalau aku lelah, atau aku punya uang buat liburan, belum pernah. Itu aku tutup kalau ada masalah besar aja, yang bagi aku akan buat orang lain ga enak liat aku.</i>
	Respondent 3	<i>Aku di sini, karena aku nganggep di sini tuh kerja, but it's like internship aja, magang, aku nggak menggantungkan rezeki aku di sini. Aku mau resign pun bisa kalau mau. Aku mikirnya cuma itu aja, jadi no big deal lah gitu, lo mau ngapain juga gue ga peduli. Aku lebih ke situ sih, walaupun emang kita kerja bener serius kerja.</i>
	Respondent 4	<i>Walaupun badan aku capek kali, tapi pikiran aku jadi enak. Waktu aku pulang bawa gerobak kan, tersenyum aku di jalan. Besok udah stress lagi di kantor hahaha.</i>
Enjoyment of activities as personally expressive	Respondent 1	<i>Di saat kita berinteraksi dengan mereka (customer), tanpa mereka sadar kita juga dapat energy dari mereka.</i>
		<i>Jadi aku senang bisa ketemu sama orang baru, dapat informasi baru, dapat ahmm.. energy baru, nah itu yang bikin aku kayaknya dapat ide-ide baru kayak apa nih, apa nih, gitu.</i>
	Respondent 2	<i>Seberapa sih gaji barista di Banda Aceh ini? Pedih bang kalau dengarnya.</i>
		<i>Di industri ini kan aku suka... Hmm membuat produk, aku presentasiin, ketika ko kasih statement di situ ko aku dengar. Entah kenapa dari interaksi antara kami dan tamu, dengan segala kesenangannya, itu bisa membuat hubungan yang lebih baik lagi.</i>
	Respondent 3	<i>Jadi barista, aku lebih punya skill dan aku bisa merasa worthy aja, bisa merasa berharga.. Lebih berdaya gitu kan.</i>
		<i>Bodo amat lah orang mau mikir ih udah kuliah tinggi-tinggi kerjanya di bar, ya yaudalah itu cuma gossip aja, jadi ga terlalu dipikirin sih</i>
	Respondent 4	<i>Aku kalau misalkan, ini kopi, aku buatin, dibilang enak, itu ada kepuasan tersendiri. Ini kopi yang aku juga ehh buat dia nyaman, buat si konsumen nyaman, aku jadi kayak ada semangat...</i>

Misalkan aku di kantor kan stress, kalau di sini aku bisa ngilangin stress itu. Ketemu orang, misalnya. Kalau di kantor aku kayaknya bukan diriku..

^a most relevant verbatim for the themes.

Discussion

The results showed that the four baristas who participated in this study showed an indication of eudaimonic well-being in carrying out their careers as baristas in Banda Aceh. The eudaimonic well-being is shown by all four respondents through six themes contained in the construct of eudaimonic well-being, namely (1) Self-discovery, (2) Perceived development of one's best potentials, (3) A sense of purpose and meaning in life, (4) Investment of significant effort in pursuit of excellence, (5) Intense involvement in activities, and (6) Enjoyment of activities as personally expressive.

In the theory of eudaimonic well-being, it is said that the most successful resolution in finding answers to identity questions is through the process of individuals identifying and developing talents and skills that represent their potential, and developing these is seen as a way of giving purpose and meaning to life. Feeling personally expressive is related to the development of a person's potential and his ability to use that potential to achieve his goals (Waterman et al., 2010). Eudaimonic well-being emphasizes the importance for individuals to achieve their full potential through their involvement in efforts or activities that are inherently meaningful, so they are not simply motivated by external things (Steger et al., 2008).

In the first theme, namely self-discovery, the respondents show an effort to find out who they are. How they can conclude about this self-image is unique to each participant. Respondent 1 and Respondent 2 show that they have been fed up with their previous working life, which makes them unable to channel their interests and potential. Respondent 3 who has a high curiosity makes her unable to stop exploring the potential he has. Respondent 4, who feels that he has no abilities, makes him want to look for other things that can add to his value as a human being, as well as a capital for the life to come.

In the second theme, namely the perceived development of one's best potentials, each respondent shows that they are making efforts to develop the potential that they have identified each. The uniqueness happened to Respondent 4, who felt that he didn't have any talent. His own self-image that he has no skills, makes him try to push himself to be able to develop himself. So, in Respondent 4's case,

this aspect of development does not occur because of the identification of talent, but because of the identification of the lack of potential that he has.

The third theme, namely sense of purpose, shows that all respondents have certain life goals that can be achieved by channeling their potential, interests, and principles. In this theme, three of the four participants in this study explained that one of their goals in life is to be able to give a good influence to the people around them. This can be a particularly interesting insight for further research, regarding the relationship between eudaimonic well-being and the desire to be useful to others. The results of this study indicate that eudaimonic well-being can be felt by participants not only deriving from how they can develop and thrive, but also from how other people can benefit from their own development in the pursuit of eudaimonia.

The fourth theme is investment of significant effort. In this theme, it was indicated by the respondents that they were willing to devote significant effort in activities that were part of achieving the goal of eudaimonia, which in the context of this study was to be a barista. The respondents, in devoting their efforts to this, are faced with their own challenges. One of the challenges is in terms of finance, because the being a barista cannot only provide barely sufficient of an income. However, even though they are faced with these challenges, the willingness to devote this effort is also accompanied by the seriousness of the respondents to carry out activities that are expressive for them, which are included in the fifth theme, that is intense involvement in activities. The challenges encountered by the respondents arguably did not stop them from showing their sincerity in their work as baristas.

The last theme is enjoyment of activities as personally expressive. It has been mentioned that the barista profession does not promise such great financial welfare for its workers. Even so, the participants still get other pleasures and happiness from this work. That happiness comes from their success in expressing themselves and ignoring the comments of others. This happiness is included in a form of eudaimonic well-being, which is shown by all participants. Prosperity in the perspective of eudaimonism can be obtained through the pursuit of eudaimonia; namely the expression of the personal integrity of an individual by identifying the potential and limitations of the individual, and then by choosing goals that can provide personal meaning and purpose in life (Waterman et al., 2010). Participating in activities you love, or doing activities out of passion, will make life feel more meaningful (Halonen & Lomas, 2014). As is what happen in respondent 1 and Respondent 2, even though their current profession as a barista does not provide income as much as their previous salary, they still find happiness in meeting customers,

interacting and discussing with their fellow workers in the coffee industry, discovering new things, and inner satisfaction of being able to serve customers well. Likewise with Respondent 4, who feels that by working as a barista, he can release his stress from his main job at the office and be himself. The data obtained from Respondent 1, Respondent 2, and Respondent 3 also show that there is a high level of social support among the coffee industry workers, which is one of the most favored aspects of the three study participants. This can be a distinct insight about the climate and culture of the coffee industry in Banda Aceh.

Related to the income of barista which is not much, Respondent 4 also feels the same way. However, because Respondent 4's orientation in working as a barista is solely as a process of self-actualization, she doesn't pay attention to the issue of income because she doesn't depend on this profession for her sustenance. Respondent 4's acknowledgment of self-actualization can be the strongest indication of the eudaimonic well-being that she pursues, because self-actualization is a concept that is closely related to eudaimonia (Huta & Ryan, 2010), namely the effort to gain "peak experience."

Some researchers consider eudaimonia more valuable because it refers to well-being that is different from happiness itself. In the theory of eudaimonia, not all desires; not all the results to be achieved will result in prosperity when achieved. Although the goals to be achieved can produce pleasure, not all achievements can increase welfare (Ryan & Deci, 2001). However, this does not mean that hedonic income or achievements are less important. However, both hedonia and eudaimonia aspects have a certain, distinguishable role for humans to survive. The achievement of self-actualization will experience obstacles if the biological needs and a place to shelter have not been met. So, although this study tries to explore the eudaimonic well-being aspect of baristas in Banda Aceh, it does not mean that the hedonic aspect is not considered relevant. Because these two aspects simultaneously can help humans feel the quality of life. Both hedonia and eudaimonia have their own contribution to individual well-being. The combination of the well-being of hedonia and eudaimonia may be associated with greater life satisfaction (Huta & Ryan, 2010). An individual does not necessarily have to choose to pursue only one type of well-being, because pursuing both aspects of welfare (hedonia and eudaimonia) can be associated with greater well-being in that individual (Huta & Ryan, 2010).

The development of coffee shops in Banda Aceh can indeed open up job opportunities for baristas and baristas-to-be. This is also supported by the Ministry of Manpower through the provision of coffee training at the Job Training Center (BLK) Banda Aceh. However, this study found that a job as a

barista is not something that is so lucrative. Barista is not a profession that can promise financial prosperity, but the participants of this study showed that the hedonia aspect (income from working as a barista) was not the biggest thing they wanted to pursue. Aspects of eudaimonia in the form of self-expression, pursuit of life goals, and potential development are elements that stimulate respondents in deciding to become baristas. In contrast to hedonia which can provide comfort and enjoyment, eudaimonia gives a sense of self-fulfillment to individuals who experience it through the existence of "meaning" in what they do. In this study, the "meaning" was found through the barista profession undertaken by the participants.

Conclusion

Like coffee, there are aspects in life that must be balanced to be able to give a taste to the humans who live it. Coffee that is too sour will be difficult to enjoy, but coffee that has no weight will also taste bland. Aspects of hedonia and eudaimonia are actually two points of view of a spectrum called quality of life. The pursuit of only one aspect will make life difficult to enjoy, parable to coffee with too much acidity.

This study provides an exploratory description of the eudaimonic well-being that occurs in participants who are baristas in Banda Aceh. The results of this study indicate the pursuit of eudaimonic well-being in all participants. However, it was also found that financial well-being remains important for the participants in carrying out their work as baristas. Although barista is not a financially promising profession, the respondents of this study continue to carry out their profession as a form of pursuing the goals of eudaimonia, albeit with methods and motivations that are unique to each individual. Even if financial welfare is not something they gain from being a barista, the pursuit of eudaimonic goals provides respondents with experiences of certain welfare, that is eudaimonic well-being.

Suggestion

The results of this study can provide insight into the welfare of the barista profession which is still rarely used in research. This research can also contribute to the development of the construct of eudaimonic well-being which has not been widely discussed in the scientific realm in Indonesia, especially regarding the relationship between eudaimonic well-being and the desire to be of benefit to others. The results from this study also shows that there is a high level of social support among coffee

workers. This can be an insight into the climate and culture of the coffee industry in Banda Aceh. Gathering information about the welfare of baristas in Banda Aceh can also help the coffee industry to improve the quality of life of baristas who play an important role in running this industry. The results obtained from this research can be used as insights and considerations in designing means of intervention if deemed necessary.

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