



Health, Social and Culture Value of Food Trading Based on *Angkringan* in Bogor West Java

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Abstrak

Budaya dan tradisi sudah mulai punah sehingga perlu diteliti lebih lanjut untuk menyelamatkan nilai-nilai tradisi dan kebudayaan. Penelitian ini bertujuan untuk menemukan modal sosial dan budaya serta nilai ekonomi *angkringan*. Metode penelitian yang digunakan yaitu metode kualitatif descriptive. Sedangkan pengambilan sampel dilakukan dengan teknik purposive. Hasil penelitian menunjukkan bahwa terdapat nilai-nilai sosial tradisi kuliner *angkringan* sebab pedagang atau pemilik banyak berinteraksi secara sosial dengan para konsumen dari berbagai golongan. Bahkan konsumen antar konsumen bisa bertegur sapa serta antara konsumen dan pemilik *angkringan*. Disamping itu, terdapat nilai saling tolong menolong karena harga makanan dan minuman pada *angkringan* sangat terjangkau sehingga bisa membantu bagi konsumen yang kurang dana pada masa covid-19. Disamping itu, terdapat nilai kesehatan sebab minuman yang disajikan pada *angkringan* termasuk minuman jahe dengan berbagai rasa dan wedang uwuh yang bermanfaat untuk menjaga kesehatan terutama pada masa covid-19. Ditambah *angkringan* termasuk unsur budaya yang harus dijaga melalui perdagangan makanan dan minuman tradisional sehingga tidak mengalami kepunahan. *Angkringan* juga beradaptasi dengan kondisi saat ini dimana pemasaran juga telah dilakukan dengan menggunakan media sosial sehingga memperkecil kemungkinan penyebaran covid-19. Sekaligus untuk menjaga kualitas dari masakan maka pemasak sebaiknya tidak berganti-ganti sehingga tidak berganti-ganti dalam hal rasa.

Keywords: *Angkringan*, Budaya, Sosial, konsumen, kesehatan

Abstract

Culture and traditions have started to become extinct so it needs to be investigated further to save the values of tradition and culture. This study aims to find social and cultural capital as well as the economic value of *angkringan*. The research method used is descriptive qualitative method while the sampling was done by purposive technique. The results showed that there were social values in the *angkringan* culinary tradition because the traders or owners interacted socially with consumers from various groups. Even consumers between consumers can say hello and between consumers and *angkringan* owners. In addition, there is the value of mutual help because the prices of food and drinks at *angkringan* are very affordable so they can help consumers who lack funds during the Covid-19 period. In addition, there is a health value because the drinks served at *angkringan* include ginger drinks and wedang uwuh which are useful for maintaining health, especially during the covid-19 period. Then, *angkringan* is a cultural element that must be maintained through traditional food and beverage. *Angkringan* also uses social media to adapt to the covid-19 outbreak. Lastly, to maintain the quality of the food, the cook should not change so that it does not change in terms of taste.

Keywords: *Angkringan*, Culture, Social, consumers, Healthy

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DOI : <https://doi.org/10.31004/edukatif.v4i2.2456>

ISSN 2656-8063 (Media Cetak)

ISSN 2656-8071 (Media Online)

Edukatif : Jurnal Ilmu Pendidikan Vol 4 No 2 Tahun 2022

p-ISSN 2656-8063 e-ISSN 2656-8071

INTRODUCTION

Culinary culture is one type of culture that is unique to the city Yogyakarta, which is known as a culinary tourism destination. Culinary tourism is in Yogyakarta, supported by a culinary culture that has developed for a long time. Starting from culinary snacks provided in restaurants, to snacks busy streets at night and during the day. One of the types of culinary culture that is preserved and owned by Yogyakarta to this day can be seen in the existence of the warung traditional *angkringan* (Setiawan & Reza Widhar Pahlevi, 2021). *Angkringan* is one of the Indonesian traditional cuisines and it belongs to the traditional culinary category which is a traditional culinary identity (Yudhistira et al., 2018). Warung *Angkringan* is very familiar known to the public, especially in Java. Generally, *Angkringan* is a shop simple tent with afternoon operation time until the early hours of the morning. Most popular menu from a shop is sego kucing (which in Javanese is called Sego Cat) (Handayani, SB & Taufik, 2017). Sego cat is usually equipped with rice and side dishes with chili sauce, rice with a piece of milkfish, rice with a little tempeh *orek*, and rice with a piece of anchovy. Coupled with various types of fried foods including stuffed tofu, Mendoan, chicken satay, intestine satay, *tutut satay*, chicken *cejer*, and chicken head (Azizah, 2015).

The word Angkring or perched In Javanese means sitting relaxed. *Angkringan* really belongs small people, or little people (Handayani, SB & Taufik, 2017). *Angkringan* can be an alternative if you are relaxing or having lunch, especially for students and faculty. Not too much initial capital, and materials Raw materials that are easy to get, become the right choice to pursue a business. From there the benefits are also quite a lot. Add more almost all of the food served is a deposit from the supplier, so as to minimize the risk of loss because every trade does not run out will return to the supplier (Kurniati, 2016). From *angkringan* in the form of a cart that provides various types of coffee to semi-permanent *angkringan* places that offer coffee which is now not only a classy cafe that can serve this delicious coffee (Ariffianto et al., 2021). For the first time, *angkringan* used a pole. The left side is used for the roasting area and boiling water. While on the right is a place to put merchandise. Angkring initially borne at this time changed to become a wooden cart using a tent as a roof (Nurchayono, 2019).

The advancing of *angkringan* in urban zone can't be separated by social values like social capital. Social capital like social networks plays a vital role to develop *angkringan* in some cities. Friendship is an example. Kinship is like friends from a village who have opened up the opportunity to trade *angkringan* as a route to bring them to become *angkringan* traders and meet the skipper (Martianto et al., 2009). In addition, *Angkringan* is not just a place to drink or eat but also social interaction between divers who have different backgrounds (Sardanto & Ratnanto, 2016). It is boosted by previous discoveries to reveal that The people of Palangka Raya city in today's modern era made *angkringan* a place of social interaction and a place of consumption for all social layers of society (Oktaviana & Riza, 2018). While eating, the young people hang out and chat with each other, with other visitors, or with the owner of the *angkringan* (Mangalandum, 2011). However, there are several things that must be considered about the development of *angkringan* because several studies show that there are shortcomings of *angkringan*.

Generally, *angkringan* is synonymous with less shelter adequate when it rains, there are also limited waiters, sometimes there are many the number of visitors is not proportional to the seats or the existing waiters so that customers will wait a long time and allows consumer disappointment, management in terms of unorganized payments, and less supervision of buyers that comes in and out, so there will be consumers who leave without pay, the management of cleanliness is still not good, then the location *Angkringan* located on the side of the road will cause inconvenience consumers because of the large number of passing vehicles resulting in Polluted smoke (Tohirin, 2021). Based on that concept, to continue the research about *angkringan* is interesting. This research no longer repeats the research that has been done but looks for

other parts that have not been studied. For this reason, researchers are interested in researching and conducting further investigations related to *angkringan*. There are several objectives in this study including the social values contained in the *angkringan*, culture, health and at the same time, the types of food served at the *angkringan*.

METHOD

The research was conducted on one of the *angkringan* traders named *Angkringan Super Bedjo* which is located around the Pomad red light intersection, Bogor, West Java. The research uses descriptive qualitative research methods. Qualitative research is research to explore understanding deep and complete a social phenomenon or phenomenon. The results of qualitative research are obtained in the form of words or narratives and not in the form of numbers or through statistical testing. This qualitative research is more flexible but takes a longer time in the implementation of data collection because the form of interviews conducted is an open question that can spontaneously develop depending on the form informants' answers and requires repeated interviews and triangulation with various sources to ensure the information obtained (Masturoh & Nauri Anggita T, 2018). The focus of qualitative research in everyday life in a specific context and therefore is not a simple type of study. It involves a process of gathering complex data and analysis, carried out from start to finish end of research (Rianto, 2020). While the determination of respondents is done by using a purposive technique, where respondents are determined based on certain criteria. The owner of the *Angkringan Super Bedjo* is targeted because it sells traditional Javanese food, which during the *angkringan* is widely known in D.I Yogyakarta.

In addition, the *Angkringan Super Bedjo* is one of the *angkringan* in Bogor, West Java. The selected sample can answer all the questions targeted by the researcher. Meanwhile, data collection was carried out by means of in-depth interviews. In-depth interviews were conducted in person using complete health protocols by keeping a distance. There were several questions that were asked in this research activity, including social values such as *angkringan* social interaction. Besides that, ask about the health of the products sold at *angkringan* because many traditional drinks sold at *angkringan* are classified as healthy foods and drinks. At *angkringan* selling traditional healthy drinks. Besides that, it also asked about the strategies that were carried out to be able to survive during the pandemic. Besides conducting in-depth interviews, other data collection methods were also carried out by direct observation and documentation. Documentation in this study includes photos of *angkringan* stalls to support the data at the time of the interview. These data support each other with each other so as to produce quality data. Data analysis was carried out by combining the various methods above, such as the level of consistency from in-depth interviews conducted with *angkringan* owners and data obtained by documentation. The results can be considered valid if it has been proven that all data are consistent.

RESULT AND DISCUSSION

The name *angkringan* has a history. *Angkringan* comes from the word *ngangkring* which means sitting while perching or commonly referred to as hanging out, hanging out while eating typical D.I. Yogyakarta. The presentation of food at *angkringan* is very simple but full of local wisdom values. The serving of rice is usually wrapped in rice wrap or banana leaves. The most famous food in *angkringan*, in general, is *nasi kucing* (cat rice). The main reason why it is called *nasi kucing* is that the amount of rice is very small. However, there is a very unique presentation of cat rice, including a little rice, stir-fried tempeh or tempeh *orek*, little anchovies, or salted fish included. The price of each pack of *nasi kucing* is very cheap. During the Covid-19 period, *angkringan* that provides cheap food will help people who lack funds to buy food. Besides cat rice, there are other types of traditional food such as quail egg satay, chicken satay, fried

chicken, flour *tempeh*, fried tofu, and chicken liver satay. There is a unique presentation that is not presented in a modern style but using a traditional way. All the food was spread out widely in the food basin provided so that everyone could directly choose which food to buy. Other types of drinks also vary, ranging from *wedang uyuh* drinks or healthy traditional drinks.

This drink is served using rock candy (*gula batu*), both traditional drinks *uwuh dingin* and *uwuh anget*. There are even other types of drinks ranging from cold ginger drinks and hot ginger. This ginger drink is classified as very varied including ginger tea, ginger milk, ginger milk tea, orange ginger, *wedang jahe* and there is ginger coffee and ginger coffee and milk. The presentation of traditional food and beverages through *angkringan* is an effort to introduce the culture of the city of Yogyakarta to other regions. The existence of *angkringan* in Bogor with origin from Yogyakarta as an effort to spread culture from Java to Sundanese land. Meanwhile, customers from *Angkringan Super Bedjo* come from various circles, including Sundanese, Javanese, Batak, and Minang people. Variations from various types of customers include the acceptance of Javanese culture in terms of food and drinks to various ethnic groups other than Javanese. It even includes an introduction to the culture of eating and drinking with *angkringan*-based presentations for other communities. This method is a step for cultural conservation through the food and beverage trade. The eating culture will not become extinct if it continues to be used as behavior, including through trade outside the original place of Yogyakarta. Another social aspect, namely, when buyers come to *angkringan* in groups, namely buyers who are more than one person and know each other, they will chat at the *angkringan* stall. They laughed and ate the food and drink menus at the *angkringan*. Buyers will hang out for a long time where they chat together and buy more food and drinks or chat but don't buy continuously.

In addition, the buyer also chatted with the owner of the *angkringan*. This fact makes *angkringan* a place to exchange social information. It can even establish social relationships between buyers at the *angkringan* or *angkringan* owners who have a broad social network because many customers are known. In terms of health, pada masa pandemic covid-19 maka kesehatan tubuh sangat penting. Efforts that can be made by the community to survive during this covid-19 pandemic are by increasing the body's immune system because the virus will be weak if our immune system is stronger (Wijaya et al., 2020). Meanwhile, the food and drink at *angkringan* are very healthy, thus suspending people who drink. Ginger drinks with various variations served at *angkringan* are classified as healthy drinks. Ginger drink is very beneficial for human health. During the COVID-19 pandemic, healthy drinks are very important, including drinking ginger and drinking *wedang uyuh* in the *angkringan*. Coupled with *wedeng uyuh* which is a healthy traditional drink. While the drinks served are usually hot and cold ginger drinks and hot and cold tea. The sorts of this traditional drink can support the immunity based on some research like ginger drink which it is served by *angkringan* owner. The ginger rhizome contains chemical compounds shogaol, gingerol, and zingerone, capsaicin, farnesene, cineole, caprylic acid, aspartic, linolenic acid, curcumin, contains up to 4% oil volatile and also the content of oleoresin, essential oils, there are still some natural elements such as linalool, methylheptenone, borneol, cineol, citral, chavicol, geraniol, zingiberene, and acetates. Excellent gingerol and curcumin for the body (Nurlila & La Fua, 2020).

Red ginger also has a variety of benefits that are very good for the body. A number of benefits are able to relieve nausea, reduce inflammation, increase immunity, reduce muscle pain, overcome digestive disorders, prevent signs of aging, increase fertility, reduce menstrual pain, improve blood circulation, treat migraines, treat flatulence treat toothache and there are many other benefits of red ginger (Azizuddin, 2021). Furthermore, The prevalence of Covid-19 cases in Indonesia is very high and one of the mortality factors is a comorbid disease caused by the high levels of free radicals in the body. To inhibit free radicals excess in the body needs to be an intake of antioxidants from the outside so that can prevent disease caused by the free radicals. Wrong a source of antioxidants from outside the body those that come from nature are plants

medicine such as red ginger (Suhendy, 2021). Types herbal plants are known to have many health benefits that can be made in the form of drinks functional. A functional drink is a drink that when consumed can have a positive effect on health contain elements of nutrients or non-nutrient (Ryadha et al., 2021). From these findings, there is a connection with the serving of ginger drinks served at *angkringan*. In this case, *angkringan* is not only for business activities but also has a direct role in maintaining public health by strengthening immunity so that they become healthy during the COVID-19 outbreak. Another sort of beverage that is discovered in *angkringan* is *wedang uwuh*. *Wedang uwuh* can be categorized as a drink derived from plant spices such as leaves, twigs, or shavings. *Wedang* means drink while *uwuh* means garbage in Javanese, which means it comes from various parts of the plant (Sari & Cahyaningrum, 2017). *Wedang uwuh* is a traditional drink typical of the Yogyakarta region which has been reported to have high antioxidant activity (Mualimin et al., 2021). *Wedang uwuh* is known to have health effects because it contains active compounds, namely antioxidants. The role of antioxidants is very important in neutralizing and destroying free radicals that can cause cell damage and also damage biomolecules (Wisnu et al., 2015).

Maintaining health is part of self-control so you don't get sick easily during the covid-19 outbreak. A couple with the kind of traditional beverage, there is *nasi kucing* or cat rice in the English language. Rice is usually accompanied by various other foods, such as anchovies, salted fish, sambal, and *tempeh orek-orek*. Besides rice wrap, *angkringan* also sells various types of food such as fried chicken, fried chicken heads, fried chicken feet, fried chicken feet, tofu, and tempeh. *Angkringan* is one of the places where customers and buyers meet in a traditional setting. *Angkringan* is different from the usual culinary places. What is more, is *angkringan* originating from the city of Yogyakarta is no longer carried out by Javanese people who come from Yogyakarta but from other areas also make *angkringan* a place of business even though there are differences that are no longer like the original. The following is an excerpt from direct interviews with respondents. In my opinion, it doesn't need to be preserved, because many people who are not from Yogya also open an *angkringan* business, but sometimes the taste of the dish is different, it can be seen from the cat rice, it doesn't look typical that it's from Yogya *angkringan*, maybe the difference is due to modernization thanks to innovation and creativity of young people over time they want to make breakthroughs".

This finding shows that the brand name of a tradition originating from the original area has been implemented by people who are no longer native to the area of origin. Here there is a process of adaptation of *angkringan* due to creative behavior to adapt to the situation. The modification of a culture can be good but it can also obscure these values if it is not modified according to its authenticity. For this reason, special experts are needed. For *angkringan*, it is better for Javanese women because they have comprehended to make the traditional food and beverage. Following is an interview with the respondent, "The one who cooks must be a woman, and must be a person at the same time You can be Javanese because this is typical of Java, which means it has to be cooked by Javanese people. If there is no mainstay recipe". The reason why it must be conducted by the same person is to save the persistence of the food flavor. As the person who cooks the food is different, the taste of the food potentially changes. The interview results illustrate that the quality of taste can be inconsistent when it is no longer cooked by the same person. At the same time, if it is not the Javanese who cook, the taste of the food and drinks served at the *angkringan* will be different. This shows that Taste based on the tradition that has long been practiced by the Javanese in maintaining the quality of taste may not necessarily be done by tribes outside Java.

During the COVID-19 pandemic, one way to mitigate the COVID-19 outbreak was where *angkringan* turned towards market digitization. Social media can be used as one of the digital marketing media that is quite effective in business activities in all lines, including small home businesses during the Covid-19 pandemic and the PSBB policy that changes new lives (new normal) (Andamisari, 2021). Social media as a means of digital marketing, nowadays, has become a very important presence for business people in

promoting their products so that sales are achieved despite social restrictions. Various features offered by each Social media also make it easier for business people to promote their products (Rachmawaty, 2021). The reality is like that many predicted by experts already experts, dominating social media widely used is Facebook, Whatsapp, Instagram, Telegram, and various types of internet-based applications other. Social media can change people's lifestyles, especially when the current pandemic (Harahap & Adeni, 2020). Social media can not only be used as a means of personal communication, friendship, family, and non-formal association but can be used to advance a business. Social Media helps a business to conduct business communication, for example, to build relationships, exchange information with customers and even competitors, complement brands, meet raw material needs, also introduce and offer business products to a larger market (Mira Veranita et al., 2021).

It must be boosted that Benefits of social media for marketing is an easy way to know more customers, and get closer to them, not only that with social media we can find more target consumers effective for example with demographic strategies such as targeting consumers by age, location, and so on like Facebook and Twitter, both examples have device this (Trulline, 2021). Social media is a socialization and interaction media, as well as interesting others to see and visit a link containing information about the product and others. So it's only natural that its existence used as a marketing medium the easiest and cheapest (low cost) by company. This is what ends up being interesting business people to make media social media as a mainstay promotion media supported by the company's website/blog which can display company profiles directly complete (Septiani et al., 2021). *Angkringan Super Bedjo* can be found in various media including on Google and Instagram and Facebook. When typed in a Google search with the keywords *Angkringan Super Bedjo*, the location will immediately appear, and photos of the *angkringan* stalls and the available menus. Finding the location of the *angkringan* on google search can help consumers to find the location where the *angkringan* is located. At the same time, it will invite many consumers who like culinary with traditional food and drinks. During the covid-19 outbreak, consumers can search directly and order online without having to come to *angkringan*.

The advantage is that consumers play a role in reducing the possibility of spreading COVID-19 to others when buying face to face. Besides that, *Angkringan Super Bedjo* is also active on Instagram and other social media such as Facebook. This discovery will help widely spread the *Angkringan Super Bedjo* to the public so that they can order without having to come to the place. The reach of Facebook is very broad and so is promotion through Instagram. It is even marketed through people who make YouTube on various mass media. Youtuber who makes simple films as a way to promote this traditional culinary. The presence of YouTubers is quite helpful in introducing *Angkringan Super Bedjo* to consumers because consumers know where the location is, the types of food and drinks, and the prices sold at *Angkringan Super Bedjo*. Another way is to be patient and reduce opening hours at locations to overcome the covid-19 outbreak. This finding shows that *angkringan* has adapted to the COVID-19 outbreak through the use of digital technology. That is, the owner of the *angkringan* has sufficient literacy knowledge for promotion on social media. Even there is the alteration of consumer attitude during pandemic covid-19. Changes in customer behavior during the pandemic, with the implementation of social distancing measures, support the trend of e-commerce, where customers tend to fulfill their daily needs, such as groceries and health products, through online channels, making Small and medium enterprises try to take advantage of digital platforms to reach customers and get income (Komalasari et al., 2020).

CONCLUSION

Angkringan includes traditions and cultures that are passed down in the traditional food and beverage trade. *Angkringan* is a traditional way of serving food and drinks from the Java region, especially from the city

of Yogyakarta. The most famous food is rice wrap which is known as cat rice. This rice wrap is equipped with side dishes such as a little salted fish and anchovies and there is sambal. *Angkringan* itself is defined as a place to hang out. There is a social value in trading food and beverages through *angkringan* because the price of food is very cheap so it helps other people who cannot buy food at high prices. During the famine in the Covid-19 period, economically disadvantaged people can buy food at *angkringan*. Another social value is where the *angkringan* is a place to meet buyers and sellers. Socially there will be social talk. This interaction allows *angkringan* owners to meet customers from various groups and classes but becomes consumers when it comes to *angkringan*. Health-wise, ginger drinks, milk ginger, *jahe anget*, and ginger tea are healthy for the body. It even increases immunity so that the body becomes healthy. Coupled with a traditional Javanese drink, namely the useful Uwuh drink. So *angkringan* plays a role in human health. Even so, *angkringan* can be owned by anyone at this time, even though they are not Javanese, but if they maintain quality, Javanese people should carry out because the taste of food and drinks will not change. To overcome the problem of the covid-19 pandemic, *angkringan* adapts to various markets including markets using social media.

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