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

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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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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 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 (Nurcahyono, 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 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 fromwedang 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 throughangkringan is an effort to introduce the culture of the city of Yogyakarta to other regions. The existence ofangkringan in Bogor with origin from Yogyakarta as an effort to spread culture from Java to Sundanese land. Meanwhile, customers fromAngkringan 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 toangkringan in groups, namely buyers who are more than one person and know each other, they will chat at theangkringan stall. They laughed and ate the food and drink menus at theangkringan. 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 theangkringan. This fact makes angkringan a place to exchange social information. It can even establish social relationships between buyers at theangkringan 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 atangkringan are very healthy, thus suspending people who drink. Ginger drinks with various variations served atangkringan 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 theangkringan. Coupled withwedeng 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 byangkringan 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.

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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 Yogyakarta 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

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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...
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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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