



THE ROLE OF SOCIAL CAPITAL IN BUSINESS SURVIVAL: A STUDY ON ANGKRINGAN BUSINESSES IN PONOROGO

Khusniati Rofiah¹, Mughniatul Ilma²

Institut Agama Islam Negeri Ponorogo

¹rofiahkhusniati@gmail.com

²mughniatul@iainponorogo.ac.id

Abstract: In the beginning, the business needed only more financial capital. However, now, social capital is also vital in building a business. One business model that only requires a little financial capital but needs social capital is the angkringan business. Angkringan business in the Ir. H. Juanda Street area of Ponorogo is currently increasing. The survival of the angkringan business must be connected to the role of the Juanda Zone Perpek-5 Association, which houses the cooperative network between traders. This study aims to reveal how the form of social capital is used and the implications of social capital on the survival of angkringan businesses. This research is qualitative, with the type of field study research that uses a phenomenological approach and an interdisciplinary approach that utilises economics and social sciences. The results showed five forms of social capital employed in the angkringan business: networking, reciprocity, trust, norms and values, and proactive action. Second, using these forms of social capital has significant implications for the survival of the angkringan business, including capital, human resources, production, and marketing. At the same time, three kinds of strategies are used: active, passive, and network. Of the three methods, the network strategy is the primary strategy that will determine the survival of the angkringan business.

Keywords: Angkringan business, business survival, social capital, cooperative network, small-scale entrepreneurship.

INTRODUCTION

Capital, along with other factors, is a vital component in building a business. The quantity and quality of capital can reflect how significant a business's assets and turnover are (Djakfar, 2015). Along with increasingly complex economic developments, the definition of capital, which initially only focused on financial capital, has now expanded to include social capital. The existence of social capital becomes urgent when it is realised that economic activities cannot be carried out using financial capital alone but also require cooperation and appropriate steps by combining shared potential and resources (Flap et al., 2000).

Social capital is built on two components. First, social relations that allow members to interact with each other in groups. Second, there is a particular group's quantity and quality of resources (Leksono, 2009). Social capital emphasises the togetherness of a group of people to improve their standard of living and make collective changes for the better by involving trusts, norms, and social networks. This form of cooperation can only be realised with the social capital that supports them (Cope et al., 2007). The main element of social capital is the ability of a group of people to work together to form a network to achieve common goals. A mutually beneficial pattern of interrelationships based on trust and strengthened by positive social norms and values is a collaboration the owners require of social capital

(Jousairi Hasbullah, 2006). The correlation between social capital and business survival/sustainability lies in actions that lead to the sustainability of resources, capital, production, and marketing activities, which reflect the existence of social relationships supported by network participation, the principle of reciprocity in business turnover, which is supported by established norms, mutual benefit between investors, workers, business relations and customers in every social relationship that is built (Manev et al., 2005).

Social capital refers to the social relationships that occur between individuals and groups of people that form a mutually beneficial network based on trust that is strengthened by prevailing social values and norms and acts collectively to achieve a common goal (Delaviz et al., 2021). In the concept of social capital, several elements must be fulfilled, including participation in the network, trust, reciprocity, values and norms, and proactive actions. These elements are inseparable from each other. If there is a weakness of only one element, the strength of social capital will be even weaker. Therefore, to maintain the existence of social capital, individuals and groups must meet various elements/forms of social capital to achieve the desired goals (Kimbal, 2015).

Social capital in the form of social interaction patterns can be said to have economic value if the social interaction provides benefits and convenience for individuals and groups to access information and financial resources, obtain work, start a business, and minimise transaction costs (Coleman, 1988). So, in its relationship to economic activity, social capital will not be fulfilled by a social network that cannot bring in the necessary physical and financial capital. Therefore,

integrating economic and social capital greatly determines business sustainability. Both are equally important in maintaining business continuity (Syahra, 2003).

One small-scale business model currently popular in various regions is the *angkringan* business. Business in this culinary sector is usually carried out using a cart, a tent that is easy to dismantle, a base that is easy to fold, or a long chair that is easy to put up. *Angkringan* is a business choice for many people because the capital required is quite affordable, the business location is easy to set up, and simple skills are needed to run it. Apart from that, the opportunity to obtain maximum profits is also a consideration for several community groups involved in the *angkringan* business. The many opportunities in the *angkringan* business have triggered intense competition.

In Ponorogo City, the development of the *angkringan* business continues to grow every year (Santoso & Harsono, 2013). According to an initial survey conducted by authors, currently, there are around 470 traders who have joined the street trader association in Ponorogo, which *angkringan* traders dominate (Supriadi, 2022). The *angkringan* business can be seen 'mushrooming' along the sidewalks of main roads in the city, one of which is on Ir. H. Juanda Street area. The distance between the *angkringan* is close to each other. Apart from that, the merchandise sold is generally the same type, including various drinks, mostly made from packaged beverage products, fried foods, intestine satay, quail egg satay, tempura satay, and *sego kucing*. Apart from that, it turns out that most of the merchandise they sell is 'a gift' distributed by suppliers, so these *angkringan* traders only need a little financial capital in their *angkringan* business. Despite this, these *angkringan*

traders continue to survive amidst quite competitive conditions. The number of angkringan traders is increasing day by day. Each of them still earns money even though they are amid increasingly tight business competition. Some of them make a turnover of up to 6 million rupiah daily (Arifin, 2022).

Apart from the explanation above, researchers are interested in uncovering the forms of social capital traders use in running the angkringan business. In addition, researchers want to know the extent of the implications of social capital in the angkringan business they run so that they can survive amidst competition from similar companies in nearby locations.

METHODS

This field research is directed at the angkringan business in the Jalan Ir. H. Juanda Ponorogo. This research is classified as qualitative research with an analytical descriptive nature, which aims to describe various information (Nasution, 2003) About the use of social capital in the food business on Jalan Ir. H. Juanda in the form of a concept description from observations, interviews, and documentation. The determination of informants in this study uses a purposive sampling technique. This research uses a phenomenological approach to uncover the meaning of the behaviour and actions carried out by angkringan traders, which indicate a form of social capital. This research also uses an interdisciplinary approach by utilising several scientific disciplines, namely economics and social sciences.

RESULT AND DISCUSSION

All data in this chapter was obtained from the results of research conducted by the authors through interviews and observations of 14 informants who were all angkringan traders in the Ir. H. Juanda Street area in Ponorogo regency. This research was conducted from April to August 2022. The following is the data of the informants in this study:

Table 1. Informant data

No.	Name	Original Address
1.	Kusnul Arifin	Ponorogo
2.	Dhani Wijayanto	Ponorogo
3.	Aji Utomo	Solo
4.	Amar Alam	Ponorogo
5.	Miswan	Ponorogo
6.	Rini Setyowati	Klaten
7.	Irfan	Wonogiri
8.	Yoga Atmajaya	Sragen
9.	Sudarno	Sukoharjo
10.	Dian Trihayati	Solo
11.	Marina	Ponorogo
12.	Junaidi	Ponorogo
13.	Supriadi	Solo
14.	Edi	Wonogiri

Source: Data processed by authors

Dynamics of the Angkringan Business on the Ir. H. Juanda Street Area of Ponorogo

Ir. H. Juanda Street is one of the protocol streets in Ponorogo Regency, which stretches for approximately 3 km from west to east in Kota Ponorogo District. Along the sidewalks of this road, many angkringan businesses can be found. These businesses are mushrooming and continue to experience significant development from

year to year. Even the distance between the angkringan is close to each other.

Most angkringan traders on Ir. H. Juanda Street come from outside Ponorogo. Most come from Central Java province districts, such as Solo, Sukoharjo, Klaten, Sragen, Wonogiri, and Gunung Kidul Yogyakarta. It is not surprising that most angkringan traders come from these areas because Mbah Karso, who came from Klaten and started his business in Solo, pioneered the initial history of the emergence of angkringan (formerly known as *warung hik*) (Kusumastuti & Kusuma, 2022).

The development of the angkringan business on Ir. H. Juanda Street is relatively fast compared to other roads in the city area. The number of angkringan businesses on this street is around 26 traders. The angkringan business on this road was previously started by the Jabrik angkringan, located at the west end of Ir. H. Juanda Street. The owner of this angkringan is usually called Pak Jabrik. His real name is Supriadi. He comes from Solo, Central Java. He started his business in 2002. Then in the following years other angkringan emerged such as WTB 1 angkringan, Jabrik angkringan, Cak Al angkringan, and so on.

The majority of angkringan traders on Ir. H. Juanda Street men are married, over 25 years old, and have a history of recent education at the high school level. Most of them have been running the angkringan business for more than five years and have made this business their primary job. Most of the initial capital needed to set up their angkringan business came from personal funds. However, some of them rely on loans from banks and cooperatives.

As for the ownership of the angkringan business on Ir. H. Juanda Ponorogo Street, the majority is private property. However, some traders run a business by renting carts. Regarding the provision of menus for sale, most angkringan traders choose to make their products to maintain taste. However, some also use supplier services to provide food products for sale. Most angkringan traders on Ir. H. Juanda Street also have at least one employee to lighten the work and speed up the operation of the angkringan service.

Variants of snacks and food sold in several Angkringans on Ir. The H. Juanda Street owned by the respondents is relatively the same. The variants sold include the *sego kucing* or wrapped rice variant with various toppings including *sambal teri*, *kering tempe*, *sruhendeng*, omelette, fried egg, *rica-rica*, and so on. Meanwhile, various snacks or side dishes include claws (chicken feet), chicken wings, tempe, and *bacem* tofu, as well as several types of satay such as intestine satay, quail egg satay, *tempura* satay, tofu satay, *pentol sunduk*, frozen food fish ball satay, fried food and grilled menu.

Most angkringan businesses on Ir. H. Juanda Street need special facilities such as free internet (Wi-Fi) or electrical outlets. The place where they sell is directly adjacent to a river, making it difficult to get electricity. There are only around 3 angkringans that provide this free Wi-Fi service.

The average angkringan business on Ir. H. Juanda Street is open every day. Most operating hours for the angkringan business are from the afternoon to early morning, but some start early. The profits of angkringan traders on Jalan Ir. H. Juanda vary greatly. The lowest daily turnover is IDR 200,000 while the largest is IDR 6,000,000 per day.

Profit from the angkringan business on Ir. H. Juanda Street has at least been able to meet the daily living needs of the traders and their children's educational needs, and they have even saved. Meanwhile, the rest use the proceeds from the angkringan business to buy personal needs, such as clothes, smartphones, televisions, motor vehicles, home repairs or renovations, and even cars.

Forms of Social Capital in Angkringan Businesses in the Ir. H. Juanda Street Area of Ponorogo

Based on the results of the study aimed at 14 angkringan traders in the Ir. H. Juanda Ponorogo Street area, facts were obtained regarding the existence of social capital in the angkringan business that they run to maintain the sustainability of their business. The correlation between social capital and business sustainability lies in actions that lead to the sustainability of resources, capital, production, and *marketing* activities that reflect the existence of social relations supported by network participation, the principle of *reciprocity* in business turnover which is supported by mutually beneficial norms between financiers, workers, business relations and customers in every social relationship that was built (Son & Feng, 2019). Generally, the forms/elements of social capital for the angkringan business in the Ir. H. Juanda Street area of Ponorogo can be classified into five types: network, reciprocity, trust, and norms and values. The following are the forms of social capital researchers found in the angkringan business in the Ir area. H. Juanda Ponorogo:

1. Networks

One form of social capital is networks. A social network is a series of relationships created by an individual around him, centered on

himself and based on his will. The power of social capital is determined by the ability of individuals to form networks within their groups or communities (Supriandi, 2022).

a. Social capital network of fellow street angkringan traders Ir. H. Juanda

Angkringan traders in the Ir. H. Juanda Street area Ponorogo formed a network of fellow angkringan traders in an association called Paguyuban Perpek-5 Zona Juanda. Angkringan traders hold regular social gatherings once a month as an opportunity to discuss many things, including problems that may occur in the Ir. H. Juanda Street area, which is their place of business. They also engage in other activities such as joint recreation, social activities, meetings, etc. Traders realise that they cannot walk alone. Togetherness needs to be cultivated so that they remain strong. Apart from that, the network between angkringan traders can also become a force that can provide security and protection for network members. In this regard, the Juanda Zone Perpek-5 Association also controls new angkringan traders who will occupy stalls on the sidewalks of Ir. H. Juanda Street so that old traders are not displaced. For new traders who reside without permission, the association will follow up. This association also has networking capabilities to bridge all the interests of its members to stakeholders. With the existence of the Perpek-5 Juanda zone association, all the aspirations of angkringan traders can be channeled to the government. This shows that the network between angkringan traders on Ir. H. Juanda Street functions well in solving problems and accommodating the interests of network members.

b. Social capital of angkringan trader networks with employees

This network between angkringan traders and employees is based on the goal of mutual benefit, where angkringan traders benefit from employee labor that can make their work easier, while employees benefit from earning salaries. Angkringan traders are looking for employees to make their work easier in serving buyers. On the other hand, a network of angkringan traders and employees can also foster a sense of brotherhood and belonging. This is because their relationship is collaborative in one place with the same goal, namely that buyers feel satisfied and well served, so it is hoped that this angkringan business will sell well and survive.

c. Social capital of angkringan trader networks with suppliers

The social network formed by angkringan traders and suppliers is based on mutually beneficial relationships and a sense of responsibility for the food they entrust. Suppliers knit their networks through consistency and quality in the goods they assign to angkringan traders, ensuring the stability of traders' income, which will also impact their income. Furthermore, angkringan traders develop closeness with suppliers, look after goods entrusted to them by suppliers, and are responsible for remaining goods and the total income earned.

d. Social capital network of angkringan traders with buyers

Buyers always want satisfaction with the food and drinks they consume. If the food and beverages at the angkringan do not suit his taste, he will easily choose another angkringan another day. Angkringan traders hope their merchandise meets buyers' tastes as much as possible to ensure their business runs smoothly. Therefore, building relationships with buyers or consumers is necessary. A large and strong network with buyers or consumers will bring large income

through sales. Networks can be made through direct contact or meetings between traders and buyers at *angkringan* or indirectly through COD services.

Advances in communication technology have bridged the creation of a network for all parties interested in this *angkringan* menu. Not only that, the built network also captures buyers' responses to product quality, which leads to their satisfaction. A good network will enable *angkringan* traders and buyers to interact and communicate freely regarding product prices and quality.

2. Reciprocity / Reciprocal Relationship

Reciprocity is social capital characterised by the tendency to exchange kindness between individuals in a group or between groups themselves. The high level of reciprocity in social groups will form a quality society, progress in building individuals, groups and their environment (Prusak & Cohen, 2005). Reciprocal social capital appears in several relationship patterns in the *angkringan* business on Ir. H. Juanda Street, namely: (1) reciprocal relationships between fellow *angkringan* traders; (2) reciprocal relationship between *angkringan* traders and employees; (3) reciprocal relationship between *angkringan* traders and suppliers; (4) reciprocal relationship between *angkringan* traders and buyers or consumers.

a. Social capital of reciprocity between *angkringan* traders

The reciprocal relationship seen between *angkringan* traders on Ir. H. Juanda Street, among other things, helps each other in filling out stock of merchandise; for example, one of the *angkringan* traders has run out of stock of *sego kucing* while other side dishes are still available. Even though *sego kucing* is the most sought-after item on the menu by

buyers deliberately looking for dinner, buyers usually do not move to another angkringan if the *sego kucing* runs out. In this condition, angkringan traders usually look to neighbouring angkringans to buy *sego kucing* stocks. This is intended so that the remaining side dishes also sell more quickly. This shows that angkringan traders have a mutual exchange of kindness for the continuity of the business they run. The relationship of mutual assistance is also realised when an angkringan seller is hit by a disaster; for example, someone in their family dies. In this case, they raise funds to be given to those concerned as an act of social solidarity.

b. Social capital reciprocity between angkringan traders and employees

The reciprocity between angkringan traders and employees is very strong because the two always interact intensely in business activities. The reciprocal relationship shown between the two is, for example, giving bonuses on the angkringan owner's birthday, as was done by the owner of the Warung Tenda Biru angkringan, Kusnul Arifin. He also provides allowances during the Eid al-Fitr holiday, allowing employees to become suppliers and so on. On the other hand, employees who often receive kindness from their angkringan owners will be more enthusiastic about improving their work ethic and feel sympathy for the owner.

c. Social capital reciprocity between angkringan traders and suppliers

The reciprocal relationship between angkringan traders and suppliers is that the trader ensures the sale of the goods entrusted and provides the amount of income by the agreement. In contrast, the supplier

consistently supplies the merchandise (does not move) and ensures that the taste and quality remain stable. This is also supported by transparency regarding sales prices, income earned, and the remaining unsold merchandise.

d. Social capital of reciprocity between angkringan traders and buyers/consumers

A reciprocal relationship between angkringan traders and buyers occurs when buyers feel satisfied with the menu and good service from angkringan traders. Buyers will give a good impression of the angkringan and even recommend friends or family to come to the angkringan, which can indirectly become an advertising agent for the angkringan. Apart from that, the friendly and responsive attitude of angkringan traders is also a form of reciprocity, which will make customers feel well served and not ignored. So, buyers choose to subscribe because of the friendly and outgoing attitude of angkringan traders.

3. Trust

Trust is the hope that grows in society, demonstrated by honest, orderly, and cooperative behaviour based on shared norms. Fukuyama argues that trust is an attitude of mutual trust between communities that influences people to unite, help each other, and cooperate (Akintimehin et al., 2019). As social capital, trust develops amidst the social life of angkringan traders.

a. Social capital of trust between angkringan traders

In running their business, angkringan traders often need help with funds, both for purchasing raw materials and other activities in the production process. Lack of funds makes it difficult for angkringan

traders to continue producing. However, this can be answered with financial assistance from fellow angkringan traders through money loans.

b. Social capital of trust between angkringan traders and employees

The social capital of trust created between angkringan traders and employees can be seen in several things researchers have found in the field. When angkringan activity is busy due to the large number of buyers, angkringan traders usually also allow employees to calculate the total purchase price of buyers/consumers. Likewise, about serving payment transactions.

c. Social capital of trust between angkringan traders and suppliers

Trust is also built by angkringan traders with suppliers who provide food and beverage products to sell to consumers. Angkringan traders believe that their suppliers can instil a sense of their ability to provide supplies and maintain the taste and quality of their products.

The supplier's actions to fulfil the demand of angkringan traders in constant quantities and consistent taste and quality every month is the supplier's responsibility within the framework of a relationship based on trust. Suppliers who try to maintain this trust are certainly intended to maintain the continuity of their business, especially in the marketing sector of the goods they entrust. Suppliers also develop a sense of trust in helping angkringan traders with capital or funding difficulties. This makes it easier for traders to take supplier food products to market, even though the entrusted goods will be paid for after selling them.

d. Social capital of trust between angkringan traders and buyers

The sense of trust that the angkringan traders on Ir. H. Juanda Street and buyers/consumers mainly relate to the advantages of the angkringan menu, starting from the affordable prices, the distinctive taste, the menu being varied and able to satisfy the buyers' tastes, as well as the excellent service. Transaction price clarity is no less important in building buyer/consumer trust. When angkringan traders can provide a clear price list, the buyer's confidence will increase so that he knows exactly how much he will purchase per menu item he orders. This is to avoid the practice of '*ngentol*' (raising prices above the fair price).

4. Norms and Values

This social norm functions to control and control the actions and behaviors that exist in society. Norms are defined as a set of rules that should be obeyed and obeyed by the community in a certain social group. These norms are usually not written, but are understood and known by members of the community and can shape the behavior expected by society in social relations (Bhandari & Yasunobu, 2009). Values are ideas that are considered correct for generations and are considered important by members of society. Values have always dominated the ideas that develop in every culture. The dominance of this particular idea will influence and shape the rules regarding people's actions, the rules about behavior that shape cultural patterns (Keefer & Knack, 2005). In the life of angkringan traders on Ir. H. Juanda Street, norms and values are still firmly embedded in their daily activities, which also become social capital for them when maintaining their business. These norms contain rules agreed upon and are mutually known to be adhered to and implemented for mutual order and

security. The rules researchers found in the field are unwritten but have been thoroughly understood by angkringan traders in the Ir. H. Juanda Street area. Some of these rules include the obligation to ask permission for new traders, the prohibition on selling on street corners, the obligation to maintain cleanliness, order, and comfort, the obligation to store carts and not leave them on the sidewalk during closing time, the obligation to pay cleaning fees, security fees, and association cash, as well as the obligation to participate in various community activities.

The values in the lives of angkringan traders on Ir. H. Juanda Street are reflected in the relationships between angkringan traders directly and in activities held by the association. These values include cooperation and helping fellow traders, togetherness, responsibility, solidarity and social care, and friendship.

5. Proactive Action

Proactive action is the willingness of individuals in the group who not only want to participate, but also to find a way or way so that they can continue to be involved in community activities. This proactive action is an action that leads to the involvement of individuals in groups that not only aim to gain material benefits, but also to be active and creative in building social relationships that bring collective benefits and do not harm anyone (Fitria & Yanto, 2022). Actions that lead to the involvement of angkringan traders who aim to gain material profits and be active and creative in building social activities. In this case, the social activities carried out by the angkringan traders on Ir. H. Juanda Street include compensation activities for orphans and the poor, compensation for Perpek-5

members of the Juanda Zone who are affected by disaster or are bereaved, social actions such as providing *takjil* during Ramadhan, group prayers, and so on.

Implications of the Use of Social Capital on the Survivability of Angkringan Businesses in Ir. H. Juanda Street Area of Ponorogo

Angkringan traders in the Ir. H. Juanda Street area have succeeded in developing, maintaining, and utilising social capital to maintain the survival of their business, both in capital survival, human resources, production, and marketing survival. To be able to see the implications of social capital for the survival of angkringan traders' businesses, see the explanation below:

1. Capital Survival.

Capital is something that includes money, goods, and assets that are basic and are used to run a business (McKinnon, 2010). The survival or sustainability of this capital is indicated by the cooperation of angkringan traders in obtaining initial capital through loans from cooperatives, banks, or relatives and cooperation with suppliers in providing merchandise. The cooperation carried out by angkringan traders with other parties, cooperatives, banks, and suppliers in maintaining capital survival contains elements of social capital, namely participation in the network between the two parties and building trust between the two parties. A mutual benefit (reciprocal relationship) exists between the parties, and collectively agreed values and norms apply.

2. Human Resources Survival

Human resources are resources derived from humans that refer to individuals in a certain institution, organization, or community. This resource is commonly referred to as labour (Holbeche, 2022). Apart from using their labour, angkringan traders have at least one employee to help with angkringan business operations. The cooperation carried out by angkringan traders and employees in maintaining the survival of human resources contains elements of social capital, namely participation in the network between the two parties, building trust between the two parties, mutual benefit (reciprocal relationship), and the existence of collectively agreed values and norms that apply between the two.

3. Production Survival

Production is the process of creating, manufacturing, or distributing the results of the coordination of various materials and forces in the manufacture of goods or the provision of services (Malecki & Moriset, 2007). Production survival is marked by the cooperation carried out by angkringan traders with suppliers who supply various foods to be sold at angkringan, as well as cooperation between other angkringan traders in fulfilling depleted stocks. The cooperation carried out by angkringan traders with suppliers and other angkringan traders in maintaining production survival contains elements of social capital, namely participation in the network between the two parties, building trust between the two parties, and a feeling of mutual benefit. (Reciprocal relationship), there are collectively agreed values and norms that apply between the two.

4. Marketing Survival

Marketing is the process of planning and implementing conceptions, setting prices, and distributing goods, services, and ideas to hold exchanges that can achieve organizational and individual goals (Naidoo, 2010). Marketing survival is characterised by cooperation between fellow angkringan traders, employees, and consumers. This collaboration can maintain marketing survival and contains elements of social capital, namely participation in the network between the two parties, building trust between the two parties, mutual benefit (reciprocal relationship), and values and norms agreed upon collectively. Collective that applies between the two.

Various strategies and innovations are carried out by angkringan traders in the Ir. H. Juanda Street area of Ponorogo, to maintain the continuity (survival) of their business and to develop, Survival strategies in overcoming shocks and difficulties in maintaining the angkringan business can be classified into three categories, namely:

- a. Active strategy. According to Suharto, an active strategy is a strategy chosen by individuals or underprivileged communities through the optimization of their abilities and values (E. Suharto, 2009). This is a strategy carried out by angkringan traders by optimizing all their potentials. The strategies implemented are: 1) innovating merchandise by adding merchandise variants; 2) maintaining the taste of merchandise; 3) extending working hours; 4) utilising the labour of one's family members; 5) determining the location of the merchandise; 6) how to trade or market merchandise; 7) serve ordered merchandise quickly; 8) serve consumers according to

- the queue sequence number; 9) provide price transparency; and 10) providing consumer facilities
- b. Passive strategy, is a survival strategy carried out by minimising family expenses, as in Suharto's opinion, which states that a passive strategy is a survival strategy by reducing family expenses, such as clothing, food, education, etc. (E. Suharto, 2009) This passive strategy is also carried out by angkringan traders, which is usually done by getting used to living frugally to meet the needs of daily life.
 - c. Network strategy, is a strategy carried out by utilising social networks (E. Suharto, 2009). The networking strategy carried out by angkringan traders is building relationships and solidarity networks with other parties to maintain the continuity/survival of their angkringan business. This strategy is carried out by 1) establishing interactions with fellow traders who are members of the Perpek-5 community, 2) establishing good interactions with employees, 3) establishing interactions with merchandise suppliers, and 4) establishing interactions with buyers or consumers.

CONCLUSION

Social capital is crucial in ensuring business survival, including small-scale angkringan businesses. Social capital includes networks, reciprocity, trust, norms, and values between business actors and their communities. Networks allow access to information, resources, and opportunities that may not be available individually. Reciprocity or

mutually beneficial relationships create solid support and cooperation. Trust between the parties involved increases efficiency and reduces transaction costs. Mutually agreed norms and values help build a stable and harmonious business environment. In the context of the angkringan business, this social capital is crucial because it allows traders to adapt, overcome challenges, and maintain business continuity amidst competition and market changes. All these elements play an important role in supporting the continuity of the angkringan business.

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