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**Srawung: Social Capital for Business Sustainability**

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**Abstract**

Srawung as a traditional form of social interaction among angkringan vendors, faces the challenges of modernization and business sustainability amid increasingly intense competition. The pressures of digitalization, shifting consumption patterns, and environmental regulations have the potential to erode the traditional values of collectivity that form the foundation of these micro-businesses' sustainability. This study aims to explore the implementation of srawung in supporting business sustainability using a triple bottom line approach among angkringan vendors who are members of the Paguyuban Klaten Angkringan (Pakar). A qualitative research method with a case study approach was employed, with data collected through in-depth interviews and observations of five angkringan vendors in Klaten. The findings reveal that srawung enhances business resilience by fostering social cohesion, environmental awareness, and religious and spiritual values that contribute to business sustainability. The local wisdom embedded in srawung serves as the foundation for a sustainable business model that integrates economic gains with social and environmental responsibility. Theoretically, this study expands the concept of social capital within the context of micro-entrepreneurship, and practically, it provides policy recommendations for the development of traditional associations through digital innovation.

**Keywords:** Srawung, Social Capital, Business Sustainability, Triple Bottom Line, Paguyuban Klaten Angkringan

**1. Introduction**

The paradigm in today's increasingly competitive business environment has shifted from merely pursuing economic profit to embracing sustainable management that takes into account social and environmental considerations (Rusyanto, 2024). This shift is a response to the climate crisis, the depletion of natural resources, and growing consumer awareness of the importance of ethical and environmentally responsible business practices (Mathew & Spinelli, 2025). The Triple Bottom Line (TBL) approach, which emphasizes the importance of people, planet, and profit, requires companies to take responsibility not just for their economic outcomes, but also for their impact on society and the environment (Elkington, 1997); (Correia, 2020). While the concept of the Triple Bottom Line has its roots in Western business philosophy, it is closely aligned with

spiritual principles and values (L. W. Fry & Slocum, 2018). The 'people' aspect highlights the importance of nurturing positive and respectful relationships with stakeholders, whereas the 'planet' aspect underscores the responsibility to care for and preserve the environment (Louise & Fry, 2017). The 'profit' aspect, on the other hand, emphasizes achieving financial gains through principled and ethical business conduct (Agbim et al., 2013); (Hardi, 2020); (Sari et al., 2023). Sustainability in the Micro, Small, and Medium Enterprises (MSMEs) sector in Indonesia reflects adaptation to local contexts, cultural values, and available resources (Alfarizi & Hanum, 2023). MSMEs play a crucial role in national economic development (Gërgjaliu Thaçi, 2019), yet they face various challenges in maintaining operational sustainability (Costa et al., 2023). Amidst the intense competition from modern cafés, some SMEs in Bandung and Medan have begun adopting eco-friendly practices (Anggita et al., 2025). Food SMEs in Semarang are diversifying their products and obtaining halal certification (Janti et. al, 2025). Meanwhile, SMEs in Buluh Duri Village are leveraging local wisdom to develop sustainable culinary tourism (Rosari, 2025).

One of the prominent social values in Indonesian business culture and ethics is *silaturahmi*, which emphasizes the importance of building and maintaining strong relationships between individuals and institutions (Jubaidah, 2021); (Baka et al., 2024); (Segara, 2023); (Jakobs et al., 2024); (Fajar, 2024). In the context of corporate management, *silaturahmi* indirectly opens broader opportunities for collaboration and business development (Ghoni & Busro, 2022). Terminologically, *silaturahmi* refers to the act of maintaining, strengthening, and nurturing good relationships among individuals, whether they are blood relatives or not (Adib, 2025). In Chinese culture, the concept of *guanxi* (关系) reflects the importance of maintaining social relationships through reciprocity and trust (Li & Bian, 2024). In Javanese culture, terms such as *pakena*, *nguwongke*, and *srawung* emphasize social harmony through mutual respect and cooperation (Rahmadani et al., 2025). In Batak culture, *silaturahmi* is expressed through the tradition of *mangulosi*, which symbolizes love and familial unity (Sinulingga et al., 2024). In Minangkabau, the *bajamba* tradition illustrates efforts to maintain strong social bonds. Community associations contribute to the resilience of SMEs by improving their negotiating position, promoting solidarity, preserving cultural values, and offering ethical guidance for business practices (Rahmanto et al., (2018); Anwar et al., (2023); Hasanuddin et al., (2023). They strengthen the bargaining power of SMEs in the face of market pressures and regulatory challenges (Anwar et al., 2023), promote social solidarity and preserve local wisdom, and serve as ethical foundations for entrepreneurship (Hasanuddin et al., 2023). However, these values are increasingly challenged by rising individualism and a decline in empathy (Rifda Naufalin, 2020). Comparable cultural values appear globally. In China, Ren, Li, and Xiao emphasize social harmony (Li & Bian, 2024). Japan's concept of *Mottainai* encourages respect for nature and resource use (Kalland, 2002). In Africa, *ujamaa* integrates moral traditions with development goals (Lembuka, 2023), while *baraza* provides a more inclusive and participatory approach to community-based change (Chubb et al., 2021). In Javanese society, *srawung* reflects mutual care and togetherness through daily interactions, contributing to MSME growth by fostering supportive relationships (Hadiprabuono, 2020); (Suseno, 1984). As such, *srawung* represents a form of social capital that can enhance MSME development through the creation of mutually

beneficial relationships (Pratiwi, 2017). This value takes different forms across regions, such as traditional markets in Sragen, music groups in Kulon Progo, cultural gatherings in Temanggung, and SME-based communities in Klaten (Kinara, (2024); Kokap, (2025); Suyitno, (2025). In Klaten, srawung is commonly found within SMEs communities that serve as platforms for social interaction and relationship building among business actors, while preserving local values such as mutual aid and consensus-building (Saputra, 2022).

One such SMEs association that actively practices srawung is the Klaten Angkringan Association. Angkringan—a traditional street food stall originally from Klaten—is widely known as a “stall of the common people” and is recognized as a cultural and culinary symbol of the region (Amadea, 2023). The term angkringan refers to a relaxed and intimate setting, where people sit cross-legged on benches while enjoying food. The menu typically includes a wide variety of dishes, such as various types of nasi kucing (small portions of rice with side dishes), nasi sambel belut (eel sambal rice), nasi bakar (grilled rice), nasi liwet Sunda (Sundanese-style rice), vegetables, pepes (steamed dishes wrapped in banana leaves), plecing (spicy vegetable salad), as well as an assortment of fried and grilled foods. A wide selection of traditional dishes from various regions is also offered. Beverages commonly served at angkringan stalls include iced tea, orange juice, hot and iced coffee, and traditional herbal drinks such as ginger tea, ginger coffee, seruni tea, secang tea, tape tea, iced chocolate, among others (Wartakita, 2022).

The practice of srawung in Javanese culture reflects the paguyuban spirit, where interpersonal relationships are built upon kinship, togetherness, and mutual assistance without expecting returns (Koentjaraningrat, 1994). Priliantini et al., (2020) note that the srawung culture continues to thrive in both rural and urban settings, fostering social cohesion and tolerance. In Javanese society, the paguyuban concept not only represents close social ties but also serves as a foundation for srawung—a form of social interaction that strengthens community solidarity. Through srawung, communities cultivate social capital in the form of trust, networks, and shared norms, which facilitate cooperation and collective action (Putnam, 2002). This social capital is essential for supporting social sustainability—one of the pillars of the Triple Bottom Line (TBL) framework—which emphasizes balancing social (people), environmental (planet), and economic (profit) dimensions in sustainable development (Elkington, 1997). In various Javanese villages, community-based organizations have successfully initiated local movements that support environmental conservation while improving socio-economic welfare, illustrating the alignment between cultural values and sustainability principles (Widiartanto et al., 2022). Moreover, the integration of local wisdom into CSR practices reflects a strategic approach in promoting sustainable business practices (Putri & Falikhatun, 2025).

This study was conducted in Klaten, as the angkringan tradition actually originated from Klaten Regency (Amadea, 2023). The key distinction of this study from previous research lies in its focus on the sustainability of angkringan businesses based on community groups in Klaten. Prior studies, such as those by (Anggita et al., 2025); (Janti et. al, 2025); and (Rosari, 2025), have generally explored local wisdom in the context of sustainable culinary tourism, but have not linked it to the srawung culture. Other studies (Hadiprabuono, 2020); (Pratiwi, 2017); and

(Kinara, 2024) have examined sawung within community groups from socio-cultural perspectives, without exploring how such community-based systems contribute to sustainable business models. This study addresses a gap in the literature by investigating the relationship between sawung practices within the angkringan community structure and business sustainability. The objective of this study is to examine the meaning and implementation of sawung practices within angkringan communities in relation to business sustainability, using the Triple Bottom Line (TBL) approach. Practically, this research offers a model for empowering angkringan MSMEs through sawung-based community groups to enhance business sustainability in alignment with the TBL framework. Theoretically, it expands the application of social capital theory within the context of Javanese local culture and integrates it with the principles of sustainable development as outlined in the TBL framework.

## **2. Method**

This study employs a qualitative research design using a case study approach focused on the MSME community. It aims to provide an in-depth understanding of sawung practices within the structure of the MSME community and their relationship with social capital and sustainability based on the Triple Bottom Line (TBL) framework. The case study centers on the Klaten Angkringan Community (Paguyuban Klaten Angkringan) located in Klaten, Central Java, Indonesia—recognized as the origin of the angkringan SME community. This research explores how the local community operates, how sawung is practiced in daily life, and how the resulting social capital contributes to sustainability across the social (people), environmental (planet), and economic (profit) dimensions. Informants for this study were selected through purposive sampling, with the following criteria: 1) Members of the Paguyuban Klaten Angkringan, 2) Actively involved in community association activities, 3) Possess direct experience in various social and community-based initiatives, such as community service, collective meetings, social aid, and environmentally oriented programs.

Interviews were conducted directly at the informants' business locations and were complemented by participatory observation of daily sawung activities. This approach allowed for a deeper understanding of the meaning of sawung as experienced by business operators themselves. The research questions are guided by prior studies, including (Hadiprabuono, 2020) and (Widiartanto et al., 2022), and explore how MSME actors engage in social activities that support the sustainability of their businesses (Widiartanto et al., 2022). The interview questions were conducted in several stages, namely: 1) the first stage, beginning with general questions about the informant, 2) the second stage, how sawung practices are carried out in the Pakar community, 3) the third stage, a more in-depth interview with the informant regarding social activities between community members and the surrounding community, 4) the fourth stage, an interview related to the benefits of sawung in the Pakar in relation to business continuity. The list of informants in this study is as follows:

Table 1 List of Informants

<b>Informant</b>	<b>The Name of The Angkringan Food Stall</b>	<b>Position</b>
Supono	Angkringan Mas Pono	Owner
Sabar	Angkringan Widoro	Owner
Wahyu	Angkringan Mampir Ngombe	Owner
Susilo	Angkringan Klaten77	Owner
Budiyanto	Angkringan depan BRI	Owner

Qualitative data analysis in this study follows the stages outlined by (Bingham, 2023), which consist of the following steps: data collection, data transcription, data reduction—which involves filtering, selecting, and organizing interview or observation data to make it more focused and meaningful—data presentation, where the data is displayed in the form of narratives, tables, or diagrams to help the researcher identify patterns and relationships, and finally, drawing and verifying conclusions, in which the researcher interprets the meaning of the analyzed data and ensures that the findings are valid and consistent. The following is an illustration that depicts the stages of this research:

Figure 1 Research Stages

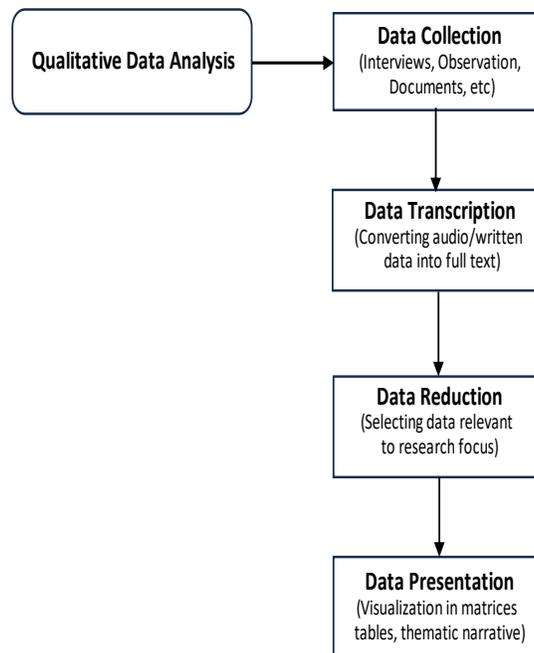


Figure 1 above illustrates the steps in qualitative data analysis. The first stage involves conducting in-depth interviews and observations, which allow researchers to gain rich insights through open-ended questions and direct interaction (Feni et al., 2022). The second stage is data

transcription, which involves converting spoken or observed information into written form. The third stage is data reduction, a process of simplifying, focusing, and organizing raw data to eliminate irrelevant information. The final stage is data presentation, during which researchers interpret the meaning of the analyzed data and ensure the validity and consistency of the findings (Miles & Saldana, 2014).

### **3. Results**

The concept of sustainability using the Triple Bottom Line (TBL) approach is highly relevant to be explored in the context of angkringan MSMEs based on community associations that uphold *srawung* values. *Srawung*, as a form of close-knit social interaction and mutual cooperation within the angkringan community, reinforces the social sustainability dimension—where the bonds among community members foster support networks, knowledge exchange, and the preservation of local culture (Hadiprabuono, 2020); (Anasrulloh & H, 2024). From an environmental standpoint, sustainable practices are reflected in the use of local materials, reduction of plastic waste, and the utilization of organic waste (Jalalipour et al., 2024). Meanwhile, the profit dimension is not solely measured by financial gain but also by the circular economic value generated through collaboration among MSMEs actors, including profit-sharing mechanisms and joint marketing initiatives that enhance business resilience (Putra et al., 2024). Therefore, the TBL approach in angkringan MSMEs not only supports long-term business sustainability but also strengthens community identity and highlights *srawung* as an inclusive socio-ecological foundation.

The philosophy of *srawung* reflects the spirit of mutual assistance, openness, and warmth in community life, where SME actors are not merely focused on selling goods but also on supporting each other, sharing information, and preserving local traditions. Within such communities, *srawung* serves as a foundation that reinforces social cohesion, facilitates kinship-based conflict resolution, and promotes inclusivity—enabling small-scale businesses like angkringan to remain competitive in the marketplace (Suseno, 1984). Moreover, *srawung* acts as a medium for cultural preservation, reviving the values of togetherness and hospitality that are hallmarks of Javanese culture. The implementation of *srawung* within the Paguyuban Angkringan Klaten) contributes significantly to business sustainability, particularly through a Triple Bottom Line perspective, as evidenced by interviews conducted with five key informants. According to these informants, *srawung* creates a mutually reinforcing network, both economically and spiritually, fostering a collaborative ecosystem in which kindness and information circulate freely among merchants. *Srawung* is seen not only as social interaction but also as an act of goodwill toward others and the environment, believed to bring blessings and inner peace. It also plays a role in preserving values such as sincerity, acceptance, and patience in navigating the highs and lows of life as a small trader. This is reflected in the interview responses of several informants, who shared the following insights:

Srawung within the Paguyuban (association) of fellow angkringan vendors, for me, is a space to exchange information, help each other, and maintain solidarity. We regularly visit one another and offer assistance during difficult times. I also run programs like Jumat Berkah (Friday blessings) and donations for orphans. During Ramadan, I take turns distributing jaburan (meals for breaking the fast) at local mosques and prayer rooms. Regarding the environment, the community encourages us to keep our stalls and surrounding areas clean. So I don't just clean my warung, but also the area around it before opening. I mostly use leaves to wrap food, avoiding plastic utensils and plates. For bottled drinks, I collect the used bottles, which are later picked up by collectors. Being part of the Paguyuban brings many benefits—I have a steady stream of customers, I even received funding assistance from the Regent last year to increase capital. Sometimes fellow vendors source goods from me when their angkringan runs out of stock due to high demand, which helps me sell faster. Participating in pengajian (religious gatherings) organized by the community reminds me that sustenance is in God's hands, which helps me remain humble and accepting (Supono).

I take part in the association's rotating savings group (arisan). If any member is in financial difficulty, they can borrow money. We also visit one another when someone is sick or facing hardship and participate in social events such as offering discounts or contributing food during community gatherings. Among fellow members, we maintain good relationships through srawung, fostering a strong sense of solidarity. As for cleanliness, that's a given—I keep both my stall and the surrounding area clean. I now use teak leaves for wrapping food or rattan plates. These are more eco-friendly and give a traditional impression that customers appreciate. For drinks and utensils, I use washable glass cups and stainless-steel spoons. Thanks to the Paguyuban, I've become more aware of environmental initiatives, even in small ways. I also join pop-up street fairs. Recently, we participated in a cultural event in Kalikotes, which attracted a lot of customers and increased our profits. I got a cheaper supplier through a fellow member's recommendation. I'm now preparing to open a second branch—I've already got the cart and the location, and I plan for my son to run it, though we're still waiting for approval from the local chief (Sabar).

Srawung with fellow Paguyuban members is enjoyable—it's a place to share business experiences. What started as a way to expand my network turned into something much more: learning from and helping one another. We assist members who fall ill or face difficulties. I also enjoy chatting with customers, especially regulars. I've become close with many because they often hang out here in the evenings. Sometimes, I even offer free refills. To manage waste, I provide a large trash bin. Most of the waste is leaves, which I give to my neighbor who raises cattle—along with leftover rice. I love growing ornamental plants too. Since my angkringan is in front of my house, the potted plants make the place look more inviting to customers. For me, srawung is a form of

worship—maintaining good relations with others (hablumminannas). It teaches sincerity, acceptance, patience, and generosity. When we help others without expecting anything in return, we grow closer to God. I truly believe that kindness brings ongoing sustenance. That's why my angkringan continues to thrive (Wahyu).

I've been part of the angkringan Paguyuban for over two years. When I first joined, I received help renovating my stall. Recently, I helped another member fix theirs. That's one of the benefits of srawung among fellow vendors—mutual assistance and maintaining relationships. I also take part in the Jumat Berkah program organized by the Paguyuban, even if my contribution is small. I collect used cooking oil, which is picked up by a recycler and repurposed. I wrap nasi kucing in banana leaves instead of plastic and use LED lights, which are brighter and more energy-efficient than traditional bulbs. To me, srawung is a way to spread goodness—it brings blessings into our lives. I recently got a small loan to expand my capital, thanks to a recommendation from the Paguyuban. That allowed me to increase my offerings, and my income has thankfully grown (Susilo)

I've gained many new friends through the Paguyuban. We often discuss menus, pricing, and business development—not just friendship, but shared learning. I also join the Jumat Berkah initiative, which makes me feel like I have a second family among angkringan vendors. Sometimes, I host watch parties with customers—especially for football matches. I set up a TV and mats, and the place gets lively. For utensils, I use washable ones to avoid waste. I also choose natural ingredients, avoiding chemical additives or artificial coloring—everything is traditionally made. We don't sell packaged foods or drinks, so there's minimal packaging waste. The food wrappers made from leaves and paper are collected and picked up by sanitation workers the next morning. To me, srawung brings tangible benefits. I've learned how to make food production more efficient—such as sourcing cheaper ingredients and using reusable equipment. It also improves safety and confidence in the business. Alhamdulillah, my angkringan continues to operate, with a steady flow of customers. It helps me support my family (Budiyanto)

After conducting in-depth interviews with the informants, the next step was data condensation, which involved data reduction. Data reduction serves as a critical bridge for formulating the core findings from the field (Miles et al., 2014). The results of the data reduction are as follows:

Table 2. Data Reduction Results

Informant Aspect	Angkringan Mas Pono	Angkringan Widoro	Angkringan Mampir Ngombe	Angkringan Klaten77	Angkringan Depan BRI
Business Profile	Mas Pono's Angkringan was established by Mr. Supono in 2007 and is located in Bareng, North Klaten. The angkringan offers a variety of traditional menu items such as nasi kucing (small portions of rice with side dishes), shredded chicken, fried milkfish, sate kikil (beef tendon satay), sate kulit (chicken skin satay), ginger coffee, ginger tea, wedang uwuh (herbal drink), hot/iced orange juice, and teh ginastel (sweet, hot, and strong tea).	Widoro Angkringan was established by Mr. Sabar in 1992 and is located in Mlinjon, South Klaten. The angkringan offers a variety of traditional Javanese street food, including nasi kucing (small rice portions with various toppings), anchovies, salted fish, salted eggs, assorted fried snacks, and a selection of traditional beverages such as ginger coffee, ginger tea, lemongrass tea (wedang serih), hot or iced orange juice, and teh ginastel (sweet, hot, and strong tea). Known for its longstanding presence and local charm, Widoro Angkringan remains a favorite spot for casual dining and community interaction.	Mampir Ngombe Angkringan was established by Mr. Wahyu in 2017 and is located next to SMKN 1 Klaten. The angkringan offers a variety of traditional foods such as nasi kucing (small rice portions with toppings), fried milkfish, salted eggs, assorted fried snacks, and fried chicken. The beverage menu includes ginger tea, ginger coffee, ginger-infused black tea, hot or iced orange juice, and teh ginastel (sweet, hot, and strong tea). Mampir Ngombe is known for its cozy atmosphere and its appeal to both students and local residents.	Klaten77 Angkringan was established by Mr. Susilo in 2013 and is located on Pemuda Street, in front of Miramar, Klaten. The angkringan offers a variety of traditional dishes including nasi kucing (small rice portions with side dishes), fried milkfish (bandeng), chicken liver and gizzard satay (sate ati ampela), chicken intestine satay (sate usus), assorted fried snacks, beef tendon satay (sate kikil), chicken skin satay (sate kulit), and fried chicken. Beverage options include ginger coffee, ginger tea, hot or iced orange juice, and teh ginastel (sweet, hot, and strong tea).	Angkringan in Front of BRI was established by Mr. Budiyanto in 2000 and is located in front of the BRI Unit Srago, Klaten. The angkringan serves a variety of traditional dishes such as nasi kucing (small rice portions with side dishes), fried milkfish (bandeng), assorted fried snacks, quail egg satay (sate telur puyuh), chicken skin satay (sate kulit), and fried chicken. Beverages include ginger coffee, ginger tea, kunyit asam (turmeric tamarind drink), hot or iced orange juice, and teh ginastel (sweet, hot, and strong tea).
Srawung Motivation	The main motivation for engaging in srawung by joining the angkringan community	The primary motivation for engaging in srawung by joining the angkringan	The primary motivation for engaging in srawung by joining the angkringan community	The primary motivation for engaging in srawung by joining the angkringan community	The primary motivation for engaging in srawung by joining the angkringan community

	<p>association stems from the awareness that one cannot live in isolation (ora iso urip dewekan). There is a strong need to be part of a close-knit (guyub) community—a space where members can share their stories, learn from one another about better ways of running their business, and receive both moral and practical support when facing challenges..</p>	<p>community association is the realization that they cannot survive alone amid the tough challenges of running a small business. Through the association, they receive moral support, a sense of security, and a space to share their concerns and seek solutions together.</p>	<p>association initially stemmed from the desire to expand relationships with fellow vendors. However, over time, they realized that these interactions offered more than just friendship—a space to share personal stories, exchange business experiences, and a platform for mutual learning and support. Srawung has become an essential medium for facing the challenges of running a business that cannot be handled alone.</p>	<p>association is the belief that srawung is a form of worship and reflects the spirit of mutual cooperation (gotong royong) and empathy (timbang rasa). Through the association, they feel a stronger sense of closeness with fellow vendors.</p>	<p>association is that being part of the group allows them to participate in social activities such as Jumat Berkah (Blessed Friday), donations for orphans, and community clean-up events, which provide both inner satisfaction and social recognition.</p>
Social Dimension	<p>In their social life as street food vendors, the paguyuban (community association) serves as a meaningful space to build relationships and solidarity. This is reflected in activities such as visiting fellow vendors, offering help when someone faces difficulties, and participating in social programs. The informant also regularly shares takjil (light meals to break the fast) during Ramadan with other members of the community at nearby mushola (prayer rooms) or</p>	<p>The paguyuban serves as a strong social space for vendors to maintain social ties and solidarity through activities such as rotating savings groups (arisan), visits to members who are ill or facing difficulties, and social events like community gatherings, offering discounts, contributing food, and engaging in mutual assistance among fellow vendors. Through srawung activities within the paguyuban, a sense of togetherness and empathy emerges</p>	<p>High levels of social involvement are demonstrated both among fellow paguyuban members and with customers. These social activities include helping fellow vendors who are ill or facing hardship, and maintaining close relationships with customers through daily casual interactions. In addition, offering free drink refills is sometimes done as a gesture of care and hospitality. The paguyuban serves as a space for mutual care that strengthens togetherness and solidarity, while also fostering a</p>	<p>The implementation of the social aspect is reflected in actively maintaining good relationships among paguyuban members. It is not only about receiving help, but also voluntarily assisting other members in need. Additionally, involvement in regular activities such as the Jumat Berkah (Blessed Friday) social program is part of this commitment. Through srawung, it is believed that social bonds can be continuously nurtured, and values such as mutual cooperation (gotong royong)</p>	<p>The implementation of the social aspect is carried out through active engagement with the community of fellow street food vendors and customers, including participation in the Jumat Berkah (Blessed Friday) program as a form of social solidarity and a way to foster a sense of brotherhood among angkringan vendors. In addition, interaction spaces with customers are created through activities such as watching football matches together, which not only</p>

	mosques. Through these activities, the informant feels that relationships among vendors have become closer, more caring, and have helped foster a socially supportive environment.	among members and the surrounding community.	sense of kinship.	can remain alive in daily life, fostering harmony among members.	strengthens social relationships but also makes the angkringan atmosphere livelier and more appealing.
Environmental Dimension	The implementation of the environmental aspect is reflected in a strong concern for the environment, demonstrated by maintaining cleanliness not only at his food stall but also in the surrounding area before starting to sell. He replaces plastic with leaves as food wrappers, avoids using disposable cups and plates, and collects used beverage bottles to be recycled by third parties. For him, cleanliness and waste management are not just personal responsibilities but part of a collective commitment within the community association (paguyuban). The benefits of these activities include a clean and comfortable environment, reduced plastic waste, and customers feeling more at ease	Environmental awareness is reflected in changes to trading habits, such as using teak leaves as food wrappers and eco-friendly rattan plates. The vendors also replace plastic utensils with reusable glass and stainless-steel tableware. Through the community association (paguyuban), they have begun to understand the importance of environmental stewardship, developing personal awareness and initiative to live cleanly and help care for the planet.	Environmental awareness is evident in how waste is managed and the business location is beautified—for example, by providing a large trash bin and utilizing organic waste such as leaves and leftover rice to feed a neighbor's cattle. In addition, the vendor decorates the home-based angkringan with various potted ornamental plants, creating a greener and more appealing atmosphere for customers. These small practices foster awareness of cleanliness, contribute to a green, comfortable, and pleasant environment, and help prevent waste from accumulating.	Environmental awareness is clearly demonstrated through the use of banana leaves as wrappers for nasi kucing to avoid plastic, the collection of used cooking oil for recycling by a waste collector, and the use of energy-efficient LED lights, which are not only brighter but also reduce electricity costs. The benefits of these practices include energy savings, a well-maintained environment, and the reuse of waste materials without causing pollution.	Environmental awareness is strongly reflected in business practices, such as using reusable tableware to avoid single-use waste, using natural ingredients without chemicals or artificial coloring, and avoiding the sale of packaged products. Organic waste such as leaves and food wrappers is collected regularly and handed over to sanitation workers every morning. The benefits of these practices include a clean environment, a sense of contribution to environmental preservation, and a deeper understanding of sustainability.

	spending time at the angkringan.				
Economic Dimension	<p>Economically, participation in the paguyuban (community group) brings many tangible benefits. The informant feels that sawung (social interaction) helps smooth the flow of income, with customers coming in steadily every day—partly because the paguyuban helps promote his business for free. Through the established network, he even received capital support from the local Regent and was able to sell more food, as fellow vendors who ran out of stock would take products from him. These interactions accelerate the turnover of goods and expand informal distribution networks, while also fostering mutually beneficial collaboration.</p>	<p>Participation in the paguyuban provides direct economic benefits, such as gaining access to suppliers at lower prices through recommendations from fellow vendors. Activities like street food exhibitions and cultural events such as Srawung Budaya offer promotional opportunities that help increase income. Currently, the informant is preparing to expand the business by opening a new branch, indicating that the paguyuban also supports long-term business growth.</p>	<p>Through the paguyuban, Wahyu gains access to various business opportunities, such as supplier recommendations and the possibility of sharing stock when running out of goods. This improves the flow of distribution and sales, resulting in more stable income thanks to strong relationships and cooperation with fellow vendors. The business networks developed through sawung directly strengthen his economic foundation as a small-scale trader.</p>	<p>The positive economic impact includes gaining access to additional capital loans from the bank through recommendations from the paguyuban. This enables an increase in the volume of goods sold, which directly leads to higher income and a loyal customer base. It illustrates how social networks within a small community can open up broader economic opportunities.</p>	<p>Srawung within the paguyuban has helped the business become more efficient by providing access to cheaper raw materials and teaching cost-saving techniques for using equipment. It has also led to a loyal customer base, allowing the business owner to support their family.</p>
Religiosity Dimension	<p>His trading business nurtures religious values, such as regularly attending religious gatherings (pengajian) organized by the paguyuban, which has deepened his understanding and awareness that</p>	<p>Although not explicitly expressing religious elements, his actions reflect local wisdom values such as mutual cooperation (gotong royong),</p>	<p>Srawung is regarded as a form of worship, where interactions with others are seen as an expression of hablumminannas (maintaining good relations with fellow human beings). It reflects</p>	<p>Srawung is part of a faith-based practice and a way of life rooted in compassion. It is seen as an act of worship through sharing, helping others, and maintaining cleanliness. His</p>	<p>The informant interprets sawung as a means of seeking blessings (ngalap berkah), a space for doing good and helping one another. He believes that every good deed will be rewarded by God,</p>

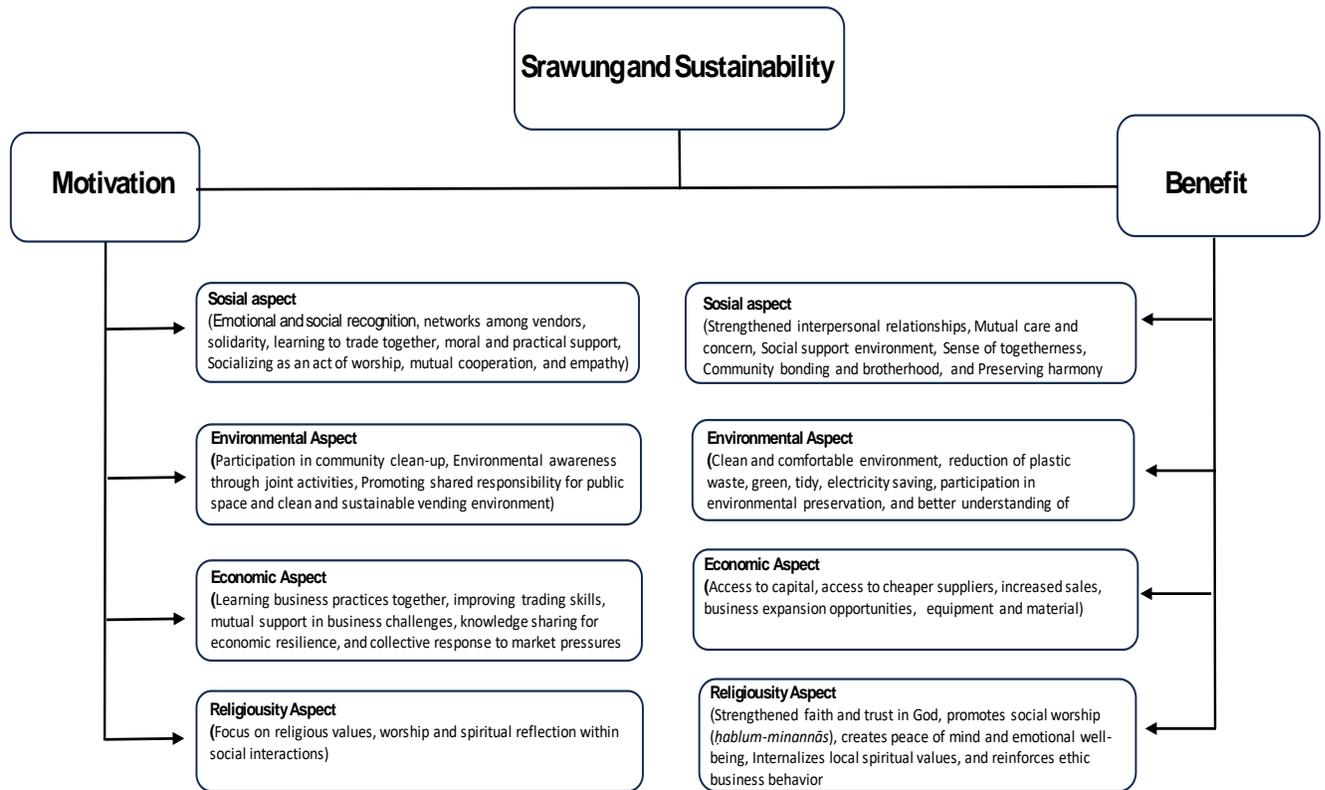
	<p>sustenance (rezeki) comes from Allah. He runs his business with sincerity (legowo) and acceptance (pasrah). He upholds the principle of honesty, never arbitrarily raising prices, even when the cost of ingredients increases. He practices empathy, understanding that most of his customers come from lower-income backgrounds. He always begins his trading activity with a prayer as an expression of trust in God (tawakkal). Srawung is seen as a form of social worship (hablumminannas), teaching the values of sincerity (ikhlas), patience (sabar), contentment (nrimo), and sharing — all of which reflect the ethical heritage of local wisdom.</p>	<p>empathy (tenggang rasa), and the spirit of sharing. He demonstrates a strong sense of mutual assistance, maintains good social relationships, and is aware that even small businesses carry social responsibilities. This reflects traditional Javanese ethical practices that prioritize togetherness, politeness, and social sensitivity as fundamental principles of behavior.</p>	<p>values such as sincerity (ikhlas), acceptance (nrimo), patience (sabar), and selfless sharing. There is a belief that by helping others, one becomes closer to God and that sustenance (rezeki) will continue to flow. This perspective reflects an ethical foundation of local wisdom deeply rooted in the lives of small-scale vendors, where business practices and religious values go hand in hand.</p>	<p>belief that sustenance (rezeki) comes from God is reflected in his attitude of gratitude, humility, and willingness to be present for others. Values such as honesty, care for others, and awareness of life's blessings serve as ethical principles that guide his trading practices. He believes that when one does good without expecting anything in return, God will repay them—not always in the form of money, but in peace of mind, family health, and smooth business operations.</p>	<p>and that sustenance (rezeki) is something that has already been divinely arranged. His life principles are grounded in values such as honesty, patience, and nrimo (acceptance), reflecting deep roots in Javanese ethical wisdom. Saying a prayer before starting his day of trading and believing that blessings come through kindness are expressions of the spirituality he practices in his daily life as a street vendor..</p>
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Source: Processed data

The data reduction stage was carried out to filter relevant information from the interviews with angkringan vendors. This filtering process involved eliminating responses that were not directly related to the themes of environmental practices and social values. The selection phase then focused on quotations that reflect the philosophy of srawung, ecological awareness, and environmentally friendly practices implemented by the informants. The selected data were reorganized into categories: social activities, environmental aspects, economic aspects, and other dimensions such as religiosity, spirituality, and ethical behavior rooted in local wisdom. The researcher then proceeded to the meaning-making stage by connecting the informants' narratives to the context of local values and principles of sustainable entrepreneurship. Following this, the data presentation stage was conducted. In this stage, the data are presented in the form of a

diagram illustrating sawung activities within the paguyuban (community group) of angringing vendors, as follows:

Figure 2. Presentation of Research Findings Data



The main motivation for joining the paguyuban angringing is rooted in the awareness that "ora iso urip dewekan", meaning one cannot live alone. This value of sawung (social connectedness) strengthens social relations and becomes a foundation for business resilience amidst the uncertainty of market dynamics (Koentjaraningrat, 1994). Social values such as gotong royong (mutual cooperation) and communal harmony also encourage the creation of a clean, orderly, green, and comfortable environment, reflecting collective concern for a healthy living space and a shared consciousness to preserve the Earth. In economic terms, cooperative practices such as sharing business information, collective promotion, access to cheaper raw materials, and support for capital access reinforce the resilience of small businesses, accelerate product distribution, and open up opportunities for community-based microeconomic growth. At the same time, sawung is also interpreted as a form of social worship, where values such as sincerity, empathy, and patience guide trading practices. These reinforce social bonds and spiritual awareness that sustenance (rezeki) is a blessing from God, harmonizing business ethics, environmental care, and religious devotion in everyday life.

Within this community, members find a space to share their struggles without being judged, as well as a platform for collective problem-solving in business (Suseno, 1984). The practice of *srawung* within the *paguyuban* provides multi-layered benefits. It functions not only as a business hub but as a social space rich in meaning where solidarity and kinship are cultivated through various activities. These include visiting sick members, the *Jumat Berkah* (Blessed Friday) charity program, donations for orphans, and sharing food (*takjil*) during Ramadhan. Such actions not only strengthen emotional ties but also establish a support system that uplifts each other. Activities such as rotating savings groups (*arisan*), member-exclusive discounts, and even offering free food or drinks to those in need manifest the living principle of mutual aid within the community. These activities foster a fluid social ecosystem where the lines between vendors and customers, and among fellow traders, become blurred. This model of *srawung* illustrates how traditional micro-enterprises can generate strong social capital, where empathy, care, and togetherness serve as the foundation for community resilience amid economic challenges.

Environmental awareness among *angkringan* vendors in the *paguyuban* is not merely a response to regulations but has become part of their everyday ethical business practice. This commitment is realized through various concrete initiatives, such as replacing plastic packaging with natural materials (banana leaves, teak leaves, woven bamboo plates), using reusable utensils made of glass or stainless steel, and responsibly managing waste. For them, these efforts are not merely compliance with community rules but a form of collective responsibility born from shared awareness. These environmentally friendly practices also demonstrate how local wisdom is adapted to modern business contexts. For instance, organic waste like leftover rice or leaves is given to neighbors who raise livestock, and used cooking oil is handed over to recycling collectors—showcasing a contextual form of zero-waste practice. Initiatives like using LED lights not only reduce the carbon footprint but also prove that environmental sustainability aligns with economic efficiency. Beyond that, these environmental efforts add value to the business. Decorating the food stalls with ornamental plants or using chemical-free natural ingredients creates a more pleasant dining experience for customers while also building a positive image of the *angkringan* as a responsible enterprise. In this way, sustainable practices within the *paguyuban angkringan* contribute not only to environmental preservation but also strengthen social relationships and enhance business competitiveness.

The practice of *srawung* in the *paguyuban angkringan* also provides tangible economic benefits with multidimensional impact. First, the *paguyuban* functions as a business network platform that facilitates goods distribution, such as when vendors borrow stock from one another or supply products to fellow members, enabling higher sales. Second, access to economic resources becomes more available—from recommended raw material suppliers offering lower prices and government financial support, to easier access to bank loans through *paguyuban* endorsements. Third, collective events such as street food fairs and cultural gatherings (*srawung budaya*) create promotional opportunities that expand market reach and increase income. Interestingly, these economic benefits are not merely short-term. As evidenced by one vendor preparing to expand the business and open a new outlet for their child, the *paguyuban* also plays a role in long-term business development. The social capital built through these interactions transforms initially

subsistence-level micro-enterprises into more economically resilient ventures, fostering an ecosystem of mutual support among members (Woolcock, 2001). Thus, *srawung* in an economic context is not just a social activity but a survival strategy amid increasing micro-enterprise competition.

The practice of *srawung* in the *paguyuban angkringan* is not only socio-environmental and economic in nature, but also deeply spiritual. Community interactions are understood as manifestations of *hablumminannas* (relationships between humans) inseparable from *hablumminallah* (relationship with God) (Muttaqin, 2013). Religious values are embodied in life attitudes such as *legowo* (acceptance), *nrimo* (sincerity), and *tawakal* (reliance on God), which form the basis of business ethics—from maintaining price integrity despite rising costs, to starting daily sales with prayer as an act of surrender to the Divine. These values represent a unique acculturation between Islamic religious ethics and Javanese local wisdom. Concepts like *ngalap berkah* (seeking blessings) bridge spirituality with everyday business practices. The belief that "sustenance is already ordained" and "good deeds will be rewarded by God" forms a mental framework that fosters psychological resilience in the face of micro-business uncertainty. Thus, *srawung* in this context is not merely a socio-economic strategy but also a deeply rooted religiosity practice in the lives of *angkringan* vendors.

(Bourdieu, 2018) was one of the early pioneers who introduced the term social capital as a set of actual or potential resources linked to the possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition. Social capital refers to features of social organization—such as networks, norms, and social trust—that facilitate coordination and cooperation for mutual benefit (Putnam, 2002). It encompasses various aspects of social structure that enable certain actions within a community (Coleman, 1988). Social capital can be categorized based on the types of social bonds it encompasses (Woolcock, 2001): a) bonding social capital, which refers to strong ties among individuals in similar situations or groups; b) bridging social capital, which refers to more distant connections across diverse social groups; c) linking social capital, which connects individuals or groups across different levels of power or social status, including institutions or authorities beyond the community.

Social capital can be applied in development, community empowerment, and environmental management, especially when these efforts depend on the effective use of social relationships (Fathy, 2019). Associations and institutions offer an informal framework for sharing information, coordinating activities, and making collective decisions (Grootaert et al., 2004). In this regard, social capital contributes to: 1) Information sharing – Formal and informal institutions help address market failures due to information asymmetry; 2) Activity coordination – Social behavior that compensates for weak formal institutional structures in enforcing fair agreements; 3) Collective decision-making – A prerequisite for providing public goods and managing market externalities (Lestari et al., 2023).

Social capital serves as a crucial foundation that enhances business resilience through collaboration, knowledge exchange, and mutual support (Férine, et al., 2023). Its key elements,

including social connections, mutual trust, common values, and active community participation, play a crucial role in facilitating market access and creating broader business opportunities (Bruce, 2013). According to Kusyanda & Masdiantini, (2022), social capital enables MSME actors to exchange relevant information, support each other during crises, and ensure long-term business sustainability. Paguyuban—a community rooted in familial values and solidarity—functions as a platform for building and reinforcing networks among entrepreneurs, fostering trust, and establishing cooperative norms that contribute to business resilience. It enables collaborative production, information sharing, and emotional support—core elements of social capital theory (Ferine et al., 2023). Thus, community groups are not merely traditional social institutions but strategic mechanisms for activating social capital to enhance the collective sustainability and competitiveness of MSMEs (Bourdieu, 2018).

### **Conclusion, Limitations, and Implications**

Based on an in-depth analysis of srawung practices within the paguyuban (association) of angkringan street vendors, this study identifies several key findings. Srawung within the context of paguyuban functions as an organic integration of social, economic, environmental, and religious dimensions. For these vendors, srawung goes beyond casual conversations or informal gatherings. It represents a genuine expression of social connection, marked by mutual assistance, sharing, and a shared responsibility for the environment. In their everyday activities, they do more than sell food. They help build a sense of community by working with local residents to clean the area, manage waste together, and beautify the surroundings with ornamental plants. These practices strengthen solidarity and social trust, which in turn attract more customers due to the clean and friendly atmosphere of the angkringan. Economically, vendors benefit from increased customer loyalty and comfort. Moreover, there are additional advantages such as business information exchange, opportunities for trade collaboration, and a sense of safety due to shared responsibility for the environment. Srawung enables vendors to obtain both practical economic advantages, such as improved access to capital and marketing channels, and emotional support through a strong sense of community belonging. A bottom-up sustainability model emerges through spontaneous environmental initiatives driven by collective awareness, demonstrating the effectiveness of cultural approaches in promoting micro-scale environmental stewardship. The integration of spirituality and entrepreneurship creates a unique business paradigm where economic success is inseparable from social responsibility and spiritual blessing. This is reflected in practices such as praying before selling and regularly giving alms (sedekah).

This research is subject to several limitations. The insights drawn are primarily grounded in the specific context of the angkringan community in Klaten, Central Java, which may not be generalizable to other areas with distinct socio-cultural settings. The spiritual aspects explored in the study are also somewhat underdeveloped and largely shaped by subjective interpretations, given the limited data available. Additionally, the study lacks a critical lens, as it does not sufficiently examine possible power asymmetries or hierarchies that may operate within the community.

This study has practical implications: it highlights the need for developing community-based organizations such as paguyuban, which could be formalized as agents for disseminating sustainable business practices and preserving local wisdom in the digital era. The findings also offer recommendations for developing sustainability models that present a fresh perspective on the effectiveness of cultural approaches in sustainable development. Furthermore, spiritual and religious values may serve as vital drivers of resilience among small-scale entrepreneurs, alongside their social and environmental activities.

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