

The History Angkringan and the Process of the Spread of Prembe from the Village of Ngerangan, Bayat, Klaten

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Abstrak

Tujuan penelitian ini yaitu mendeskripsikan sejarah cikal bakal Angkringan dari Desa Ngerangan sekaligus strategi adaptasi pedagang dalam proses persebaran angkringan. Metode penelitian yang digunakan yaitu metode penelitian kualitatif. Penelitian ini dilaksanakan di desa Ngerangan kecamatan Bayat kabupaten Klaten. Pengumpulan data dilakukan melalui wawancara dan observasi. Hasil penelitian didapatkan bahwa kemunculan angkringan pertama kali asal-usulnya dari Desa Ngerangan dan mulai ekspansinya ke Surakarta. Ada istilah khusus yang merujuk kepada seorang yang berprofesi sebagai penjual angkringan, yaitu prembé. Proses persebaran angkringan sangat tergantung pada keputusan keluarga untuk melanjutkan tradisi berjualan angkringan. Beberapa strategi adaptasi menyesuaikan diri yang dilakukan oleh prembé yaitu dengan kehidupan kelompok, membina hubungan dan jejaring antar pedagang, terbuka dengan menu makanan lokal, serta merancang konsep angkringan yang tidak hanya sekedar tempat makan, melainkan berfungsi sebagai ruang publik yang memiliki norma egaliter.

Kata kunci: cikal bakal, angkringan, adaptasi.

Abstract

The purpose of this study is to describe the history of the origins of angkringan from Ngerangan Village as well as the adaptation strategy of traders in the process of spreading angkringan. The research method used is a qualitative research method. This research was conducted in Ngerangan village, Bayat sub-district, Klaten district. Data collection was done through interviews and observation. The results showed that the emergence of angkringan for the first time originated from Ngerangan Village and began its expansion to Surakarta. There is a special term that refers to someone who works as an angkringan seller, namely prembé. The process of spreading angkringan is highly dependent on the family's decision to continue the tradition of selling angkringan. Some of the adaptation strategies carried out by prembé are group life, building relationships and networking between traders, opening with local food menus, and designing the angkringan concept which is not just a place to eat, but functions as a public space that has egalitarian norms.

Keywords: pioneer, angkringan, adaptation.

INTRODUCTION

Traditional food that is diverse and has regional values is Indonesia's wealth. Traditional culinary has a distinctive cultural value and is considered a cultural asset. Traditional food is food and drink consumed by certain ethnic groups and regions (Harsana & Triwidayati, 2020).

Traditional food is prepared based on ancestral recipes using ingredients sourced from their respective regions of origin. The dishes produced are also adapted to meet the tastes of the local people.

Angkringan is a food that is very popular in the cities of Solo and Yogyakarta. Almost all Central Javanese

people know angkringan. some people call angkringan with HIK. Angkringan have cultural values and distinctive characteristics (Kusumawati et al., 2022). This popular food has been around since the 1980s and still exists today. Culinary which is synonymous with carts and simple tents that have a unique menu has many devotees and can be found in the corners of the cities of Solo and Yogyakarta.

Angkringan has a long history where until now it has a strong attraction, both the attraction for selling angkringan or the attraction for angkringan culinary. Not many people know that angkringan originates from Klaten Regency, which is directly adjacent to Yogyakarta.

Researchers have made preliminary observations to find out the community's understanding of the area of origin of the angkringan. The following are the results of observations that have been made. The survey was conducted on 60 youths with an age range of 19-25 years who had eaten at angkringan. From a total sample of 60 people, 30 people were taken from the Solo Raya area and 30 people from outside Solo Raya.

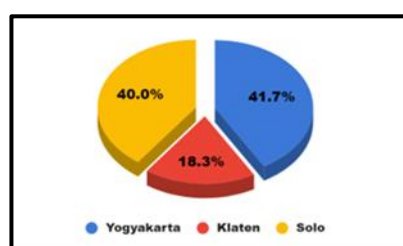


Figure 1. Preliminary observation results (2023 research documents)

From the results of the survey, 81.7% of the youth who had eaten at an angkringan did not know the actual origin of the angkringan. 40% of them think that angkringan originates from Solo and 41.7% think that angkringan originates from Yogyakarta. Not more than 18.3% of the sample, youth view angkringan as coming from Klaten.

Culinary which has a simple concept is now a place to eat from various walks of life. The adaptability of the angkringan and the innovation of the seller has made angkringan attractive to various groups. The characteristics of an angkringan that cannot be removed become a magnet for everyone to visit it. The simple concept that is synonymous with angkringan, until now the concept of angkringan restaurant has spread in various places. Various kinds of angkringan concepts are increasingly developing, of course, while maintaining the characteristics of the angkringan itself. The characteristic of angkringan that can be seen with the naked eye is the main dish which has the name sego Kucing which still exists today. Modification of Sego Kucing from packages and simple recipes, now there are various forms of Sego Kucing which are increasingly diverse.

The characteristics of angkringan are always brought in the process of spreading angkringan to various regions. This, of course, must have an adaptation

strategy from an angkringan trader to sell in a new area (Wijoyo et al., 2022). Angkringan traders are required to be able to introduce food dishes that carry distinctive characteristics. Not a few of them open themselves by selling local food where they sell. Various adaptation strategies for selling angkringan are applied to achieve the desired results so that angkringan can be popular today.

From the description above, researchers are interested in pouring this topic through a scientific paper. The work is based on angkringan which has a lot of interest, some already know about the history of angkringan, but not many know about the history of the forerunners of angkringan and premba adaptation strategies in the process of spreading angkringan which has mushroomed everywhere with unique food characteristics.

METHOD

This study uses a qualitative method. Qualitative methods are techniques used by researchers in answering research problems related to narrative data sources (Ratna, 2019). Data search techniques by way of interviews and observations. The researcher describes the qualitative characteristics which include the interpretation of verbal and written expressions of the activities or events that are analyzed to solve a problem (Sugiono, 2015).

The informant selection technique used a purposive sampling technique with the criteria for informants including knowing about the early history and development of angkringan, the perpetrators of the history of angkringan, as well as descendants/families from the village of Ngrangan who pursued the angkringan business in various cities in Indonesia. All informants came from Ngerangan Village, which is the forerunner village of angkringan. Researchers used data analysis techniques according to Miles & Huberman, which is to do data reduction where a selection and simplification process is carried out to obtain the required data (Sugiono, 2015). Then the researcher presented the data in the form of paragraphs. Then the last is to draw these data in a conclusion

RESULTS AND DISCUSSION

Angkringan is a culinary that is currently the destination of many people. Almost all people can enjoy the dishes in the angkringan. This simple dish was originally served to dominate the market share of the lower classes such as construction workers, laborers and street workers. But now angkringan already has a wider market share. The convenience provided when eating angkringan is one of the main factors in expanding the market share of angkringan (Kusumastuti & Kusuma, 2022). Not only the lower class people who come to enjoy the food, the upper middle class

people are now also interested in coming to the angkringan. they come to the angkringan not only to enjoy the dishes served, but also to enjoy the unique atmosphere of the angkringan

It is this unique nuance of angkringan culinary that is something that is missed. This longing is even stronger with the existence of egalitarian norms where in angkringan it does not distinguish layers between classes or other differences such as race, religion and economy (Nurzamni & Marlina, 2019). The limitless norms and layers of society make angkringan no longer just an ordinary roadside food stall. Angkringan has become a comfortable space for discussion, chatting and exchanging ideas in a relaxed atmosphere.

On the other hand, over time, the angkringan has adapted itself to be a place to eat that has various concepts. Angkringan with a simple concept that only utilizes the shoulder of the road, to angkringan with interesting concepts such as cafés have now graced many corners of the city. The changes shown by angkringan today have succeeded in expanding more market share.

Angkringan is currently growing and spreading in various cities in Indonesia. Behind the popularity of angkringan, which has connoisseurs from various cities in Indonesia, there are still many who do not know about the history of the emergence of angkringan. in

general, the more popular angkringan are known to come from Yogyakarta or the city of Solo. But that's not the case, the real angkringan comes from Klaten. This fact was bestowed by Didi Kempot into a song. Some people call angkringan the word HIK. The term HIK has various abbreviations. Some people interpret HIK as Village Special Dishes, there are also those who interpret HIK as Klaten Special Dishes like the song composed by the maestro Didi Kempot.

Ngerangan Village as the Forerunner to the Emergence of Angkringan. Ngerangan Village has been inaugurated as the forerunner village of angkringan by the Klaten regent, Hj Sri Mulyani. The inauguration was marked by the signing of the Angkringan Monument by the Klaten Regent which was held on Wednesday 21 February 2020. The determination of Ngerangan Village to become the Cikal Bakal Angkringan Village was inseparable from the statement by the figure who initiated the village of the forerunner of Angkringan, Suwarna. Quoted from the official website of Central Java Province, there are two residents of Sawit Hamlet, Ngerangan Village, Bayat, Klaten, who are considered to be the originators of Angkringan culinary. This person is named Karso Dikromo who has the nicknames Jukud and Wiryo Jeman (Setyoko & Priyono, 2020)



Figure 2. Inauguration of the Angkringan Monument (klatenkab.go.id 2020)

Quoted from klatenkab.go.id, the Regent of Klaten presented an honorary plaque to Wiryo Jeman, the founding figure of Angkringan who was still alive at the age of 95 when the award was presented (Setyoko & Priyono, 2020). In addition, Suwarna was awarded by the Regent of Klaten as the initiator of the development of Ngerangan Village, which became the prototype for the establishment of an angkringan. The award given by the Regent of Klaten to Ngerangan Village became a driving force for Ngerangan residents to be more active in developing the village.

The early history of angkringan departs from the Karso Jukud unrest in the 1930s. At that time he was 14 years old who was left behind by his father. As the son and the oldest, he felt he had to replace the father's role in his family. At that time, there were not many options for working in the environment where I lived, but only relying on natural or agricultural products. So inevitably have to become farm laborers who have not been able to achieve economic prosperity.

Agricultural practices in the Ngerangan area are not as effective as in other areas due to the application of a rain-fed farming system. Rainfed agriculture is a cultivation system characterized by the presence of dikes, but does not have continuous irrigation (Yanti, D. and pratama, 2015). This type of agriculture can only be utilized optimally during the rainy season with the application of a rainwater irrigation system. In the dry season, the land can be used for cultivating crops, but the results may not reach the maximum. The environmental conditions mentioned above are one of the factors that encourage individuals to seek alternative job opportunities. The condition of agricultural land like this can affect the socio-economic conditions of farmers so that some of them are forced to switch jobs to the non-agricultural sector (Mawardi et al., 2020). The options for switching farmers are by migrating or leaving their place of residence to find work abroad.

The courage to change professions was initiated by Karso Dikromo by looking for a job in Surakarta. This is where the beginning of the emergence of angkringan. Around the 1940s, an idea emerged from Jukud to sell goods using two tumbu (containers made of woven bamboo) that were carried on the shoulders. The food Jukud was selling at that time was a small pack of rice with a side dish of fish or fish,

tempeh, tofu and meat cooked hot. Terik is a typical Javanese dish that has a sweet, savory taste, and has a strong coriander aroma. From the food sold by Jukud, with the majority of scorching dishes, the people who buy it call this merchandise as "Terikan".

At that time the selling system had not yet settled down, but was still going around the village or was known in Javanese as "Mider". Karso Jukud started selling around, starting from his residence which is located at Jl Duku I, Kerten, Laweyan. He sold around around Laweyan sub-district to Banjarsari. Seeing the socio-cultural conditions of the people of Solo at that time, they were known for their penchant for nglaras or casual conversation. In the evening, people usually take advantage of the opportunity to recover from a hard day's work and recharge their energy levels by engaging in relaxing activities such as staying up late and joking around rather than resting. This is what is used by a trader who sells simple food to accompany the people of Solo while relaxing at night.

The circumstances matched the atmosphere at night in Solo, making the food sold by Karso Jukud much in demand by the people at that time, the majority of whom were in middle and lower class economic conditions. This can be attributed to the humble nature of the dishes that were offered for sale at reasonable prices in tune with the current

economic conditions which were characterized by instability.

It is believed that the harmony that is built between buyers and sellers can foster good communication. Good communication patterns between sellers and buyers are considered a profitable practice for both parties involved (Wibowo et al., 2015). Customers can communicate their expectations, while on the other hand, sellers are increasingly in demand and growing with customer expectations being met. In this regard, quite a number of buyers proposed to Karso Jukud to sell drinks. This suggestion arose because of the anxiety of the customers who enjoyed the food, but there was no drink to quench their thirst after eating. Coupled with the atmosphere of the evening as if incomplete without a glass of drink sipped. At first, he only provided one kettle filled with tea, which he carried with his left hand. This action, in Javanese, is called "Cangking". As time goes by, the seller also sometimes mixes ginger-flavored drinks or often called wedang ginger.

Over time, the transformation of the angkringan is seen by the increasing number of food and beverage offerings being sold. The mushrooming of angkringan is also due to the increasing number of customers who feel comfortable with their presence. To adjust the merchandise sold more and more, changes are made in the form of

media for selling. The sales media that previously used tumbu were replaced with an arrangement of cube-shaped pieces of wood. At that time, some people called the tool as "Angkring". In the Big Indonesian Dictionary, the term angkring means a pole. This is where the term angkringan appears. Angkringan means a tool to carry or carry goods. In accordance with the facts at that time, people were selling with cube-shaped poles strung with bamboo handles for carrying.

According to Suwana, an angkringan history activist, the front angkring design is used as a place to place a kettle filled with hot water and ginger mixture, while the space below is for placing glasses. On the other hand, angkring behind are intended to transport several types of food. Utilizing lighting from kerosene lamps, mobile hawker stalls known as angkringan adorn the hours from evening to night.

When mobile angkringan began to abound, Nasi Kucing became popular and attracted many consumers. The emergence of cat rice is felt to have shifted the popularity of fish which was previously the main food sold. The term "cat rice" arises because the small portion of food is accompanied by fish-based side dishes (either milkfish or anchovies), which are usually synonymous with cat food. Various side dishes are also being sold which are neatly arranged and served

in the traditional way using takir made of banana leaves.

Based on the results of interviews with angkringan historical actors, the term "HIK" emerged along with the development of itinerant traders using angkringan pikul. The origins of the term "HIK" are unclear. The emergence of this unique name there are several versions. Some have speculated that the seller's promotion method is through shouting "Heekk, Thurrr!!!". Some people also argue that when a vendor is carrying an angkringan and trips over it, causing a sudden shock, they spontaneously shout "Hiiyeek!". Until now, it is still not certain the origin of the term "HIK". However, over time, the term "HIK" is considered as an abbreviation of Kampung Special Dishes or Klaten Special Dishes.

Angkringan is currently believed to have been widely spread in various cities. The spread of angkringan is not spared from the role of Prembe, who comes from Ngerangan Village. The term prembé means "subordinates" or employees, which indicates that individuals actively participate with their leaders and have an important role in the daily operations of the "angkringan" business. (Kusumastuti & Kusuma, 2022). In the 1950s, there was a process of changing professions quite a lot. The change in profession began when Karso Jukud returned to his hometown in Dusun Sawit, Ngerangan Village, and then shared his experience selling angkringan in

Solo. Wiryo Jeman was the first person to join as prembe.

Many local people are interested in joining Karso Jukud as subordinates. According to the testimony of the informant, around the 1950s, there were approximately 25 people who were involved in selling angkringan as the first generation prembe in the city of Solo. It was from this first generation of prembe, who, when they were proficient at trading angkringan, then decided to migrate and pursue angkringan trading in various cities in Indonesia.

Starting with the former prembe Karso Jukud who has been pursuing angkringan trading overseas, this practice has proven to be able to open jobs for Ngerangan residents who have followed in his footsteps. At present it is known that no less than 600 out of 1,900 families in Ngerangan village make angkringan their main livelihood (Prakoso & Sushmita, 2020). This data is inseparable from the inheritance process of the angkringan within the family unit which shows its own characteristics. The family will advise their descendants to migrate as prembe angkringan to various cities in Indonesia.

Limited employment opportunities in the Klaten area make migration the main choice for the people of Ngerangan Village, Bayat District, Klaten Regency, so that they can change their luck in life. The tendency of people to migrate is generally based on economic factors.

Economic motives are a prominent stimulus for the decision to migrate, this is because they are driven by difficulties in getting a job or pursuing higher income opportunities (Irwanuddin et al., 2018). Armed with the ability that has been passed down from generation to generation regarding angkringan, the people of Ngerangan Village are able to migrate to big cities in Indonesia.

The geographical conditions of Ngerangan Village are also encouraging for the community to migrate. It is known that geographical conditions greatly influence the economy so that a person tends to choose to move or migrate to more favorable geographical conditions (Widowati et al., 2023). Ngerangan Village has infertile agricultural conditions. Agriculture in Ngerangan Village only relies on rainfed waters which cannot be utilized optimally throughout the year.

In different situations, the family has an important role in the growth and development of individuals to achieve success. The urge to migrate and set up an angkringan was driven by the success of previous family members who had migrated and had enough income to survive. This achievement was the driving force behind the initiative to invite other family members to go abroad to sell angkringan. The desire to achieve success with the family was also an encouragement for migrants to follow in the footsteps of their relatives who had

been successful overseas (Sudiarsa et al., 2022). Relatives abroad will also support by continuing to help. Assistance from relatives comes in the form of support, relationships, and funds that can encourage them to be independent and improve their lives.

Adaptation is a behavioral process carried out to adjust to the circumstances and conditions experienced in the environment (Utami, 2015). The success of the adaptation process can be seen through reciprocal cultural acceptance between migrant individuals and local individuals. As humans, they must be able to adapt to an ever-changing environment, so that humans are required to show dynamic traits. According to Bennett, there are 3 main concepts in understanding the process of changing human life in adapting to the environment. These three concepts include adaptive behavior, strategic action, and adaptive strategy (Sudiarsa et al., 2022).

The strategy carried out by the Ngerangan Village Community while overseas is to follow in the footsteps of the success of the Ngerangan community who have become skippers of the angkringan. There are opportunities to follow in the footsteps of senior angkringan traders as well as opportunities to learn and acquire skills. This will increase the enthusiasm of the prembé to be able to achieve success overseas. In

this regard, the strategy undertaken is by observing and studying something that is done by seniors or their superiors and being able to practice it so that they can survive abroad. The motivation given by the previous seniors gave enthusiasm and hope to the nomads to have the life they wanted.

In other conditions, kinship is an important strategy that is applied among those who live abroad (Sholeh, 2020). When in other areas, the people of Ngerangan Village live in groups with one skipper which is a place to survive. Angkringan skippers in an area prefer to recruit their own relatives who come from Ngerangan Village as prembé. In addition, the people of Ngerangan Village have a very respectful attitude and hold tight to kinship ties, so that they are easily accepted and accept culture in the overseas environment. This fact shows the importance of kinship that must be brought when migrating.

Good relations abroad have an impact on a more structured management system. Management of angkringan in overseas under one leader requires the use of an effective division of labor strategy. Angkringan is expected to be open from morning to night. This can be done by implementing a schedule for dividing working hours between prembé. There are several roles performed by prembé in a skipper network. There are prembé who have special duties to cook

and prepare dishes, there are also those who are responsible for maintaining the angkringan from morning to evening, then there are also those who are in charge of selling from evening to night. Effective division of labor management is expected to operate efficiently to achieve maximum results (Wahabi et al., 2023).

As business actors in the culinary field, angkringan traders in various regions must have a strategy so that the food served is acceptable according to the characteristics of a region. The adaptation strategy carried out is the selection of food that is sold must have an acceptable taste. Angkringan traders also have an open attitude towards other sellers, especially local food sellers who will leave their sales at the angkringan. Collaboration between sellers like this makes angkringan well received in various regions

CONCLUSIONS

The initial emergence of angkringan can be seen from Klaten which first penetrated Surakarta and Yogyakarta with various changes in the way of selling. Angkringan has the ability to survive to this day and is inseparable from the identity of angkringan that does not recognize social caste, embraces people of all ages and cultures. The preservation of angkringan is still very much maintained by the people of Ngerangan Village, which has been named the forerunner village of

angkringan. This inheritance process is carried out through family support. The dishes served also have more complete and more diverse food and beverage variants. The spread of angkringan is not spared from the increasing number of people from Ngerangan village as the forerunner village of angkringan who work as angkringan traders. they have a good adaptation strategy of selling angkringan in various cities. This profession has become a driving force for the economy in Ngerangan Village.

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