### *Abdul Malik Iskandar. Beggar in the Urban Area. International Journal of Academic Research Part B; 2015; 7(3), 200-204. DOI: dx.doi.org/10.7813/2075-4124.2015/7-3/B.7*

### *Library of Congress Classification: JK1717-2217*

**BEGGAR IN THE URBAN AREA**

**Abdul Malik Iskandar1; Darman Manda2**

1Lecturer of STIKES Mega Rezky Makassar;2Lecturer of Universitas Negeri Makassar

INDONESIA

E-mail: 1[abdulmalikiskandar@yahoo.com](mailto:abdulmalikiskandar@yahoo.com); 2[darmanmanda@gmail.com](mailto:darmanmanda@gmail.com)

DOI: 10.7813/2075-4124.2014/6-3/B.26

### *Received: 04 Peb, 2015*

*Accepted: 14 May, 2015*

**Abstract**

This paper aims to reveal an increase in welfare experienced by beggars in the city. Through in-depth interviews, life history and observation, the data obtained from 5 beggars as research informants. The data were analyzed using inductive techniques.

Based on the analysis of data obtained as follows: (1) beggars have many works that there is income except begging. (2) there is an increase in the welfare of beggars, for example: having motorcycle, having a business, have savings, have a TV and air conditioning, and eat 2-3 times a day. (3) The beggars are hard workers.

**Keywords**: *beggar, hard work, welfare, business*,

1. **INTRODUCTION**

Social inequalities in a society is essentially derived from the problem of poverty experienced by the people concerned. So that, any effort to reduce inequalities of society can not be separated from efforts to eradicate the problem of poverty itself. But, keeping in mind that the context of poverty is not only seen in the narrow concept as only the limited access to economic, but the context can be seen also in the social, cultural and political.

The birth of the beggar’s phenomenon come from poverty settings. It means that, the phenomenon is a social phenomenon as an option for the poor and considered as a lawful profession to be able to continue to survive. They chose begging because it relatively safe compared to others such as pickpocketing, robbery, and so on.

The beggar’s phenomenon has become a sub-structures and social culture and its existence has impact in urban social life. Beggar’s Community appear to be a social reality which also require and want to get what is available in their social life.

Life in big cities increasingly chaotic with increasing number of beggars. Major cities in the world is no exception in Indonesia showed the same social phenomenon of the existence of beggars. Do the work of human activity as beggars by using certain tools that are addressed to other humans as social action as is done in the relation between people who have intent and purpose. In this context, beggar’s phenomenon is become a sociology problem that could lowering the social strata, although beggar has an advanced social reality but its existence is still considered a disease of behavior.

In recent time, the social reality of beggars in urban area showed a significant shift. Those which have been considered 'poor' was not like that. Their lives are economically increase. Their work is not only begging but more than that, they also do anything that could generate income. Income from some of the work that they use to save money, buy a bike, buy a television, open a business, and so on.

The beggar action can be explained in rational choice theory of Mr. Coleman that people act knowingly and intentionally (purposive) toward the goal, the goal (and thus also acts) which is formed by the values or preferences "(1).

At the same time, the action of beggars are categorized as living adaptation strategies. Sanderson(2) defines adaptation as a social nature that arise as a result of destination needs, and desires of the individual. This move men to create the technology and methods that are used to absorb the natural resources it needs (Leo and Ika)(3). According to Soekanto(4) adaptation is defined as the process of adjustment to the new needs or demands. Suparlan(5) said adaptation is essentially a process to meet the basic requirements to be able to continue living.

Based on the above, this paper intends to reveal the reality of the conditions of life beggars 'poor' to increase welfare.

1. **RESEARCH METHODS**

This study is classified as qualitative descriptive research and a case study approach. The collected data used triangulation techniques which were analyzed through inductive and qualitative. Research results emphasize the meaning rather than generalizations (Sugiyono).(6)

The primary data on the beggars, the key informants were 4 (four) informants, namely: (1) Seruni, (b) Delima; (c) Mawar; (d) Dahlia.

The data were collected through instruments as follows: (a) depth-interview; (b) observation, and   
(c) life history. The procedure of the validity of qualitative data used four aspects as follows: (a) credibility, (b) transferability; (c) dependence; (d) conformability (Moleong).(7)

The data were analyzed through some techniques as follows: (a) data collection, (b) data reduction, (c) the presentation of data; (d) verification and making conclusion. (Miles and Huberman)(8)

1. **RESULT AND DISCUSSION**
2. **Informant’s Profile Story**
3. **Seruni (35 years old)**

Seruni was born 40 years ago in the area Bangkala Jeneponto district of parents whose life hung in her garden. As the characteristic of other tropical regions that depend on the cycle of the seasons, the farmers garden in Bangkala also very dependent on the rainy season. In that season, **Seruni** parents can also obtain yields especially bananas. The involvement of small Seruni in helping their parents in the garden is also very large when it.

In the opposite situation, the arrival of the dry season to make more people staying at home. The position of the plateau region belonging to the beach makes the plants can not grow in the season. Thus, surely most people do not productive except Seruni’s parents. Although the activity in the garden are decreased, but Seruni’s parents can do the job like labor and bricklayer in various places.

After Seruni marriage, they did not immediately leave their parents, but both are trying to divide time for his family although culture is a priority concern of the wife’ family. The outpouring of attention is not only in the form of time and mind but also in financial form. As anyone who has a family at the same status as the eldest son, the burden of responsibility on the shoulders contained Serybu against both parents and younger siblings. Also the outpouring of attention to her husband's family.

The above situation is increasingly becoming a test for household of Seruni and Tukul when entering the age of 3 months of pregnancy. Family economic pressure is getting stronger; increased need to be met, the price of goods soared, while very limited source of income. Though Tukul already tried with very maximum in doing various jobs. In fact, Seruni was often involved in making a living even though the condition is quite limited.

At that time, the relationship between town and village has been very open. In the Seruni’s village community mobility was intense for the job seekers occurs with the target area of Makassar. Mileage is only about 2-3 hours by four wheel drive can be achieved with a short. Apparently, Seruni and Tukul enough to observe the phenomenon. Moreover, some people in the village are also often commute to Makassar at the time.

Furthermore, Seruni and Tukul ventured to build relationships with those who work in Makassar. After getting enough information, Tukul try volunteered on one of them to be involved in the work according to his ability that masons and construction workers. At the time, no one who asked to be replaced over the next week in a settlement project in Syech Yusuf street. The next day they went to Makassar while Seruni remain in the village waiting for the story of her husband's experience.

The departure to Makassar to work the first time for Tukul at the current. Building projects are doing well while targeted to be resolved so that the impact on construction workers who are temporarily allowed to return home. In such conditions, Seruni can do productive things for a while.

For approximately three years later Tukul many come into force construction workers and masons in Makassar. Sometimes Tukul stay in Makassar until a month because of the pursuit of a target completion of the building. In those days Seruni also often come to Makassar and stayed for some time helping her husband. During these three years, Seruni also gave birth to her second child who is female.

The results obtained Tukul work during the commute significant economic impact on their families, although still far from expectations. These results could allow them to eat properly with their children, but not enough of her children's school fees. This makes Seruni does not satisfied and want to get more. The only way he had in mind when it is to leave their homes and seek employment in the city of Makassar.

Seruni choice to Makassar city as a destination based on the experiences and stories of her husband Tukul several others. It's just a burden on his mind then is the place to stay. But in the not too long and for their efforts, Seruni found a place that could be occupied temporarily domiciled. Since then, Seruni and Tukul and their two children left his hometown to start a real life in the city of Makassar.

1. **Delima (47 years old)**

Delima is known simply as "frontman" or "elders" of beggars in the area Tamalanrea today. In addition to its Delima since birth has become a beggar with the children and her husband, she also includes a beggar who has a better economic life than the other beggars, especially in Perintis Kemerdekaan VI Street alleway IV Makassar most famous as the village of Beggars.

Delima born nearly half a century ago in the city of Makassar in one maternity hospital is very well known that RSIA Siti Fatimah. He had a sister but had died 10 years ago due to lung disease.

Delima childhood passed in the fight live in the city of Makassar, which is quite loud. Domiciled in the territory Karuwisi known as one of the "Texas" because of frequent fights that lead to death makes Delima has high mental strength.

Delima family conditions of deprivation causes Delima can only basic education up to grade two. Even her own brother could not step on the primary school. By the time the school was Delima more frequently absent from class due to accompany and assist both parents. These situations Delima condition as "street children" or more time on the streets.

Both parents’ Delima also works as a beggar. However, they differ from most other beggars. Parents’ Delima is known as the "Beggar Leprosy". This disease for several years by the community regarded as infectious diseases so that people with leprosy much avoided to make contact.

Delima on experiences gained from the world of beggars many little while accompanying her parents. That lasted until his parents died about 6 years ago. This means that the responsibility to care for his parents to be done by the Delima.

At the age of 16 years Delima show obedience to parents to accept a man into her parents' choice. "Carlos" Delima husband chant chosen because it is considered as the man who always worked hard and responsibly do anything to live their lives. When the 21-year-old Carlos.

Delima marriage with Carlos has produced as many as a dozen children. It's just that survive to this day is 5 and the rest died with various conditions Delima does not understand. The fifth child is now three of them are still elementary school, 1 high school and the oldest 20 years old are married.

Entering his family life, Delima has been doing a lot of work as a laundress and ironing, hawkers selling, trading in the market so even construction workers he used to do. Her husband Carlos more often take a rickshaw in around ‘Terong’ market. All the work that they played initially enough to survive. However, over time when children Delima grow, the need to increase and the prices of goods also increased physical decline and then all the results of the job is no longer enough for them.

In the 1990s, Delima’s conditions of family increasingly unstable and then she decided to beg. That is a practical way to get the money he had in mind. To this day the profession lived with her children until his life changed for the better until well-known today as the "Beggar Rich".

1. **Mawar (55 years old)**

Mawar come from the most southern coastal areas of Takalar district which includes fishing village. However, both parents Mawar is not merely fishermen but also worked as share croppers fields. These conditions are generally experienced by almost all the families of fishermen in these locations, considering both the work both fishermen and farming are not mutually blocking. Both the work each one has time to do the work alternately.

Mawar married to someone he knew in his village since 6 years ago. Mawar’s Husband, called "Mandela" is not a fisherman who often go to sea because he does not like to go to sea. Mandela prefer to do work such as farming, builder, take a rickshaw and so on. Since her marriage to Mandela, Mawar followed her husband to the law's house. Nevertheless, Mawar still spend time taking care of her parents.

Mawar family difficulties began to be felt before the birth of her first child. The labor costs can not be met by Mandela who was then more difficult to get a job. But thanks to the help of some relatives, such problems can be solved. Conditions leaving Mawar and psychological pressure on Mandela. Mawar think ahead when her already large and need not cost more but alarming family income.

Mawar’s desire to get out of the family's economic difficulties make it dared to take important decisions. One desire is to leave his hometown promising areas of life and better jobs. At the same time, some people he knows have a better economic life in order to give him information of Makassar. It was delivered to her husband and responded well. Finally, through a relative of her husband Mandela who went ahead to Makassar to be a construction worker. When the alternating Takalar Mandela - Makassar every week because construction workers payday schedule every weekend and Mandela went home after receiving his salary.

For almost a year living in Makassar, Mandela many observing the behavior of people in the city in search of money. That experience is told back on Mawar and eventually they both feel that life is not as difficult Makassar many stories. Mandela was very easy to make money in the city because there is more to be patient and not prestige origin. Finally, they both agreed to stay in Makassar children are still small.

Finally, after carefully considering the various possibilities that they can do later they both officially head of Makassar and live in the area Tamalanrea in a village in pioneering independence that most migrants are not fixed. Most of them also are construction workers, bricklayers and beggars.

During the first year in Tamalanrea, Mawar more waiting on her husband who became a construction worker. Sometimes Mawar also go directly to help her husband, while her son was handed over to the other neighbor. Ahead of next year, Mawar began to conceive her second child. This condition is practically make Mawar return to spend more time at home.

In periods of rest during pregnancy, boys chant of Mawar 5-year-old Patrick is often invited by their peers more first stay to play. Sometimes Patrick participated go the other way with their parents hanging out in crowded places such as the red light area in front of the gas station Unhas or Tamalanrea, in front MtoZ while spending time there. At times like that, Patrick little notice peers begging and after repeatedly finally Patrick had come to beg.

At the same time, Mawar also saw some neighbors who work as beggars also own a vehicle, able to buy a television and educate their children. All realities like these that conditioned Mawar to be involved also in professional beggars.

1. **Dahlia (40 years old)**

Dahlia is currently residing in the Adyaksa street precisely in the alley 2 not far from Mall Panakkukang. This location is known as the "Village Beggar" due to all the citizens who live in the land of beggars by profession.

Dahlia itself is just a newcomer since 5 years ago. He left his hometown at the age of 35 years Jeneponto district due to the economic difficulties experienced by the family. Solicitation of friends of her husband who had formerly worked in Makassar he could not refuse despite having to leave his brothers.

Dahlia own husband called Nixon also work. He followed Dahlia stayed home to care for her parents. during in Jeneponto district, Nixon also do a variety of things that are physical as construction laborers, masons and occasional gardening. Nixon who also did not get to set foot in the school comes from the next village which is a subsidiary of the parent friend Dahlia. Dahlia gets lucky because her husband of type hardworking and responsible for his family. Nixon age of five years on top of Dahlia and they married when she was 17 years old Dahlia.

From their marriage Dahlia with Nixon get 4 children. The first two women and the children have all been married and joined her husband in the village, while the second last child was male and he was still small, one person while going to school in the second grade and 5-year-old sister.

Dahlia’s husband was first invited by his friend find work in Makassar as a mason and bricklayer. At that time her husband could commute once a week and bring home the groceries. Although not much but me and the kids very happy. During work in Makassar, her husband also tried to find other additional work and her husband became longer return to their homes until a month. Dahlia grateful for it all with great patience with her children because her husband was getting busy with the many building projects are handled by his friend.

Having passed for almost 7 months, Dahlia was invited by her husband to come to Makassar. Dilemma in decision making by Dahlia quite heavy because much consideration of city life hard enough. However, her husband gave confidence that they can live a life in Makassar origin willing to do whatever, and do not put prestige.

At the time lived in Makassar, Dahlia worked hard toil with her husband for a living. He often join in and do the job with her husband, such as construction workers and scavenger used goods for sale to the fence. This work was only making their lives to survive. When Dahlia and her husband went to work, the more children entrusted to a neighbor who is also from Jeneponto. This is the second son of Dahlia and Nixon then turned his profession as a beggar.

After five years of living in Makassar unnoticed, Dahlia start enjoying life as a family. Profession as beggars have made it more like living in the city of Makassar. Through the profession, family economic level Dahlia family have increased compared to the previous.

1. **Beggar Welfare**

Once informants work about 5 years, the improving welfare of their lives begin to feel, as illustrated in the following table.

Table 1. Informants characteristic

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| No. | Characteristic | Informants | | | |
| Seruni | Delima | Mawar | Dahlia |
| 1. | Address | Adhyaksa street | Perintis street | Perintis street | Adhyaksa street |
| 2. | Area of origin | Jeneponto district | Makassar city | Makassar city | Jeneponto district |
| 3. | Living status | unpermanently | Permanently | Permanently | unpermanently |
| 4. | Age | 35 years old | 47 years old | 45 years old | 35 years old |
| 5. | Children account | 2 children | 2 children | 3 children | 3 children |
| 6. | Begging experience | 4 years | > 15 years | > 10 years | 3 years |
| 7. | Husband’s job | Labor, bricklayer | Water refill | Labor | Labor |
| 8. | Begging income | 60 ribu/hari | 40-70 ribu/hari | 50 ribu/hari | 40-60 ribu/hari |
| 9. | Others job | Laundress, ironing, scavengers | seller, water refiller, kreditor | Laundress, ironing | Laundress, ironing, baby rental |
| 10. | Welfare status | Having TV, gold, motorcycle installments, | Having gold, business, and savings | Having TV, motorcycle installments, debt pay off | Having TV and savings, motorcycle installments, debt pay off |

The table above illustrates that the increase in the welfare of the informant is more material. They use the money and saving from begging to buy goods such as motorcycle, television, air conditioning, paying debts off and other businesses open.

Description The table above also contradicts the Alkostar(9) research that the homeless and beggars are caused by: properties lazy, unwilling to work, unstrong mental, physical defect or mental disability (as internal factors) and social, cultural economy, education, environment, religion and geographical location (as external factors). Instead, this finding is consistent with Al-Humaidy’s(10) studies in 2002 on 'Shifting Culture Village Community Pragaan Begging in Sumenep Madura' that all the Pragan villagers who work as beggars turned out to have a nice house, having rice fields, has motors, having a television with the antenna.

1. **CONCLUSION**

The beggars are mostly migrants from the village who worked as a construction worker. In the process, they are looking for an extra income as a beggar, laundress and ironing, scavening, and so on. However, through begging they get money easily than other jobs. The save the income, then they suit their needs. This reality prove that the beggars are not poor and even they are creative and hardworking.

**References**

1. Coleman, J.S., *Foundations of Social Theory*, Cambridge, Mass.: Harvard University Press, 1990.
2. Sanderson, Stephen K. 1995. *Sosiologi Makro*. Jakarta: Raja Grafindo Persada.
3. Leo dan Ika. 2002. (<http://www.depsos.go.id/Balatbang/Puslitbang%20UKS/PDF/gunawan.pdf/profil>-kecamatan-lage-kabupaten-poso)
4. Soekanto,Sarjono.1990.*Sosiologi Sebagai Pengantar*. PT Raja Grafindo Persada.Jakarta
5. Suparlan, Parsudi (Penyunting), 1983.*Kemiskinan Perkotaan*. Jakarta, Yayasan Obor Indonesia.
6. Sugiyono. *Memahami Penelitian Kualitatif.*  Bandung: Alfabeta. 2005. pp. 01.
7. Moleong, Lexy J. *Metodologi Penelitian Kualitatif.* Bandung: PT. Remaja Rosdakarya. 2000. pp. 54.
8. Miles, M. B. dan Huberman, M. *Analisis Data Kualitatif*, Terjemahan oleh Tjetjep Rohendi Rohidi. Jakarta: UI Press. 1992. pp. 101.
9. Alkostar, Artidjo. 1984. *Advokasi Anak Jalanan*, Jakarta; Rajawali.
10. Al-Humaidy, M. Ali. 2003. *Pergeseran Budaya Mengemis di Masyarakat Desa Pragaan Daya Sumenep Madura*. Web.iaincirebon.ac.id. (diunduh: Senin, 1 Desember 2014).