

Vagrants and Beggars Phenomena Some Cities Indonesia In Science Communication Studies

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Abstract

The purpose of this study is to describe: 1) Researches exist in Indonesia about vagrants and beggars, 2) Analyze the factors that cause someone becoming vagrants and beggars, 3) Analyze the phenomena vagrants and beggars from the study of Symbolic Interaction Theory, 5) Analyzing the phenomena vagrants and beggars from Erving Goffman's Dramaturgy theory. Definition of Vagrant are people's lives are not in accordance with the norms of a decent life in the local community, and have no place to live and work in a particular area and still lives wandering in a public place. (article 1 Number 1 Peraturan Pemerintah 31/1980). Meanwhile, definition of beggars are the ones who earn a living by begging in public in various ways and reasons to expect mercy from others. (article 1 Number 2 Peraturan Pemerintah 31/1980). Various reasons people decide to become vagrants and beggars, but phenomena vagrants and beggars in several big cities in Indonesia is quite a lot and improved from time to time. An increasing number of but phenomena vagrants and beggars appear at certain times eg before the month of Ramadan when Muslims are fasting rituals until the day before the feast of Idul Fitri. Phenomena the existence of vagrants and beggars in the study discussed in of Symbolic Interactionism Theory and of Erving Goffman Dramaturgy Theory.

Keywords: Vagrants, Beggars, Indonesian, Symbolic Interactionism Theory, Dramaturgy Theory, Communication

1. Introduction

Some research results on vagrants and beggars as follows :*First researchers*: Two researchers named Wahyu Baeti Nur S and Gunardo in 2012 of a study entitled Beggars of Life Case Study In Sucen Village Matrianom Kecamatan Bawang Kabupaten Banjar Negara. Central Java Province. Their results explain 1) Factors that cause the existence of in Sucen village, among others : a. economic factors (become sufficient after begging) b. persuaded to solicitation a friend, c. opportunities in the informal sector who do not need capital and expertise, d. low levels of education, e. high levels of consumption, and f. Lazy nature. 2) Factors causing stop of professional beggars, among others: a. there is a new business field, b. migration, and c. Physical already old age. 3) The pattern of the life of a beggar include: a. identifying the beggars working hours (daily and seasonal beggars). b. way of begging among others; daily beggars (door to door, carrying a baby and waiting in front of the store) and seasonal beggars (mode of asking for donations, selling goods and the place where crowded). 4) The government's efforts to overcome the existence of beggars, among others: a. preventive (social counseling and social campaigns), b. Of outreach (raids and channeled into social institutions, c. rehabilitation (service system: a system in orphanage system; physical rehabilitation, mental and social. Outside the orphanage system non-system: selection, social guidance, skills, social motivation, and help stimulant), d. transmigration program. (Nur S, Wahyu Baeti And Gunardo.2012).

Second Researchers followed was Saptono Iqbali 2011, Research titled Case Study Vagrant-beggars (Gepeng) in Kubu district, Karangasem regency, Bali Province. Conclusion research includ: 1. Behavior vagrants closely related to urbanization, and urbanization is closely related with the development gap rural and urban areas. the existence of this gap will be difficult to stop the urbanization, The persistence of this gap will be difficult to stop the urbanization, and will provide opportunities for the emergence of informal sector activities such as vagrants activities. 2. Essentially no social norms that govern the behavior of vagrants. The behavior of vagrants and beggars develop naturally and through rational thinking. Vagrants and beggars behavioral development is divided into three stages, that is before Mount Agung erupted, Mount Agung erupted after (1963 - 1970's), and after the 1980s. Activities are generally carried out vagrants and beggars mothers with their children. They are generally relatively young and is included in the productive workforce. 4. Actors vagrants and beggars in the village Tianyar not so much, so the shadow village Tianyar (village of Munti Gunung and Pedahan) as the village of vagrants and beggars seem less precise and proved the difficulty of finding the respondent families vagrants and beggars in the village Tianyar. 5. vagrants and beggars family education is generally low. This is somewhat different from other communities in research sites. 6. Economic condition of families vagrants and beggars generally relatively better than other average people. 7. Still are idealistic attitude of the people around the village Tianyar to reject behavior vagrants and beggars. 8. Funds needed to address the problem of vagrants and beggars are still relatively low. With very limited funds seemingly effortless control of vagrants and beggars felt

very heavy, especially felt in the sub-district level coordination so often districts to villages cut off.

Third Researchers further is Maghfur Ahmad (2010) examined the vagrants and beggars in Pekalongan, Central Java Province. writings titled Survival Strategies vagrants and Beggars. Results writings include: 1. Factor in the rise of vagrants and beggars Pekalongan is influenced by several things such as economic conditions, disability, old age, and lack of employment opportunities accessible to people who do not have the skills. 2. vagrants and beggars in cities pekalongan have meaning; helping the rich to clean up, develop, improve his property, as well as to prevent the difficulties; as a professional beggar calls ; to make a living; beggars on the noble work of steal; beggars also be understood as a protest movement against the government which does not care about the fate of the peripher. 3. Begging as a survival performed with various models. Start of securing areas of operations, improve strategies and techniques to influence others to his heart touched for example, with ragged clothes, put on a stick, carrying children, wearing *koko* reasons for charity and so on. Beggars also have a number of tricks against the arrogance of officers and avoid pressure surrounding communities. 4. To survival, the vagrants and beggars was still hoping fate achieve improvements, ranging from setting up a better generation, demanding the government policy in developing policies and programs. So expectations importance of building a rich community participation and were able to be part of building a better tomorrow for the vagrants and beggars. *Fourth Researchers* then performed a professor named Engkus Kuswarno, he examines the beggars in the city of Bandung. Kuswarno explanation about the cause of someone becoming beggars, among others: 1. Beggars Experienced: birth because of tradition. For the beggar who was born as a tradition, the act of begging is a habitual action. They are difficult to eliminate these habits because over the past orientasin (motive cause). 2. Beggars contemporary continuous closed: life without alternative. For the group of beggars who live without other employment alternatives, actions of begging to be the only option that should be taken. They continually of begging, but they do not have the ability to be able to live with that will guarantee his work and get a money. 3. Beggars contemporary open continuously: alive with opportunities. They still have an alternative option, because it has other skills that they can develop to ensure his life. It's just that these skills can not evolve, because it does not use these opportunities as well as possible or due to lack of potential resources to be able to develop these opportunities. 4. Contemporary Beggars: seasonal living. Beggars are only temporary and dependent on seasonal conditions can not ignore its existence. Their numbers usually increase when approaching feast. The thrust of the place of origin because of drought or crop failure be one trigger the development of this group. (BeritaPerDetik .2010).

2. Discussion

2.1 Causes Of Existence Vagrants And Beggars

From the above explains that the cause of someone becoming vagrants and beggars, among others, are: 1. The economic factors that have primary unmet needs as a human being. 2. Factor in an individual that is lazy nature, do not like to work hard. 3. Factors disability, and old age so as not to allow them to work again to meet the needs of their lives. 4. Hereditary factors, ie they are born by parents beggar, so of begging is considered their tradition. 5. Factor less serious government action in implementing the policy of vagrants and beggars. Following urbanization program is to change the attitude of the public speculation alive. Arriving in one city may not necessarily get the job in accordance with their expectations. It is also likely to cause a person to become vagrants and beggars. described as the Central Bureau of of Statistics, this site describes the development of Indonesia's population entitled "Indonesian Population Projections, 2010-2035" Because urbanization as follows: 1. Growth of urban population, 2. Migration from rural areas to urban areas, 3. Reclassification of rural villages into urban villages. (BPS. 2014). Central Statistics Agency (BPS. 2014.), explain the differences in the amount and rate of development of the Indonesian population in 2000-2025 as follows:

Table 1. Population Growth by Province, 2000-2025

Province (1)	2000 (2)	2005 (3)	2010 (4)	2015 (5)	2020 (6)	2025 (7)
1. NANGGROE ACEH DARUSSALAM	3,929.3	4,037.9	4,112.2	4,166.3	4,196.5	4,196.3
2. SUMATERA UTARA	11,642.6	12,452.8	13,217.6	13,923.6	14,549.6	15,059.3
3. SUMATERA BARAT	4,248.5	4,402.1	4,535.3	4,693.4	4,785.4	4,846.0
4. RIAU	4,948.0	6,108.4	7,469.4	8,997.7	10,692.8	12,571.3
5. JAMBI	2,407.2	2,657.3	2,911.7	3,164.8	3,409.0	3,636.8
6. SUMATERA SELATAN	6,210.8	6,755.9	7,306.3	7,840.1	8,369.6	8,875.8
7. BENGKULU	1,455.5	1,617.4	1,784.5	1,955.4	2,125.8	2,291.6
8. LAMPUNG	6,730.8	7,291.3	7,843.0	8,377.4	8,881.0	9,330.0
9. KEPULAUAN BANGKA BELITUNG	900.0	971.5	1,044.7	1,116.4	1,183.0	1,240.0
10. DKI JAKARTA	8,361.0	8,699.6	8,981.2	9,168.5	9,262.6	9,259.9
11. JAWA BARAT	35,724.0	39,066.7	42,555.3	46,073.8	49,512.1	52,740.8
12. JAWA TENGAH	31,223.0	31,887.2	32,451.6	32,882.7	33,138.9	33,152.8
13. D I YOGYAKARTA	3,121.1	3,280.2	3,439.0	3,580.3	3,694.7	3,776.5
14. JAWA TIMUR	34,766.0	35,550.4	36,269.5	36,840.4	37,183.0	37,194.5
15. BANTEN	8,098.1	9,309.0	10,661.1	12,140.0	13,717.6	15,343.5
16. B A L I	3,150.0	3,378.5	3,596.7	3,792.6	3,967.7	4,122.1
17. NUSA TENGGARA BARAT	4,008.6	4,355.5	4,701.1	5,040.8	5,367.7	5,671.6
18. NUSA TENGGARA TIMUR	3,823.1	4,127.3	4,417.6	4,694.9	4,957.6	5,194.8
19. KALIMANTAN BARAT	4,016.2	4,394.3	4,771.5	5,142.5	5,493.6	5,809.1
20. KALIMANTAN TENGAH	1,855.6	2,137.9	2,439.9	2,757.2	3,085.8	3,414.4
21. KALIMANTAN SELATAN	2,984.0	3,240.1	3,503.3	3,767.8	4,023.9	4,258.0
22. KALIMANTAN TIMUR	2,451.9	2,810.9	3,191.0	3,587.9	3,995.6	4,400.4
23. SULAWESI UTARA	2,000.9	2,141.9	2,277.2	2,402.8	2,517.2	2,615.5
24. SULAWESI TENGAH	2,176.0	2,404.0	2,640.5	2,884.2	3,131.2	3,372.2
25. SULAWESI SELATAN	8,050.8	8,493.7	8,926.6	9,339.9	9,715.1	10,023.6
26. SULAWESI TENGGARA	1,820.3	2,085.9	2,363.9	2,653.0	2,949.6	3,246.5
27. GORONTALO	833.5	872.2	906.9	937.5	962.4	979.4
28. M A L U K U	1,166.3	1,266.2	1,369.4	1,478.3	1,589.7	1,698.8
29. MALUKU UTARA	815.1	890.2	969.5	1,052.7	1,135.5	1,215.2
30. PAPUA	2,213.8	2,518.4	2,819.9	3,119.5	3,410.8	3,682.2

Source: http://www.datastatistik-indonesia.com/proyeksi/index.php?option=com_content&task=view&id=919&Itemid=934

Begging Prohibition is already regulated by the Government of Indonesia, and its application is done by the governor who led one of the province. For example, the Book of the Law of Criminal Law Article 504/ KUHP Pasal 504 says: 1. Anyone who begging in public, being guilty of begging by imprisonment for a maximum of six weeks. 2. Begging is done by three people or more, over the age of sixteen years, shall be punished by imprisonment of three months. And article 505 says: 1. Anyone who vagrants without a search, being guilty of vagrancy by imprisonment for a maximum of three months. 2. Vagrancy committed by three or more people over the age of sixteen years shall be punished by imprisonment of six months.

One of the factors, a person becomes a beggar is a factor less serious government action in implementing the policy of vagrants and beggars. It can be observed are still many people who give money to beggars, but not sanctioned by the government. Whatever the reason, give money to the beggars actually acts violate the rules and should be punished. As reported by the electronic newspaper called Bandar Lampung news as follows: Herman as Bandar Lampung Mayor explained the application of sanctions to those who give money to beggars. Lampung Provincial Regulation (perda No. 3 of 2010 on the development of street children, vagrants and beggars). That is about the sanctions for giving money to them and whoever gives money to beggars and street children maximum fine of 1 million rupiah or the threat of imprisonment for one month. (Bandarlampungnews. 2014).

DKI Jakarta as the Capital of the State of Indonesia also issued Regulation (perda) Article 40 of Perda DKI Jakarta 8/2007, In these regulations says: Any person or entity prohibited from: 1. Told other people to become beggars, buskers, street vendors, and car cleaners, 2. Become beggars, buskers, street vendors, and car cleaners.; 3. Bought the street vendors or give money or goods to beggars, buskers, and car cleaners. Indonesia is a country with a population that very much, heterogeneous, have moral values, religion, philosophy, values,

taboos, culture. Culture that exists within individual beggars can be regarded as barrier the rate of economic development of the country, and need motivation to change it to a better direction. Robert N Bellah a researcher on religion contribute to the economic growth of the Tokugawa Japanese State, said: The values of universality and motivation sorely needed by third world countries to liberate the confines of their traditional economy. (Suwarsono. 2000). So, The Indonesian government regulations (KUHP article no 504, 505 and perda) are to suppress the growth speed of beggars that develops over time.

2.2 The Study Theory Symbolic Interactionism In Vagrants and Beggars

One of the understanding of the theory of symbolic interactionism taken from the opinion of George Herbert Mead, who emphasize an understanding of social world grounded in the importance of meaning as produced and interpreted through symbols in social interaction. (Miller. 2002) Meaning of interpretation produced after interacting. As the interaction of the vagrants and beggars in this study.

Ahmad explanation of the technique vagrants and beggars in the continued survival of one of them is wearing *koko*. The applicability of *koko* (Shirts Tops for Muslim men), typically used when a Muslim will pray, or official places in the ritual celebration of Muslims. By using *koko* as a symbol of those who do good, beggars wish people would give him money. The study symbols and meanings were discussed in the study of symbolic interactionism theory. There are some premise of the theory of symbolic interactionism Blumer As expressed by the following: 1. Human act toward people or things on the basis of the meaning they assign to those people or thing. 2 Meaning arises out of the social interaction that people have with each other. 3 An individual's interpretation of symbol is modified by his her own thought processes. (Griffin. 2006)

Based on the assumption of Blummer, actions begging birth resulted from the actions of others against, for example, others by giving money to beggars. The act of giving money to beggars interpreted as evidence of mercy of others to him. Not everyone understands that the act of giving money to beggars is less appropriate action. Such actions have an impact on the sustainability of the beggars themselves. If the case in cities such no single person who gives money to the beggar then the chance is highly unlikely to begging there. Studies on the symbol also expressed by Wood as follows: We use the symbol to organize our perception. The organizational quality of symbols also allows us to think about abstract concepts, such as the work ethic, morality, good citizenship, and healthy family life. (Wood. 1997). *Koko* usage as a symbol can be interpreted with a certain meaning. Interpretation of the beggars used *koko* is the thought process of society itself. Usage *koko* interpreted as an honor for Muslims in Indonesia, because of the use of the *koko*, when events are used for religious rituals or good activity. So with that meaning, beggars would expect people to give money, and will use the money for charity purposes. In fact, the money is not necessarily used for charity purposes.

2.3 The Study Theory Dramaturgy In Vagrants and Beggars

Ahmad explanation above, vagrants and beggars have their own techniques in maintaining life by influencing another person so that his heart was touched, for example, with ragged clothes, put on a stick, holding the child, by reason *koko* wear to charity. Another theatrical used usual vagrants and beggars ask for money on the side of a road with a carrying children, using a stick, or hold a child while using a stick. Indeed when wearing ragged clothes is a scene that they need to do to attract the sympathy of others to the person they are giving money. Ragged clothing is area / front region, as a front region, vagrants and beggars should be compared to show the role on a stage in front of an audience. Ragged clothes and with a pleading expression on the face. Conversely when vagrants and beggars are not placed where they live, the vagrants and beggars be themselves. And ragged clothes of course it will not always. This scene likened by Goffman as a theatrical, which is known as the dramaturgy.

According to Goffman, the social life can be divided into "front region" and the "back" (back region). Front region refers to a social event that allows the display style or role on a stage in front of an audience of audiences. Instead back region refers to the places and events that allow prepare for his role in the front region. Region Stage, such as the like front theatrical theatre, watched by an audience. While the back region, such as the like front theatrical theatre, or a dressing room where performers relax, prepare, or practice to play a role in stage. (Mulyana. 2001).

Goffman studied dramaturgy in terms of sociology. He dig all sorts of behavioral interactions that we do in performing our daily lives. Appearance ourselves in a ways similar to the way an actor displays Another theatrical used people's character in a drama show. The same way this means refers to the similarity which means there is a show that is displayed. The same way this means refers to the similarity which means there is a show that is displayed. Goffman refers to the performance of sociology. Performances that take place in the community to give a good impression to achieve the goal. The purpose of the presentation of self-acceptance Goffman is going audience manipulation. When an actor is successful, then the audience will see the appropriate

angle actor who really want to be shown by the actor. The actor will be easier to bring the audience to achieve the goal of the show. It can be considered as another form of communication. (Anggoro.2014)

3. Conclusion

The researchers of vagrants and beggars, among others: *first* researchers named Wahyu Baeti Nur S and Gunardo in 2012 of a study entitled *Beggars of Life Case Study In Sucen village Matrianom Kecamatan Bawang Kabupaten Banjar Negara. Central Java Province.* *Second* Researcher named Saptono Iqbali 2011, Research titled *Case Study Vagrant-beggars (Gepeng) in Kubu district, Karangasem regency, Bali Province.* *Third* Researcher named Maghfur Ahmad (2010) examined the vagrants and beggars in Pekalongan, Central Java Province. writings titled *Survival Strategies Vagrants and Beggars.* *fourth* Researcher named professor Engkus Kuswarno, he examines the beggars in the city of Bandung. Cause someone becomes vagrants and beggars are as follows: 1. The economic factors that have primary unmet needs as a human being. 2. Factor in an individual that is lazy nature, do not like to work hard. 3. Factors disability, and old age so as not to allow them to work again to meet the needs of their lives. 4. Hereditary factor, ie they are born by parents beggar, so begging is considered their tradition. 5. Factor less serious government action in implementing the policy of vagrants and beggars. In view of the theory of symbolic interactionism the vagrants and beggars were born as a result of the presence of other people's actions against, for example, others by giving money to beggars. The act of giving money to beggars interpreted as evidence of the mercy of others to him. 6. Urbanization, when they arrived at the destination they did not get the job in accordance with their expectations. Meaning born of human interpretation, through social interaction in the community, then the meaning will continue to mean when social interaction can not be stopped. In view of the theory of dramaturgis, beggars portray himself like stage theater, ie like the front stage and back stage. In the front stage when they portray themselves to be in the front area by way of pleading faces, In the front stage when they portray themselves to be in the front area by way of pleading faces, ragged clothes, using a tool such as a stick so that others affected and give him money.

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