

Cities without Vagrants and Beggars through My Village Program Awaits

Elly Kuntjorowati, Ikawati & Tateki Yoga Tursilarini

Center for Research and Development of Social Welfare Services
Ministry of Social Affairs, Jalan Kesejahteraan Sosial Nomor 1, Nitipuran Sonosewu
Yogyakarta Indonesia 55182

Abstract

The appeal of big cities that promised jobs led urban villagers to the city to try their fortunes, but without the support of adequate human resources such as education, economy, and shelter, causing life to wander. The central government in this case the Ministry of Social Affairs launched a program called My Village Program Awaits which aimed to overcome the sprawl; in urban areas. The research aimed to determine whether there was a change of social welfare homeless and beggars between before and after the program. The research method used interviewed, observational and focus group discussion (FGD), and analysis used t-Test. The results showed that there were significantly changed between before program and after a program. The conclusion that the program was successful because it was in accordance with the indicator of the success of My Village Program Awaits.

Keywords: Cities. Vagrants and Beggars, my village program awaits.

1. Introduction

Indonesia is a developing country, a country whose population has a level of welfare or quality of life at a moderate level or in development. A country is said to prosper if its people live in poverty only slightly. The number of poor people in Indonesia reached 27.77 million people (10.64 percent of the total population) (Badan Pusat Statistik, 2017). This showed that the government had not succeeded in reducing the poverty rate, which impacts on the emergence of social problems of homeless and beggars. The problem of homeless and beggars are still a burden on national development. Homeless and beggar controls take time to deal with, as sometimes the beggar population is increasing as it does on holidays, religious festivals, or in recreation and shopping centers, of course graphically depicting the population of beggars up and down. The cause of magnitude of the gap is the uneven economic factor so the social gap between rich and poor is high especially in big cities. The term homeless and beggars are often abbreviated as "vagrant" for the people of Indonesia are very familiar with the abbreviation, because it not only becomes a daily conversation and news topic in mass media, but also has become a term used for government policy refers to a certain group of people encountered in big cities. Another term that is also often used is homeless (Ahmad Magfur, 2010). Big Indonesian dictionary mentioned that the definition of vagrants is people who do not have a permanent residence. Is always wandering or do not have a fixed residence, not necessarily his job, wandering, pacing here and there is not necessarily the purpose, adventure. A beggar is a beggar (WJS.Poerwadarminto, 1990). Another notion of homeless and other beggars is people who live in a state not in accordance with the norms of decent living in the local community and has no permanent residence and occupation in any particular area and lives wandering in public places. Beggars are people who earn income by asking in compassion from others. In general, not the level of education, knowledge skills specialist, and no money capital. As a result, they work non-permanently especially in the informal sector, such as scavengers and beggars (Parsudi Suparlan, 1993). Bums and beggars fell into the urban poor category. They did not succeed in the city, embarrassed to went home, while they were living in abundance overseas. They live in squatter areas (slum/squatter areas) that are considered cheap or unpaid. Generally have no identity card for fear or shame to be returned to their original area (Earl Rubington; Martin Weinberg, 1995).

The population of homeless, beggars and Scavengers are seen rising and falling. According to the Ministry of Social Affairs Data and information Center, the last five years of 2007 amounted to 61,090 and in 2011 amounted to 194,908 there was a 17% increase in the number of homeless and beggars in big cities, not only victims of the absence of jobs but also from factors the desire to try and lack skills.

Tackling this group is tantamount to addressing the most difficult poverty issues, because they belong to the core of poverty in urban areas. Tackling this group requires special handling with regard to their mental and ordinances. In an effort to handle the homeless and beggars, the Ministry of Social Affairs of the Republic of Indonesia has a program called my village is waiting an integrated program of dealing with homeless and beggars through strengthening the resilience of village-based family economy. The goal of the program is to develop models of homeless and beggars to be permanently lost in big cities.

The proposed research problem includes whether there is a difference in residence between before the program and after the program. Are there any economic differences between before program and after program? Is there any difference between the behavior before the program and after the program? Does the local government perceive the program by allocating funds for sustainable development? Does society motivate parents to return their children to school.

The purposed of the research is to determine the difference between the pre-program and post- residence program. To know the economic difference sprawl between before program and after program. To know the difference between sprawl behavior before program and after program. To know the role of local government in my village program awaits. To know the motivation of the community to make parents know that their children returned to school.

1. Methods

This research typed was quantitative research with approached t-test to know condition before and after the program of my village is waiting. The used of quantitative research was to develop and used mathematics, and hypotheses. The measurement process was a central part of quantitative research (Sugiyono, 2012). In addition to the quantitative analysis, also qualitative analysis was also used to describe quantitative analysis. The data were collected by used closed and open interviewed instruments, Focus Group Discussion (FGD), and observational. The location of research was determined in Pasuruan and in Malang City of East Java Province on the grounds that at the location of the program my village is waiting went well so that it could be a pilot. Respondents of this research totals 60 people consisted of recipients of program beneficiaries, stakeholders, social welfare institutions, and apparatus.

2. Results

3.1 City

The city is one of the most complex expressions of human life. Most scientists argued that in terms of culture and anthropology the expression of the city as an expression of the life of the person as the perpetrator and the maker was equally important and very concerned. The city is an area of development of social, cultural and economic activities that are not as municipalities. City development activities have an influence on the physical environment (Irwan Abdullah, 2010). According to him also the area where the concentration of population and the center of economic activity. The attractiveness of this city amounts to 50 percent due to urbanization that is the movement of the population from village to town (Todaro, 1983).

Urbanization is actually a phenomenon that is common in almost all major cities around the world. No exception in the developed countries though, big cities have always been the prima donna of labor from all over the world. The problem is that if urbanization from village to town without adequate education and skills will add to the burden of the city due to the increasing number of people and the increasingly limited employment. The resulting social impact will increase the number of unemployment, the cost of the settlement is more expensive and eventually live to wander and beg.

Data and Information Center of The Ministry of Social Affairs, in 2015 recorded the number of homeless people 25,662 and beggars 175,478 people (Rohman, 2013). The number of homeless and beggars to 30,019 homeless people, beggars 23,595 people, and scavengers 19,358 people (total 73,072 people) only handled as many as 8,506 people, meaning that only 11.6 percent are handled, this is very alarming. Of the data handled there are only 8,506 people. This data is predicted to develop as the phenomenon of the tip of the iceberg, where the real number can be higher. Surabaya and Malang are two big cities in East Java Province. The two big cities are the aim of urbanization from the village to the city of the city, but ironically without adequate education and skills, and the high price of settlements in the big city, finally led to living a life and begging for the sake of survival.

The city of Surabaya as a metropolitan city, the development is quite rapidly making the city as a center of industrial and commercial city. As a metropolitan city to be a driver of the economy for residents who live in the city or who come from the village. Such rapid urbanization in Surabaya City keeps the population growing. Throughout January to the end of November 2016, there was 30,675 population growth, not only from the birth of the population, but also from urbanization (Badan Pusat Statistik, 2017).

Malang is one of the autonomous regions and is the second largest city in East Java after Surabaya City, with a population of 887,443 people (Badan Pusat Statistik, 2017). As a metropolitan area, Malang City has an appeal for residents from 881,794 in 2015, in April 2016 amounted to 887,443, an increase of 5,649 people, due to a large number of urbanization. The appeal to the number of homeless and beggars in Surabaya and Malang City quite is quite a lot. For the city of Surabaya there were 179 people, while in Malang City there were 300 people.

3.2 My Village Program Awaits

My village program Awaits is the program of the Ministry of Social Affairs of the Republic of Indonesia in dealing with homeless and beggars. In contrast to the social service programs for homeless and beggars in general in the form of temporary shelters in the city, the program is not a temporary shelter in the city but returns homeless and beggars back to their villages or to new villages. Various models of social handling for homeless and beggars have been pursued by the Ministry of Social Affairs, ranging from parlors, temporary shelter to social cottage environment, but all of which have not shown maximum results, because the temporary shelter or shelter that has been done, after an internal evaluation was the results have not been significantly able to resolve the problems of homeless and beggars. Even the findings in India it has known that shelters on a large scale were not available in services such as drinking water, sanitation and security in shelters, even leading to dire conditions (Geetika Goel, Piyali Ghosh, Mohit Kumar Ojha, Akanksha Suklha, 2017).

The difference of this program with other social welfare institutions involved in social rehabilitation of homeless and beggars. There was a role of local government and several stakeholders who participated actively in the rehabilitation of homeless and beggars. There was budget support from various parties. There was a volunteer willingness to actively participate in rehabilitation activities. There was a change in the attitude of homeless and beggars from negative to positive. There were disappearances of homeless people and beggars in urban areas

This program is an innovative program of The Ministry of Social Affairs of The Republic of Indonesia which started in 2012. This innovation program was designed to be a village-based integrated program involving 6 elements at the same time: The Ministry of Social Affairs, Provincial Government, Regency / Municipal Government, homeless and beggars, Social Welfare Institution, and the people who were ready to donate. This program aimed to restore the homeless and beggars whose lives were vandalized in the city to be returned to the village, with the aimed of starting a new life and trying in the area or in the village (Kementerian Sosial RI, 2012).

Indicators of success of this program such as the willingness of vagrants and beggars to followed actively and thoroughly social rehabilitation (program); There was a change of attitude and behavior of homeless and beggars from negative to positive; the decreasing stigma of society towards homeless and beggars; and decreasing number of homeless and beggars gradually (Rohman, 2013).

3.3. Skill Ownership

Education is one means to improve one's skill and intelligence. A low level of education can be an obstacle to self-development especially related to the employment aspect. Formal employment determines education as one of the requirements for employee recruitment. It is natural in society that education is highly correlated with human resources (HR), but ironically there are still many children who do not go to school and do not send their children to school. One of the contributing factors was the economic inability of parents to their children (Elly Kuntjorowati, 2016). Through possession of skills, unemployment can be overcome and social welfare someone can be improved. Through the graphs below can be further known.

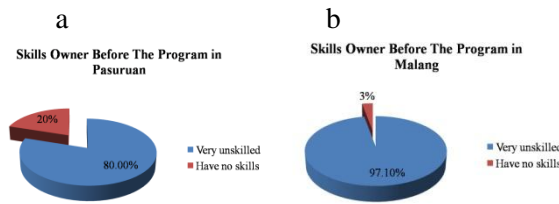


Fig.1(a) Skills owner before The Program in Pasuruan (b) Skills owner before The Program in Malang

From the two graphs were known that before the program homeless and beggars in both Pasuruan and Malang, did not have the skills that can be used to earned a living. A low level of education can be an obstacle to self-development especially related to the employment aspect. Formal employment determines education as one of the requirements for employee recruitment. It is natural in the society that education is highly correlated with human resources (HR) Low quality of human resources means low productivity which in turn low wages. The low quality of human resources was due to the low level of education and skills (Elly Kuntjorowati, 2016). After following my village is waiting for a program, seen an increase in skills. Through the graphs below can be seen more clearly.

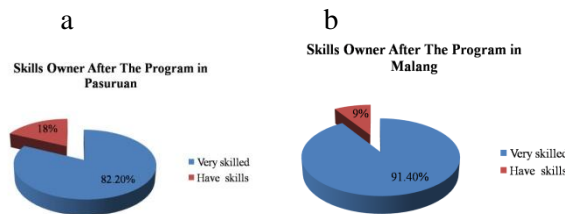


Fig.2(a) Skills Owner After the Program In Pasuruan; (b) Skills Owner After the Program In Malang.

From these two graphs can be seen that has been an increase in ownership of skills. Skills that have been given were practical skills that can be used to make money, such as cultivation, carpentry and culinary.

3.4 Made a Living Through Skills

Skill is the ability to work easily and carefully(Gordon, 1994). Skills provided are those that can be used easily to earn a living, so that will improve welfare. Through the following graphs can be used to make a living.

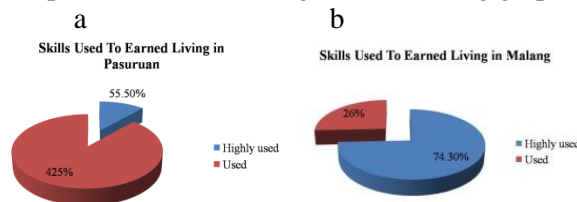


Fig.3(a) Skills Used to Earned a Living in Pasuruan b) Skills Used to Earned a Living in Malang

From the two graphs were known after the program and empowered through the provision of skills, all respondents can used it to earn a living. A person working to carry out a job will end with the human being concerned. Humans work to meet the needs of their life, it is an important driving factor for survival. The man works, his activities contain elements of social activity, produce something, and ultimately aims to meet the needs and also aims to achieve a better standard of living {As'ad. 2003}. All respondents now have jobs to earn a living after attended the program. All respondents consented their own desired skills such as agriculture, carpentry and culinary.

3.4. The Kids Did Not Go To School

Education is one means to improve one's skill and intelligence. A low level of education can be an obstacle to self-development especially related to the employment aspect. Formal employment determined education as one of the requirements in employee recruitment. It is natural in society that education is highly correlated with human resources (HR), but ironically there were still many school-age children who were not in school.

One of the contributing factors was the economic inability of parents to their children (Elly Kuntjorowati, 2016). Through the charts it can be seen, that homeless and beggars children before the program was largely out of school.

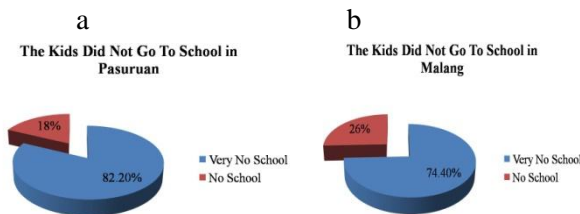


Fig.4 (a) The Kids Did Not Go to School In Pasuruan (b) The Kids Did Not Go to School In Malang

Economic problems were a major factor causing low educational participation and high drop-out rates among poor communities. They did not have sufficient funds for school, because education did require a relatively large cost (Amartya Sen, 1999). Drop out was a predicate given to former learners who were unable to complete an education level, so they can not continue their studies to the next level of education.

3.5. The Kids returned To School

Homeless and beggars who wanted to follow a series of program activities, one of which is the success of the program. Whole people who have knowledge, skills and creativity in learning, can be established through education, both school and outside school education.

The purpose of education in Indonesian as we have seen is to form a whole person, in the sense of the developing individual potentials in a harmonious and integrated balance. If this can be done well, certainly the expectations of experts described above can be achieved because the purpose of this education is to develop the potentials of individuals as they are. Through the following charts it can be seen that once the children’s program has emerged it can go back to school.

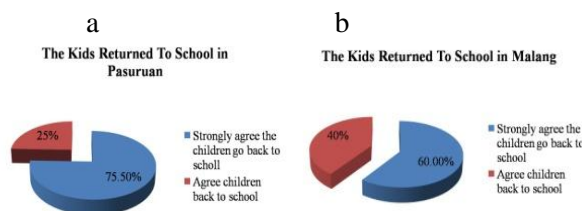


Fig.5(a) The Kids Returned to School in Pasuruan (b) The Kids Returned to School in Malang

From both graphs it is known that all respondents both in Malang and Pasuruan after empowerment all return to send their children to school. The data found in this field is supported by the opinion of Fasli Jalal and Nina Sardjunani (1996), that the essence of community empowerment is one of empowering the existing institution in society through the opportunity to get the same education between men and women. If it is associated with the intervention it turns out after the empowerment of all the children back to all school.

3.6. Negative Behavior Before the Program

The behavior of homeless and beggars is generally not good enough to even be called negative, because their way of life is not fair, has no permanent residence, no job, no identity card, no income, so their lives are uncertain. The way they survive by collecting junk, scavenging and cultivating the mercy of people. Through the following graphs can be seen more clearly about the behavior before the program.

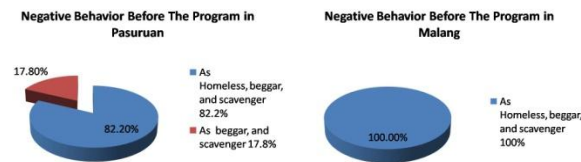


Fig.6(a) Negative Behavior Before the Program in Malang (b) Negative Behavior Before the Program in Pasuruan

In Pasuruan or in Malang, all the respondents of their lives were vandalized, begging and scavenging. The existence of a bum and beggars are t without reason, their existence is caused by several factors such as economic, psychological, educational, socio-cultural, even religious. Bums and beggars are part of society that is unreliable. Homeless and beggars are helpless societies, they are not able to meet basic needs, have less concern for health, ignorance of religious values and norms.

3.7. Behavior Change to Positive

Improvements to homeless and beggars to the physical and psychological can be done by brainwashing to open up thinking and changing the original homeless and beggar mindset of ‘hands down” to hands above better than hands down”, so they can stop the livelihoods through the activities of wandering and begging and then changed by working according to the values and norms. Mental improvement alone is not enough to help the homeless to live well and worthy. Mental improvement must be accompanied by the provision of education and training. Education is basic human need and is lifelong. Through the following graphs can be seen positive behavior sprawl after following the program in Pasuruan and in Malang.

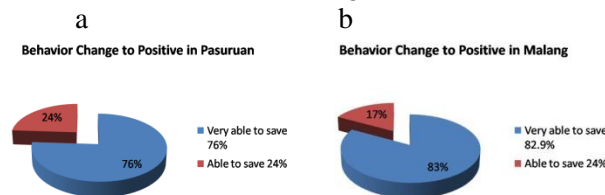


Fig.7(a)Behavior Changed Positive After the Program in Pasuruan (b)Behavior Changed Positive After the Program in Malang

From these two graphs, it is clear that there is a change of behavior from negative to positive after the program. It is also appearing that they are not lazy people working, but they also have the spirit of trying so they can now work and save. It is also seen that they stop the activities of wandering and begging if they have other alternatives. Being homeless and beggars they do is the last alternative if they do not have another job. Another change is the clarity of identity, from not having an identity card because it does not have a fixed address changed to have a resident identity card. Through the ownership of identity cards, they can get some poverty alleviation programs.

3.8. Clarity of Residence

According to Government Regulation No 31 of 1980 the meaning of vagrants are people who live in a state not in accordance with the norms of decent living in the local community, and do not have permanent residence and work in certain areas and live wandering in public places(President of The Republic of Indonesia, 1980). Based on these definition, homeless people desperately need a permanent residence and permanent jobs to make life more feasible. Through the following graphs will be able to know the feelings of respondents after having clarity of residence.

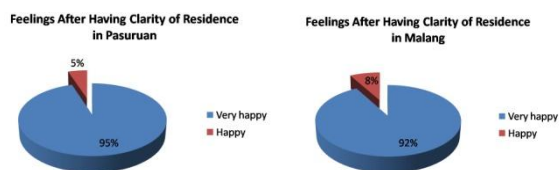


Fig.8(a)Feelings After Having Clarity of Residence in Pasuruan (b)Feelings After Having Clarity of Residence in Malang

In Pasuruan or in Malang, they are all very happy with my village program awaits, because through this program they can have a permanent residence with a plot of land area of 100 m2 and stands building area of 4x6, with water facilities, electricity, residential road, Mosque, meeting room with a total value of 30 million per family.

3.9. T-Test Analysis

Table 1 Pasuruan

P	No	Observation	Mean	T	Significance	conclutio n	Information
0,000	1	Fullfiled basic need a.Pre-test b.Post-test	8.765 14.642	- 16.812	P<0,01 Very significant	Hypotesis accepted	There is a difference
0,000	2	Skills to make a living a.Pre-test b.Post-test	5.286 14.114	- 41.077	P<0,01 Very significant	Hypotesis accepted	There is a difference
0,000	3	Children are school a.Pre-test b.Post-test	7.057 10.771	-7.020	P<0,01 Very significant	Hypotesis accepted	There is a difference
0,000	4	Negative to positive behavior a.Pre-test b.Post-test	17.162 39.086	-41.650	P<0,01 Very significant	Hypotesis accepted	There is a difference

Table 2 Malang

P	No	Observation	Mean	T	Significance	Conclusion	Information
0,000	1	Fullfiled basic need		-15.732	P<0,01 Very significant	Hypotesis accepted	There is a difference
		a.Pre-test	7.886				
		b.Post-test	13.543				
0,000	2	Skills to make a living		-41.077	P<0,01 Very significant	Hypotesis accepted	There is a difference
		a.Pre-test	5.286				
		b.Post-test	14.114				
0,000	3	Children are school		-7.020	P<0,01 Very significant	Hypotesis accepted	There is a difference
		a.Pre-test	7.057				
		b.Post-test	10.771				
0,000	4	Negative to positive behavior		-42.650	P<0,01 Very significant	Hypotesis accepted	There is a difference
		a.Pre-test	18.171				
		b.Post-test	39.086				

The first to fourth hypothesis is acceptable, since there so a mean difference between before and after the empowerment intervention through the homeless and beggar social rehabilitation services in the My village program awaits. The differences are mainly about basic needs fulfillment, skills for earning a living, children returning to school, behavior change to positive, and feeling happy because now have permanent residence. The result of analysis shows that $p < 0,01$ meaning very significant. The role of central and local government that provides land for housing and water, electricity and sanitation to sprawl back to the village and not to vagrancy. It is also known that the sprawl is very happy with the program, because it provides clarity of the future for self and family so it does not live as homeless. They are happy to have a fixed residence, skills that can be used to make money, can save and children back to school.

This is an indicator of the success of the program, so it can be said that the program succeeds in returning the village to all its needs and making the city free from vagrants and beggars.

2. Conclusion

From the findings of research in two location both in Pasuruan or in Malang, it can be concluded that there is a difference between before My Village program awaits and after the program. The difference is in terms of residence, economy, return of children to school, behavior, and the role of central and local government that provides land for housing and water, electricity and sanitation to sprawl back to the village and not to vagrancy. It is also known that the sprawl is very happy with the program, because it provides clarity of the future for self and family so it does not live as homeless. They are happy to have a fixed residence, skills that can be used to make money, can save and children back to school. This is an indicator of the success of the program, so it can be said that the program succeeds in returning the village to all its needs and making the city free from vagrants and beggars.

3. Recommendation

In order to improve the model, it needs to be coordinated between central and local government and socialized to local government to prepare the land and its infrastructure to implement My village program awaits. The need for support from other institutions such as nongovernmental organization for program implementation.

Acknowledgements

My first gratitude goes to Drs, Benny Setia Nugraha, M. Si as head of the Center for Research and Development of Social Welfare Services, who has commissioned this research. Secondly to the Social Service of Malang and

Pasuruan City which has given permission to conduct this research, third to non-governmental organization as third party implementing this program? Fourth to these research teams who have worked hard since from research design, data collection, and research summit.

References

- Ahmad Magfur. (2010). Strategi Hidup Gelandangan dan Pengemis (Gepeng). *Jurnal Ilmiah STAIN*, 7 No 2 2010.
- Amartya Sen. (1999). *Development as Freedom*. Oxford University Press. Diambil dari http://dannyreviews.com/h/Development_Freedom.html
- Badan Pusat Statistik. (2017). *Data kependudukan 2017*. Jakarta.
- Earl Rubington; Martin Weinberg. (1995). *The Study of Social Problems*. Diambil 20 November 2017, dari <https://global.oup.com/ushe/product/the-study-of-social-problems-9780199731879?cc=id&lang=en&>
- Elly Kuntjorowati. (2016). *Anak Cerdas dan Sehat Berkat Program Keluarga Harapan* (1 ed.). Yogyakarta.
- Geetika Goel, Piyali Ghosh, Mohit Kumar Ojha, Akanksha Suklha. (2017). *Urban Homeless Shelter in India: Miseries Untold and Promises Unmet Cities*. Elsevier, 71.
- Gordon. (1994). *Definisi Keterampilan*. Jakarta: PT Grapindo Persada.
- Irwan Abdullah. (2010). *Konstruksi dan Reproduksi Kebudayaan*. Yogyakarta: Pustaka Pelajar.
- Kementerian Sosial RI. (2012). *Buku Pedoman Rehabilitasi Sosial Gelandangan, Pengemis dan Pemulung Melalui Pengembangan Model Program Desaku Menanti*. Jakarta: Kemensos RI.
- Parsudi Suparlan. (1993). *Orang Gelandangan di Jakarta: Politik Pada Golongan Termiskin dalam kemiskinan di Perkotaan*. Jakarta: Yayasan Obor Indonesia.
- President of The Republic of Indonesia. (1980). *Peraturan Pemerintah Republik Indonesia (PP) Nomor 31 Tahun 1980 (31/1980) Tentang Penanggulangan Gelandangan dan Pengemis*. Jakarta: Sekretaris Negara.
- Rohman, A. (2013). *Gelandangan di Perkotaan dan Kompleksitas Masalahnya (Homeless People in Urban Areas and Its Complexity)* (SSRN Scholarly Paper No. ID 2717261). Rochester, NY: Social Science Research Network. Diambil dari <https://papers.ssrn.com/abstract=2717261>
- Sugiyono. (2012). *Metode Penelitian Kuantitatif Kualitatif R&D*.
- Todaro. (1983). *Pembangunan Ekonomi di Dunia ke Tiga*. Jakarta: Ghalia Indonesia.
- WJS.Poerwadarminto. (1990). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.