

The Pattern of Communication Ethnography of the Street Children in Bandar Lampung

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Abstract. Street children are an asset to the country. The problem of street children in the State of Indonesia is not just in the economic, environmental and educational inequality matters, but also in the national pride that must be maintained. Street children are a problem in every city, without exception in the city of Bandar Lampung. Many things can cause a child becoming street children. One of the reasons is the economic factor. Some cases explain that a street child actually directed by his parents to sing and beg in order to ease the economic burden of the family. Of course this is not good for the development of children's education. Starting from the concept of the mapped problems of street children, this study focuses on perspective of socio-cultural. Ethnography of Communication Theory is a guide to map out this concept. Ethnography of communication patterns of children are begging and singing by not giving share and giving share to the individual/ specific thugs; begging and singing intentionally or unintentionally by using others as an attraction; and begging and singing intentionally or unintentionally by exploiting weaknesses/physical disability.

Keywords: Street children, economy, ethnography of communication, Bandar Lampung

Introduction

Indonesia is a vast country and has a dense population spreading in five main islands and other thousand small isles. Jakarta, as a capital city has been facing diverse complications. The other big cities in Indonesia include: Jakarta, Bandung, Semarang, Surabaya, Medan, Palembang, Bandar Lampung, Bali, Makasar, Manado etc. Bandar Lampung is not only a big city but also a bridge connecting between Java Island and Sumatra. One of the issues in Bandar Lampung is about street children. Younger generation is a youth nation and a future of national expectation, including street children. The development of Human Resources as the final objective of development itself (Raihana. 2015). Thus, Bandar Lampung emphasises the main progress of human quality as handling the part of social issue.

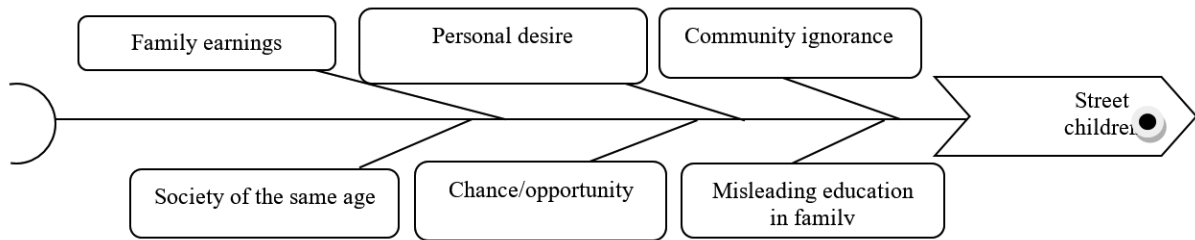
Lampung Province has regulated Region Act (Perda) Nomor 3 year 2010 about the conduct of street children, homeless and

beggar. The conduct applies a sanction to the money giver to the beggar and street children by Rp 1 million rupiah or imprisoned during a month. (Kartika, 2015). One of the factors that a child gets slumped into street children is his friends. It is undeniable that a friend can be a gateway to express the mind, idea, feeling and other comfortably situations. The other factor is about the low-economy family which cannot support human needs itself.

The insufficient basis major needs of family (clothing, food and housing) leads someone to take his own decision acquiring what he wants. By the occasions given, for example people easily get sympathy and give money to street children, it contributes to increasing of the street children amount. In certain issues, they have no choice to accept their conditions living in the street. They embrace this choice because their parents also are beggars and homeless. Taupiki explains that most primary students in Banda Aceh are street children. Some of them are drop-out students and the other are expected by

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Picture 1: *The causes of street children*

their parents to earn and help their family`s economy (Taupiki. 2015).

In Makassar, Yunus Said (the Head Official of Social Service in Makassar) states that many people take advantage every Ramadhan moment and make Makassar as a center of magnet in doing so. (see Tempo.co. Makasar Wednesday, 10 June 2015). People who do charity in Ramadhan are believed to have gracious deed and worship which multiplied heavenly by Allah SWT. However, this circumstance ironically increases the potential street children, beggars and homeless. For those who intend to get money easily without working, begging is the best alternative solution. In other side, the community uncounsciously creates this situation, by giving the ones a charity (as religious belief) and undirectly retain the existence of street children. It is wisely recommended that we can do charity without occuring another issue. The managing of charity that can be handled by Zakat official institution, expecting that by this management, the charity can be distributed effectively to the needs. Several causes of street children existence are in Picture 1.

Chance/ opportunity. It is especially the momentum when Ramadhan comes. *Misleading education* is that the parents expect their children to beg as they do. This street children existence can give a serious impact as following to criminal issue. The other problems relating to street children are discomfort, cleanliness, social environment, law violance, free sex and so forth. Street children in Semarang start to recognize free sex since 14-16 years old. They often do swinger with different partners sex in public; some of them do not use condom so that they are vulnerable to get infected of sexual disease (PMS). (Sekar, 2013). The following street children problems become complex by immature sexual intercourse and doing free sex in public.

Street children are trained to have a skill in positioning the area they will beg. This

skill hails from the decision view of having relation (Rohim, 2015). It means that they have a better surveillance skill to choose their base point (or *mangkal*; a place where they run their activities). They got this skill and information gained from experiences, observing the situation and deciding the ideal place to do begging. This skill often is acknowledged from their parents. The skill of choosing a base point is known as cognitive scheme from communication ethnography Dell Hymes (Saville, 1982: 25-26). The concept of the scheme is based on seven traditional researching patterns in the field of communication. The patterns are *socio-psykcology, Cybernetic, Rehetoric, Semiotic, Socio-cultural, Critial* dan *Fenomenologi*. To investigate further about street children can use sosial-cultural analysis. Afterward the concept of communication ethnography can explore the regular events which frequently happen, connecting between the components of communication and finally can plot the problems of street children

This study also use qualitative approach, by taking interview, document and observation as the main sources. The phase of the research is realized by identifying the regular communicative events (recurrent event), investing the component of communication which builds the regular communicative events above, and finding the relation of inter-component of communication from the running communication. This, then results communication patterning, which eventually draws the problems of street children. About 40 street children are sent to be informen which spread in 20 disticts of Bandar Lampung. Based on Perda Nomor 12 2012, administrative territories of Bandar Lampung consist of 20 districts: Kedaton, Sukarame, Tanjungkarang Barat, Tanjung Karang Timur, Tanjung Karang Pusat, Teluk Betung Selatan, Teluk Betung Selatan, Teluk Betung Barat, Teluk Betung Utara, Teluk Betung Timur, Raja basa, Tanjung Senang, Sukabumi Kemiling, Labuhan Ratu, Way Halim, Langkapura, Enggal, Kedamaian, Bumi Waras http://bandarlampungkota.go.id/?page_id=42

The components of communication building the communicative events on street children

The components of communication are: 1). *Linguistic knowledge*, consisting of verbal and nonverbal, the pattern in certain utterance element, the variant interval may include all element and organizing the element itself, variant contextually particular situations.. 2). *Interaction skill*, consisting of: the essential characteristic perception in situational communication, the selection and interpreting of precise form for situation, role and definite, the norms of interaction and interpretation, the strategy to achieve the goal. 3). *Cultural understanding*, consisting of: Social structure, value and attitude, chart or cognitive scheme processing *enculturation* (Saville. 1982: 25-26).

Social Structure

The social structure in the case of street children as a class were at the bottom in a community. Not only because of the poverty that they experience but also social injustice. The concept of social injustice on street children there are beginning their birth from people as beggars. Further switched on inequality of ownership of an object. This fact of life in Indonesia is familiar and widespread. This concept is described by Gunarso, widespread injustice effect on employment and settlement patterns. This social structure as a result of evolution and differensialisasi in society (Gardano, Iwan 2014).

Work is an evolution, moving slowly but surely, in certain cases the evolution of strong character who he won. When people do not get a decent job, then naturally he will look for opportunities around him. if the individual has been lost, opportunities were approached to be a lower class. The surrounding environment that supports eg the public easily give money to beggars, the homeless and street children. Especially when Ramadan arrived, beggars increased in quantity in several cities. So that people also contributed to the evolution of the creation of a community of communities beggars, the homeless and street children.

Values and Attitudes

Values are things that are considered good and bad in society. Good qualities or worth of an object and valuable in itself. (Setyarini, 2011). In general, the attitude of street children tended to misbehave, such as

begging, drug abuse, sex workers. Moreover, they are still included in the category of children, they should be guided, directed to become even better.

The problem of street children is not just a matter for the State of Indonesia, but also the problem of the state in general. Moreover, the problems of developing countries with lower economic level. Further research is about street children in Guntur Andhra Pradesh, India. A total of 42 street children examined their economic and social life. With an average age of 14 years. Among them was a sex worker, drug business, beggars and others, with 82% of them drop out of school. (Abraham, M. 2015).

India is a large country with a population very much, problem of street children is inseparable from this country. The problem of street children in India almost the same as in Indonesia, first, part of the street children are drop out of school. Although it cannot be denied that there are many street children are still in school formally. Second, problem of street children related to low levels of welfare. In certain cases there are even parents who instruct their children to beg on the streets to help financially. So we can see on the roadside begging street children together with their family members. Third, is drug abuse. In India, Indonesia or any other country a lot of street children stumble problem of drug abuse. Fourth behavior of begging, begging activities or ask for money to others is a behavior that they do in everyday life. In fact they've been clever to set the right places for begging, for example sidewalks crowded people. For example, dI Lampung University campus area is still visible presence of beggars.

Street children are good at organizing a begging that they deem appropriate, they are also good at managing the situation well. For example, they keep begging when a rainy day. they are doing this to get compassion/pity from others. They create an impression on others. They admit there are people compassion/pity on a beggar in during rainy days.

Cognitive Schema

In the countries involved in the war, for example in the Middle East, neighboring countries with a country at war certainly affected by the war. However, due to the war cause social problems such as the emergence of street children. Subsequent research, the

existence of street children in Sudan, the cause is the economic constraints, abuse in the family, and as a result of the displacement of the war. (Tefera, B. 2015). Wars cause many problems: for example, the destruction of infrastructure, the death of a living being, social issues, poverty, presence of street children and others.

The diversity of the causes of the street children lead to variations in cognitive scheme for street children themselves. people's minds preceded by what they see, feel and want. When street children due to economic deprivation, of cognitive economy will be his mind and has also resulted in behavior. When children become street children due to war then certainly a "war" will be the mind.

Generally, street children have a different perception than the other children. He has a responsibility towards themselves and their families. In line with that expressed by Gunardo, street children was a result of evolution and differensialisasi in society.

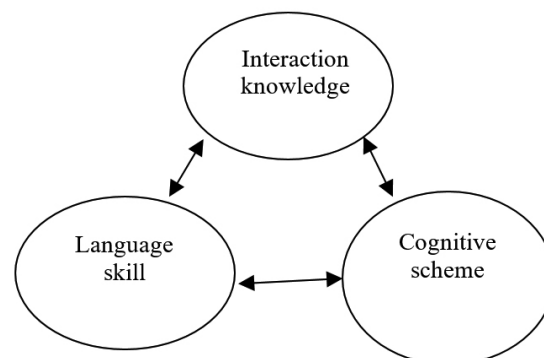
The interaction knowledge, cognitive scheme and language skill are the cycle of street children daily life. This cycle can be beneficial when the three parts are the combination of street children behavior in streets, markets to do begging.

In the communication component is interaction knowledge of will always be fused with cognitive schema, and language knowledge. The link among communication component that is causing the existence of street children. This communication components express the internal problems of street children. They were in discussions, the division of work, the symbols they use, their typical languages of the knowledge of street children. It will be ingrained in the their hearts. Moreover, with the external conditions of society outside their communities, communities provide opportunities to give money to the street children. This condition progressively increased their confidence to exist become street children. In Picture 2 is the chart of the component of communication which builds the communicative events.

One of the informen is I, since 9 years old he has been operating around Jalan Imam Bonjol to Pasar Tamim Bandar Lampung. He helps his mother as washer. He can attract well other people to get sympathy to him.

He keeps begging although he is caught by the rain. Every day he has to pay distribution money (palakan) to a guy

(a hoodlum) in the market. Despite of his condition, he keeps running his life toughly.



Picture 2. The relation of inter- components in communication

The Regular Communicative Events (Recurrent Event)

All events relating to street children`s activities in the streets are inseperable observation in communicative events. One example is using a public place to run their activity. Here are the findings in several communicative events: (1) begging for money or goods in sidewalks, department stores, restaurants, hospitals, gas stations, and so forth; (2) distributing earned money from street children to guy of hoodlum, but not all ever place has that one; (3) people give money to them; (4) the habit of Muslim in doing charity in Ramadhan (fasting month). These can be a unique perception for those who intend to have easy money. It also create a chance to earn money; (5) media to put money can be in small bowl, used plastic glass, or just plastic; (6) begging by using music instruments such as guitar, kerencengan/kricikan (made of pinnedly used lid of can or bottle stamping in side of wood small pile), this thing can sound distinctively; (7) begging by individual or group.

The Focused Communication Components in This Study

The components in this research include 1) verbal language: (direct speech to people, for example "Food, ma`am", "hungry, sir"), 2) Nonverbal: showing miserable face, improper clothes purposely or unpurposely, 3) interaction skill (setting place, singing well, singing using instruments [guitar, kricikan, dll], looking for strategic spots such as in the corner of gas station, hoping for a change after consuming fuel, 4) cognitive scheme

(unemployee, disability, submitting to fate).

Cultural issues

One of the reasons why street children remain poverty. It is obvious that poverty leads to street children existence. In particular cases, the parents ask their children to beg. The inheritance of street children hails from homeless parents. Sometimes, the children have no other option except to beg because they were born as homeless children. The other reasons is Laziness. The situation and environment make the children become lazy. Third reasons is Unqualified skill. In other words, laziness creates unqualified skill, and makes them hope sympathy from other persons. Fourth reason is Low education, some of the children are drop-out and it is caused by the misconception of the parents about the importance of schooling. Fifth is Community opens the potential by giving money to the children. Urbanization, the development of a big city endorses the increasing of urbanization growth. For some, cities are considered to have a better job. Living place of their home is near to the people who often give them money. After having a result of the causes of street children, it is advised to accomplish the solutions. One of them is characteristic education. The student of this kind of education has special skill after graduating. The type of education discussed by Suryaman focuses on skill, attitude, and interaction as new method of combination between multicultural education and entrepreneur concept of fun-eco-preneur, giving experience to the students and preparing them, appreciating other people. (Suryaman, 2014). To build a good generation which is not lazy but eager to earn requires well cooperation from all involved. The community shouldn't have ignored the street children. Nevertheless, by giving money to them preserve well their existence. And also the community needs to obey the local regulation which prohibits the appearance of street children, beggars and homeless.

There are some problems Indonesian people about street children, for example: First, the existence of urbanization. as known to the State of Indonesia are included in the category of developing countries, many inhabitants. Big cities become centers of economy, the city center is regarded as a promising place for welfare.

But on arrival in the city a lot of people were disappointed because of what they

expected did not correspond to reality. Over time, if not get a decent job, then begging, vagrancy into alternative work they do

As for other causes such as poverty are the same factors in some other developing countries. Second, is the attitude of the community quixotic money for street children, beggars and homeless people, especially in the month of Ramadhan. quixotic attitude is recommended to be continued research. Third, is a lazy attitude. Most likely this lazy attitude is supported by other people's habits too lazy. Even so lazy attitude also depends on each individual. The low level of education of street children, social structure, social change, contribute to the cause of the existence of street children. The environment at the same residence as the trigger one's children become street children. The environment affects the behavior of street children (Dewi, D. P. 2014).

The plot of street children problems in Bandar Lampung

The plot can be best summarized from the regular communicative events and the components. The problems are: (1) general national concerns because the poor and children are protected by government. However, the government has not fulfilled yet the goal; (2) city environment becomes dirty and other cleanliness issues; (3) criminality; (4) human right, (5) children exploitation; (6) morality; (7) a widower who becomes beggar to earn; (8) discrimination in having proper employment; (9) the economy to support the needs; (10) low human resources' qualified skill is required for the nation to progress and to have a better future.

Conclusions

Young generation is an asset of nation. Development for human resources as the objective is essential and must be realized for national pride and dignity. The issue of street children is problems for economy, environment, educational inequality, self-esteem, and others. The pattern of communication

ethnography for street children is a discussion in a long term period and keeps continuing. From the events and components, it can be drawn that the ethnography pattern of street children in Bandar Lampung which stating that begging or not, paying or not to

the hoodlums, begging purposely or not or taking advantage of the disability conditions are the findings.

For local government of Lampung Province, should really enforce the rules strictly on the rules of street children. For the people when they wanted indiscriminate charity should better give it to the official institutions for example amil zakat, mosques or other social places formally and to people clearly we know. Do not give money to street children, begging on the roadside. If that is done then it is a means of existence of street children.

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