

SOCIAL NETWORKING SCAVENGERS IN TPA SUKAWINATAN, PALEMBANG

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ABSTRACT

This research focused on social networking scavengers in TPA (Final Disposal) Sukawanitan, Palembang. These social networks include social networks among fellow scavengers, and social networking between scavengers and agencies (toke). This is a qualitative research. The techniques of collecting the data are in-depth interview, focus group discussion (FGD), observation and documentation. Data analysis is conducted through reduction, data display and conclusion. TPA Sukawinatan is the largest final disposal in South Sumatra province. Social networking among fellow scavengers are formed through kinship (affinity brother) and based on the proximity of the territory, whether due neighborhood and friendship. Social networking between scavengers and "toke" (collectors), formed by the trust or confidence, and bonding "patron- clien".

Keywords : social networking, scavengers, "toke"

1. INTRODUCTION

Scavengers are people who collect, take, accumulate and search the trash, whether individuals or groups, (Salih, 2003: 29). Usually the scavenger operates around the landfill (Landfill), but scavengers also operates outside the territory of the landfill, as proposed by Azhari (2009).The existence of scavengers around the landfill are often found in the city of Palembang, one of them on the Sukawinatan landfill. Sukawinatan landfill located on Jalan Sukawinatan, RT 68, Kelurahan Sukajaya, Kecamatan Sukarami, Palembang. There were approximately 100 scavengers who daily operates in this Sukawintan landfill. Thrift are taken by scavengers come from the street, garbage dump, courtyard houses, markets, shopping malls, terminals, stations, airports, tourist attractions, places of worship, schools, colleges and funerals. Thrift that is collected by scavengers is usually junk that are difficult to be destroyed by the process of decay, the waste such as paper, plastic and metal. Once collected, junk are sorted according to type each, (Sutidja, 2001).

"Scavenging" is an activity that is usually done in "communal" with other scavengers, some even involve other family members such as children and wife for scavenging, (Ghofur: 2009). However, there are also scavengers who perform their activities on their own. In addition, scavenging activities also involves many related parties, for results "Pulungan" to be sold to collectors in order to make money. On the other hand, scavengers is also an "environmental hero" because

it helped sort out the unused items from the community (garbage), so that little more can help the relevant office make Palembang city clean.

Therefore, it is interesting to study how the chain or the social networks formed through the lives of these scavengers, both among fellow scavengers, the scavengers with collectors, and also between the scavenger and the relevant government, such as DKK, Social Affairs and others. Social networks are one element in social capital. In general, social networks also normally can be a means to perpetuate the existence of a community, as well as scavengers. Social Networks scavenger is a relationship that is formed from multiple individuals within a group, or between one group against another. Relationships that are formed can happen in the form of formal or informal, active and reciprocity (reciprocal).

2. METHODS

This research uses descriptive qualitative research (Creswell, 2003; Denzin, 1994;). This approach is considered appropriate to describe the pattern of social networks with a scavenger because it can capture a more comprehensive, clear and systematic. Moreover, the advantages of this research data in the form of words, sentences, tables, diagrams of the scavenger social networks in order to deliver the appropriate data valid facts on the ground. The research location in the sukawintan landfill, District Sukarame, Palembang. The determination of these locations based on the location in the center of Palembang city and the increasing number of people living around the site.

The landfill there is a Neighborhood (RT), which are located very close to the landfill, namely RT 68. In 2014, RT 68 is in charge of 170 families, with the number of residents who work as scavengers in the RT 68 have reached approximately 500 people (Utami, 2014). It is estimated that there are ± 100 scavengers who daily operate in this Sukawintan landfill. Informants in this reasearch include: (1) scavengers at the sukawintan landfill, District Sukarame; (2) The scavengers family (wife, children, other relatives); (3) collectors around the sukawintan landfill; (4) Department of Hygiene and Social Agency of Palembang city. The informant is expected to answer the types and patterns of social networks scavengers in Palembang.

This research use primary and secondary data sources. The primary data comes from interviews with scavengers, collectors and related government. Meanwhile, secondary data such as location profiles research, the monograph data, demographic data and socio-economic TPA Sukawintan, District Sukarame. Observation techniques can provide an overview of the social network of scavengers in Palembang, both at regional and local level. Studies document useful as the data supporting this research, such as: journals, papers, newspapers, diaries during the study, letters, as well as policies and rules of the social network of scavengers.

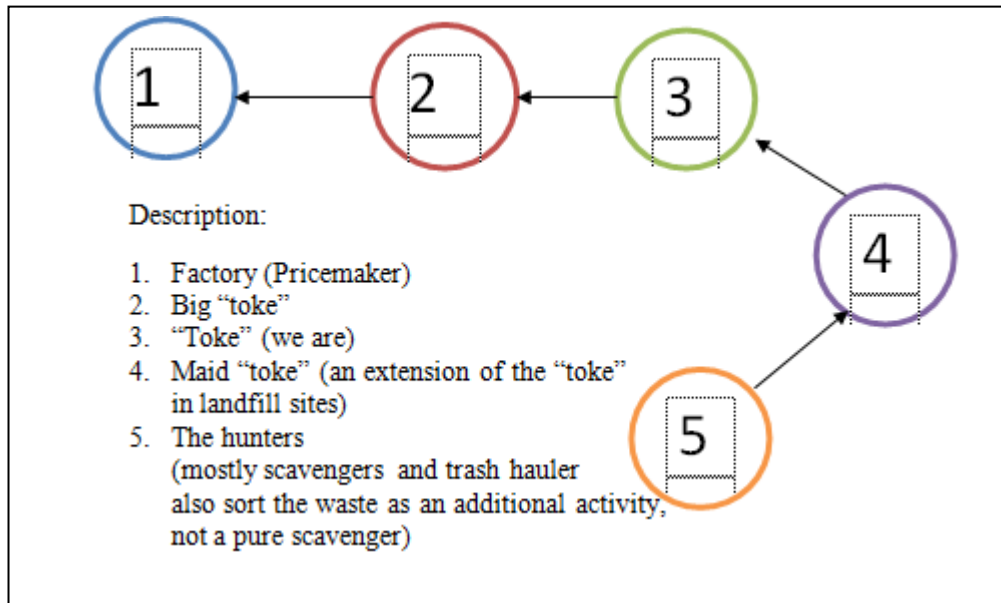
3. RESULT AND DISCUSSION

Informants of this research are 10 informants consisting of 4 scavengers who live in the area Sukawinatan landfill, employees of Sukawinatan landfill 4 people and 2 people "toke" (collector) who live in the area sukawinatan landfill. Information about the informant obtained through in-depth interviews and Focus Group Discussion (FGD). The concept of social networks see aspects of the bond between the node to its object individual or group. Social networks can be formed due to the mutual know, share information, remind each other, or anything else in dealing with something. Social networks are formed in the sukawinatan landfill namely *social networking among fellow scavengers, scavengers and "toke" social networks, and social networks scavengers and related government.*

Social networking among fellow scavengers are important factors that causes a lot of scavengers form of social networking on the sukawinatan landfill. One of the factors that cause a lot of scavengers at the sukawinatan landfill is a blood relationship and kinship. The scavengers attracted and recruited as scavengers because of getting information from children (including stepchildren), husband / wife, parents / in-laws, old/young brother, in-laws, who have first become scavengers, and then invite other relatives to be scavengers too. Besides blood ties and kinship, the factors that lead to the emergence of scavengers is also due to an invitation from friends and neighbors who first became scavengers, both derived from the same or different. Based on the results of observations There are children of school age being scavengers too. When confirmed to their parents who scavenge too, There are children who are not attending school anymore, but some are remains go to school, but on the sidelines of spare time, they help parents to scavenge. Some children who go to school and participate scavenge too eventually become lazy and dropout, because it has been felt more comfortable find the money themselves, rather than having to go to school. Some parents (scavenger) is also not so stressed her son to go to school because school fees are high. After the scavengers got rubbish for recycling, they will collect and sort by typesuch as: plastic, aluminum, glass and others. While sorting, scavenge results will be put into large sacks to make it easier to take to "toke" (collectors) for sale. Social Networks scavenger and toke greatly affect the balance in the recycling bins. In order to maintain the continuity of mutual relations between the "toke" and scavenger, usually the "toke" will serve as best as possible, so that scavenger do not run into "toke" the other.

There are many "toke" located around the sukawinatan landfill. there are five people classified as quite large "toke". The scavengers are free to determine which "toke" they choose to sell their produce. However, if the scavenger has set "toke" they choose, it is usually difficult to move to the other, or commonly known as "subscription". But it could be, scavengers move to the other "toke", if the scavenger feel aggrieved. As a result of the sale of the chain of scavenging, can be seen in the following scheme:

Scheme 1. Sale of Goods Chain scavenged results



Some "toke" just waiting at their home which located around the landfill, to be attended by scavengers who will sell their produce. But there also, who come directly to the landfill site and some are even appoint another person as an extension, to be in the landfill, in order to conduct transactions, weigh and pay for goods sold by the scavengers in the field. According to some informants, the "toke" is mostly derived from the area Komerling and Sekayu. The work of scavenger sold to the "toke", then "toke" will sell more the result of scavengers to the factory, some even up for sale to the factory in Lampung. Prices of goods being sold is different every kind, and changing (sometimes rising, sometimes down). This means that relative prices are not fixed, even daily changes. But not much different from the previous price. Uncertainty of price, sometimes making the "toke" loss and upset. The "toke" purchase from the scavengers at the current market price. Then when the "toke" will be sold to the agent (pool) higher, the price at the agent (pool) down. If sold to the agent then "toke" will lose money, but if it is not sold goods will pile up and the financial circulation is not flow. Contrast to the social network among fellow scavenger and social networks scavenger to "toke" indicating the sustainability of the process, this condition is not visible on social networks scavenger and relevant government authorities in the sukawinatan landfill. That is not formed a continuously social network. In another sense, it can be mentioned that did not exist or was not found a social network between the scavenger and relevant government.

The existence of scavenger at the sukawinatan landfill even considered intrusive and unwanted. In addition, the scavengers who are very close to the excavator that will move the trash, considered very dangerous. In fact, there have been fatalities, because it is too close to the excavator, and then fell from a height piles of trash.

Government has done some action to undertake development activities and to find alternative employment, and skills for scavengers, so that the

scavengers stop being a scavenger. For example, they invited in the socialization adipura for Palembang city, then briefed to not be a scavengers anymore. However, it is not ignored by the scavengers because they are prefer become scavengers than others because it is not tied to the problem of time or hours of work.

4. CONCLUSION

Based on the results and discussion of this research can be concluded:

1. Social networks among fellow scavengers are formed through kinship (affinity brother) and based on the proximity of the territory, whether by neighbors and friends. The scavengers attracted and recruited scavenging because invited and get information from family members, neighbors and friends who had first become scavengers, and then invite other relatives to also be a scavenger.
2. Social networks between scavengers and "toke" (collectors), formed by the trust or credence, and bonding "patron-clien". On the other hand, in order to maintain the continuity of mutual relations between the "toke" and scavengers, usually the "toke" will serve as best as possible, so that scavengers do not run into another "toke".
3. Social Networks scavengers and relevant government authorities in the sukawinatan landfill do not indicate sustainability process. That means here not formed a continuously social network. In other languages, it can be stated that there is no or not have a social network between the scavenger and the relevant government.

5. ACKNOWLEDGEMENT

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