

SCAVENGER SOCIAL EXISTENCE IN MAKASSAR

(Case Study Community Scavenger in Tamangapa TPAS)

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Abstract

The purpose of this study was to determine social existence scavenger community in Landfill Waste (TPAS) Tamangapa Makassar. Qualitative descriptive study, the paradigm of post-positivism with the sociological perspective of the community. This research uses observation and interviews. Mechanical analysis is done by means of inductive, analyze the social existence of scavengers in the TPAS Tamangapa community. The results showed that the population of the city of Makassar increasingly growing impact on the production of waste generated. It affects the appearance of the scavenger communities around TPAS Tamangapa, namely Kampung Bontoa, the scavenger community settlement inhabited by indigenous communities Tamangapa; (2). Kassi village, the village community of scavengers is also inhabited by indigenous communities Kassi (the original inhabitants and first) Tamangapa society; (3). Kampung Kajang, a community settlement scavenger that come from outside of Makassar, the people of Kajang from Bulukumba, as well as an informer (primary source) in this study. Because of the need and economic necessity, in order to survive, they had to decide to urban to Makassar city without economic capital and capital skill except reckless capital alone. Initially, they planned to become rickshaw drivers, but suddenly they got the inspiration for scavengers after each day they see the car barge out of the trash at TPAS area not far from the hut. Finally, they agreed to become scavengers with the principle that it is better scavenging (kosher) rather than steal or starve to death.

Keywords: *community scavenger, social existence, the life principle*

INTRODUCTION

A. Background

Several previous studies related to the social life of economic scavengers, including research conducted by: Ariana (2011), Response Local Communities against the existence of Landfill Waste (TPAS) Sampan Temesi at Gianyar; Sumarni (2012), Social Economic Community Scavenger in Lubuk Minturun landfill; Musyahdan (2013), Public Participation in Handling scavenger; Dervish (2017), Social Reproduction in Multi Interests Actor Scavenger.

The results of these studies generally show their social exchanges, the work that keep them afloat, fluctuating income level, positive and negative response of society to scavengers, and the scavenger social reproduction because of multi-interest by stakeholders. But the results of these studies that show no social existence of scavengers in the midst of tight and tough competition in the urban life in the era of modernization and globalization as it is today. The research was conducted in Makassar precisely in the Village Tamangapa, with TPAS reason for the city of Makassar is located in the Village Tamangapa District of Mangala.

The population of the city of Makassar and 2017 is estimated to reach 2, 5 million people (referring to the 2016 population census). It is, definitely affects the amount of garbage produced by society, both organic and inorganic garbage bins. Thus, more and more production of waste by the public, of the more in need of a scavenger as a group that has always been at the forefront in the provision of TPAS Village scavenge Tamangapa. The scavenger community not far from the location of TPAS Tamangapa, known by the local community as Kampung Kajang. One neighborhood in the area of sub-district administrative Tamangapa Mangala village of Makassar.

B. Problem Formulation

From the background described above, then the problem will be studied in this research is: "How can a community of social existence scavengers in the TPAS Tamangapa Makassar City?"

C. Research Objectives

The objectives to be achieved in this study was to determine the existence of scavengers in the community social Tamangapa TPAS Makassar.

D. Benefits Research

In theory, this research could be useful in the development of science, especially the social sciences, especially sociology sociology-based community. Given the object of study of sociology is the community including the community. In practical terms, can be used for comparison and reference by other researchers relevant to this study.

CHAPTER II LITERATURE

A. Origins TPAS Tamangapa

major problem faced by the government and the people of Makassar in addition to the problems of the others are garbage problem. From a population of about 2, 2 million in 2015 and about 2, 4 million people in 2016, where the average production of waste everyone around 0.3 m³ / day and if accumulated reaches could reach about 4, 750 m³, a figure that can generate significant sngat big problem if it were not dealt with seriously.

After repeatedly being moved TPAS from one place to another, finally in 1993 TPAS will be moved again and began to be built in the Village Tamangapa District of Mangala, with a land area of about 10 hectares. Two years later, on March 23, 1995 TPAS Tamangapa unveiled by the government of Makassar once began to operate as TPAS to society Makassar.

Having been operating for approximately 10 years, in 2005 the land TPAS expanded to become 20 hectares, with a broad consideration of previously unable to accommodate production of the dregs of society. It is directly proportional to the population increase significantly from year to year, either by birth or because of migrants from different ethnic groups from various districts / cities. Then in 2015 TPAS field expanded to 22 hectares, of course, because parallel with the public waste production has reached about 4, 600 m³ / day.

TPAS reason Tamangapa expansion as a logical consequence of the increase of population, and a major influence on the increased garbage industry and domestic garbage produced by society. Predictable,

that the higher the income level of people would be the higher the volume of waste produced by the community. Sanitary service data shows that most of the waste produced is a kind of organic waste, which reached 70-80% of the total volume of waste (Makassar City Sanitation Department, 2017).

B. Social Ekistensi Scavengers

In the midst of globalization, job competition and the competition is getting tougher. In the world of work, for example, humans must prepare a minimum of three capital strength, the ability (*skill*), relationship (*relation*), and money (*money*). Less than one in three strengths can be thrown out of the competition to get a job. In the business world, too, requires a minimum of three forces, namely capital (*capital*), network (*network*), and the confidence (*trust*), less than one of them could make a messy business.

Because of the intense competition of life, not the least among men bounce away from the halls of formal, then try to make and the opportunities that exist around it according to his ability (physical, mental, and knowledge) that they have. One opportunity is to work as scavengers. They are based on the concept of culture *napacce* series, rather than starve to death or die better bloody work as scavengers, are important the halal sustenance.

The existence of scavengers is a necessity that can not be denied in the presence of multi-complex life and modern. This is caused by the level of human needs are increasing and the level of human dependence on new products and instant results in high production of waste produced by society (Dervish, 2017).

The grounds garbage of second-hand goods as one of the reasons why a person or group of people are willing to make himself as scavengers that can provide economic value in meeting their daily needs. For those who have a series of cultural “*napacce*”, of course they prefer to be a scavenger rather than ask-ask (expect mercy from others)

C. Social Reproduction Scavenger

social reproduction comes from the English language, which *re* means back and *production* means production or produced. In Big Indonesian Dictionary, the word reproduction is defined as the result of a remake. In sociology, the term implies reproduction or replacement of the structure with a new format that is similar to the previous one, so that the social system can take place continuously. The emphasis of social reproduction is to include social reproduction as a social event that is recognized and accepted by many people and costs used are shared.

Therefore, social reproduction can be understood as a process to perpetuate or sustainability characteristics of a particular social structure during a specific time period (Nawir, 2016).

The concept of social reproduction is a continuation of Marx's theory of the conflict, namely the existence of a great form of exploitation by the owners of capital (*bourgeois*) against the workers or the workers (*proletariat*). Where Marxists believes that material contradiction is the origin of everything so that the relationship between the members into the helter-skelter, because humans are driven by instinct to meet their needs.

Social space as a form of social sphere perceive reality as typology (space) which consists of various domains which have several relationships between one another. Social space should be seen in a higher

level of abstraction as a sphere power (Nawir, 2016). The idea of social space cannot be enforced a priori but must be understood from empirical observation, appropriate and configuration strength obtained from the available evidence.

CHAPTER III RESEARCH METHODS

A. Research type

tegalong type of research in the qualitative descriptive study, namely a study that aims to describe the phenomenon of community life scavengers which still exist in the midst of a society that developed and modern, in the midst of harsh and competitive life.

B. Focus penelitian

This study only focused on community social existence of scavengers in TPAS Tamangapa Makassar.

C. Goal penelitian

As is used as the target in this study is a community scavenger itself, with the following criteria: 1) scavengers that operate in Tamangapa, 2) tenure as scavengers at least 5 years, 3) scavengers who live around TPAS Tamangapa (Village Tamangapa).

D. Data Collection Techniques

Data collection techniques in this study were: (1). Observation, namely participant observation (participant observation); (2). Interviews, namely in-depth interviews; (3). Documentation made to collect secondary data. This is done by recording and documenting information from various informants and various sources related to the research problem.

E. Data Analysis Techniques

Data analysis conducted by the authors by way of inductive, ie analyze the existence experienced by the community of scavengers in the District Tamangapa TPAS Mangala Makassar City in the middle of rush competition of human life in the city today.

F. Data validation techniques

Data validation meaningful accountability process correctness of the research undertaken. In this study, the data validation techniques that I use is an extension of the participation, persistence observation, triangulation, peer checking, analysis of the negative case, the adequacy of reference, member checking, detailed description, and *audit trail* (Moleong, 2002; Sugiyono, 2006).

CHAPTER IV. DISCUSSION

If TPAS Tamangapa arena initially away from the settlements, it is now in line with population growth and development both from within and from outside, has been around the residence. Settlements are located close to the Tamangapa TPAS can be categorized into three villages, namely; (1). Bontoa village, a village scavenger community inhabited by Native communities Tamangapa; (2). Kassi village, the village community of scavengers is also inhabited by indigenous communities Kassi (the original inhabitants and first) Tamangapa society; (3). Kampung Kajang, a community settlement scavenger that come from outside of Makassar, the people of Kajang from Bulukumba. That is why the village was called Kampung Kajang, as well as an informer (primary source) in this study.

The scavengers who live in Kampung Kajang not far from the location of TPAS Tamangapa, claimed to leave his hometown because it does not have a regular job and do not have the skills (*skills*) that they can use to produce in order to meet the needs of shari-day. A proportion of them was thought to be a beggar "beggar" in town Bulukumba but the intention was undone because it is haunted by the shame if the time identified by the villagers have family or neighbors.

Because of economic necessity and urgency, and in order to survive, in 1995 they were forced to decide to Makassar city urbanization without economic capital and the capital of the skills that he had except only reckless capital alone. Arriving in Makassar, three adults from Kajang decided to make a hut as a temporary shelter approximately 100 meters from TPAS Tamangapa, with no consideration of settlements, then they thought it was part of an area of land which is owned by the government TPAS Makassar.

At first, they planned to hire a rickshaw to be a pedicab driver. Before meeting with the retainer tricycles, suddenly they got the inspiration for scavengers after every day, they saw a truck (car barge) out of the trash at TPAS area not far from the hut. The three of them agreed to be a scavenger without any sense of shame and inferiority. They then principled, that better scavenging (kosher) rather than steal or starve to death, as expressed by DN (50) years (result of the interview, December 20, 2017).

Day by day, work which was never imagined before they lead smoothly so that they can sustain their daily needs. Entering the third month, one of whom go home to pick up his family. While the two others tried to make two more huts side by side to accommodate their families.

Five years later, in 2000 TPAS land became 15 hectares, due to the growing number of people are directly proportional to the increase in garbage volume. Of course, this is a big opportunity for scavengers to increase your purse scavenged from the used goods, such as plastic cups, plastic bottles, and so on. They then, to call his family and neighbors in the village who do not have jobs to go to Makassar as scavengers.

Aside from Kajang community, apparently from the local community that is used in Native Village of Tamangapa also not left behind to work as scavengers. For each other and mingle into the scavenger community without distinction between local scavengers scavenger aliens, but only separated from the housing or shelter, though remain in places that are not far apart. Scavenger communities merged into one community of coexistence and harmonious, but because of the similarity of language (Makassar), as well as the similarity of the fate make this community strong and solid.

They are keenly aware that his job (income) relies heavily on trash. Besides litter was sold to collectors, other recycled by this community, such as bags of second-hand plastic cups, vases of paper used, place the jar of aqua glass, and others. This work was done by the wife and children of scavengers, as other sources of income. Skills recycling of used goods before they get from the mothers of PKK members District of Mangala and Makassar. Aside from the PKK also from NGOs or students who are doing corruption in Tamangapa, as disclosed by DB (52) years (Results Interview, December 22, 2017).

That struggle TPAS Tamangapa scavenger community life in order for the existence of life on earth as a man in general, also have the right to a decent life in the motherland, with the motto "better life scavenged from the die of hunger".

V. CONCLUSION

A. Conclusion

Surely no human being who is born in this world, would like to work as scavengers. However, when the urgency "of necessity" come then anything could have been done by any person, including a steal. As with the community of scavengers TPAS Tamangapa especially those in Kampung Kajang (called Kampung Kajang, because scavengers who are in the area it comes from Kajang Bulukumba), they are willing to leave his hometown without economic capital and capital skills of a capable but only reckless capital alone.

But because of the tenacity and sincerity along with the strong intention to pick sustenance from God, then it works as a scavenger is not a problem for them. Although this scavenger community, there are from local residents and others from the immigrant population, but they could interact and mingle as a community without barriers. It is backed aside because of the same language (Makassar) also because of the similarity of fate. These are problems that make them able to mingle and blend, then rely on second-hand goods "junk" that is not useful to others but it is very useful to him.

In addition to the results sold to collectors, other they are recycled to produce a work that can be worth the money. All that they do to the existence of life in this world, the dressing with the principle of life "better life scavenged from the die of hunger".

B. Recommendations

1. To the scavenger community, not ashamed to be a scavenger because you are more valuable than living by begging.
2. For the public, never look down on the workers scavengers, however they are also human beings who have the same right to live with other human beings.
3. To the local government and related institutions, in order to pay attention to the welfare of its citizens as well as regular health control, because how they live in unhealthy environments and vulnerable infected by various diseases.

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