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A life potrait of metal childern in Ketapang Banyuwangi Port in economic perspective and the solutions

To cite this article: A S Pinandita *et al* 2020 *IOP Conf. Ser.: Earth Environ. Sci.* **485** 012078

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A life potrait of metal childern in Ketapang Banyuwangi Port in economic perspective and the solutions

A S Pinandita*, B Soepeno, M Na'im

University of Jember, Kampus Bumi Tegalboto Jl. Kalimantan 37, Jember Indonesia

*anugrah.satria2812@gmail.com

Abstract. This study aimed to analyze the background of metal child in Ketapang ferry ports in the economic perspective, and formulate a model that can be used to cope with the presence of metal child in Ketapang ferry ports. The method used in this study is a qualitative research method, the steps include methods of determining the location of the research, methods of determining the informant, research instruments, data collection methods, methods of testing the validity of the data, and data analysis methods. The results showed that there were several factors that led to the appearance of the metal children in Ketapang port, namely 1) poverty; 2) family factors, 3) factors peers or playmates, and 4) education.

1. Introduction

Indonesia is one of a developing country which always faced many challenges in alleviating social problems. From many social problems, poverty can be regarded as the root or cause of complicated existing social problems. Who defines poverty is as a situation where a person is not able to maintain itself in accordance with the standard of life of the group and also can not able to take advantage of mental energy, and physical in the group[16].

This is compounded by the existence of traditional cultural values in shaping the mental attitude in developing countries. Traditional cultural values in question is not ready to build the people's mentality. Coupled with the consumption patterns of rural communities in welcoming the harvest, float an offering, births, marriages with costs beyond their means indirectly also worsened the situation. Poverty is a socioeconomic condition of a person or group of people whose basic rights are not fulfilled to develop and maintain a dignified life. The poor based on their characteristics are generally have weak efforts and have limited access to economic activities, so that they are left behind from other communities that have higher potential. In general, poverty often occurs in developing countries, which is multidimensional in relation to social, cultural, economic and other aspects including in Indonesia[18].

Our state constitution (UUD'45) expressly states that the State shall "protect the entire Indonesian nation and the entire homeland of Indonesia, promote the general welfare, educating the nation and participate in implementing world order based on freedom, lasting peace and social justice"[20]. And specifically cornerstone of poverty reduction policies in the Act of 1945 contained in several articles as examples are:

"Every citizen has the right to work and a decent living for humanity"

According to the state constitution, it can be interpreted that the government pays great attention to the survival of every citizen, especially those related to poverty. However, no matter how good the planning that was carried out in reality the implementation was still flawed and the programs that were carried out did not bring the desired results. If borrowing an old proverb, alleviating poverty problem is like breaking down a tangled thread, which is difficult to find the solution[20].

A relevant example that can be used as a benchmark for the powerlessness of the government in alleviating the problem of poverty is the presence of metal children in Ketapang Banyuwangi Port. Metal children is a term used by the local community and passenger ships to describe a group of children who spend most of their time hunting for coins thrown by passengers overboard before the ship docked or depart from Ketapang Banyuwangi Port.

The existence of the metal children is a shared social problem that is difficult to solve. This is a classic problem for society and government. Based on an economic perspective, the metal children community is formed due to the pressure of living costs. The insistence on the cost of living that is



increasingly suffocating has resulted in a shared culture based on the common fate and social sense between them. The reality of metal children should receive more attention from various groups of society.

Ideally, children are future generations who need to get the quality and quantity of a decent life in the present, primarily in the education sector in accordance with the mandate of Law No. 20/2003 on the national education system which states that every citizen has the same right to obtain proper education. Even citizens who have physical, emotional, mental, intellectual, and /or social disabilities are entitled to special education. Similarly, citizens in remote areas and remote indigenous communities are entitled to special education services[1].

Which states that when an individual is in his/her childhood, he/she needs the affection of both parents and their relatives. On the other hand, the condition of metal children in the Ketapang Banyuwangi Port is far from the expectations contained in the national education system where metal children are actually hunting for coins which have economic value with all the dangerous risks that may be faced such as: polluted sea water, swept away by tens of meters, and pinched by the ship. If it is neglected, the behavior of these metal children will form a new culture, for example, a culture of poverty which will shape a hopeless attitude[8].

It can be said that the behavior of metal children in risking their lives for coins is in accordance with the theory of habitus that explains mental or cognitive structures[12]. This is usually used by actors to deal with social life. Habitus describes a set of tendencies that encourage social actors to act and react in certain ways. Individual life experiences obtained from the history (of life) are internalized within themselves, and then are used to feel, understand, realize and value the social world. Through these patterns, individuals produce their actions and also judge them (habitus controls the thoughts and choices of individual actions)[12]. In principle, the path that can be taken in resolving the chaotic life of metal children is not just removing children from the port, but must be able to improve their quality of life (empowering) or at least protect them from exploitative and dangerous situations. The background of the metal children existence and the formulation of the model that can be used to overcome the presence of metal children in the Ketapang Banyuwangi Port is a unique phenomenon that the researcher found in Banyuwangi. Therefore, the researcher will examine and review the basics that have been presented in the description above.

The principle of the right to life, survival and development affirm that every child has the inherent right to life and the state shall ensure to the maximum extent the survival and development of children [9]. When there are approaches to government and civil society organizations to find for a good solution to the presence of metal child must be humane. Using a humanist approach such an approach centered on the port (road), families, agencies / institutions, and the community is expected to the presence of metal children will be gradually reduced and their capabilities will be more focused and of course will be the main capital to find other jobs.

2. Methods

Basically, this research approach of study case that a series of scientific activities carried out intensively, detail, and depth of the program, events, and activities, both at the individual, group, institution, or organization to acquire a thorough knowledge of the event[16]. So in this study, researchers will use a study case approach to learn in depth about the lives of street children such as metal children around Ketapang port and factors that affect its existence as well as trying to find models of empowerment for these children.

The research location is where the research will be carried out, to obtain data or information relating to the cases or research focus. Determining the location in this study is using purposive area, the research is deliberately determined in accordance with the purpose of the research. Location of the study to be selected is in Ketapang port. This is consistent with the purpose of the study to analyze how the life and models of empowerment the metal children at Ketapang harbour in Banyuwangi.

The reason why is the researcher determine the location as a place to study, because the Ketapang port is the center of life of metal children itself. At this point most metal children spend their doing diving time activity, the outflow of people from the port to the port of Gilimanuk Ketapang or vice versa is a blessing for the metal children. Indirectly metal children felt helped by the presence of a harbor, because of the presence of the port they could earn some money for their his life and family.

The method used in this research is a qualitative research method. The steps begin with the determination of informants, research instruments, data collection methods, data validity testing methods, and data analysis methods. The informants used in this research are metal children and their parents at the Ketapang Banyuwangi Port. The method of determining the location used in this research is a purposive area. It means that the location of research is determined intentionally according to the purpose of the research. Determining the location of the research is intended to reinforce the formulation to be examined. This research is conducted at the Ketapang Banyuwangi Port.

Meanwhile, the data collection method uses observation, interview and document study techniques. Observation technique is used to observe the activity of metal children and the place or socio-cultural environment of metal children. Interview technique is used to examine the economic background of metal child families, community views and policies that have been made by the government to metal children (education, health, economy, and social). Then, document study technique is used to collect and analyze documents such as magazines, newspapers, research results, articles and books[3].

After the required data is collected, the next step is to test the validity of the data by using data source triangulation, method triangulation, and theory triangulation. Data analysis method that will be used in this research is Michel Foucault's discourse analysis method. Foucault conveys five stages for the process of analyzing discourse, namely 1) Understanding statements based on typical events, 2) Determining the conditions of the existence, 3) Determining the boundaries, 4) Correlating with other statements that may be associated with it (eg. discourse linkage with political, social, economic and others), 5) Showing other forms of statements expressed[5].

Then, in historical and genealogical analysis, it is questioned what and how something can be accepted with other discourses and in what ways and on what argument is a discourse constructed. This will reveal on what basis the discourse is built.

3. Results and Discussion

3.1 *A Life Potrait of Metal Childern in Ketapang Banyuwangi Port in Economic Perspective*

The existence of metal childern in Ketapang Harbor can not be separated from the main factor that is the poverty. Poverty is typically described as symptoms of income to find basic life needs. A group of community members are said to be in poverty if the income group of community members is not sufficient to find the most basic needs of life such as food, clothing, and shelter[14].

The interest things from the presence of the metal in Ketapang Harbor is hunting for coins or diving is a job that they typically have done for generations and generations, so there is the impression of most people that the activities of diving is a job that has been be fate had dealt them, or in other words diving work has become a culture for children who were born and grew up around the Ketapang port.

Can be summed up that one of the root causes that lead to the metal childern directly involved in the street (harbor) feel the cold sea water by metal childern activity in order to live themselves or family is poverty that has become a culture. The poverty culture concept was first introduced by Oscar Lewis, who saw that poverty may arise as a result of the values and culture that is embraced by the poor themselves[6].

Ketapang Banyuwangi Port is a port located in Ketapang that serves to connect Java and Bali by the sea (Straits of Bali). At the Ketapang Banyuwangi Port, hundreds of ferry trips serve local and foreign passengers and vehicles from Banyuwangi to Gilimanuk every day[2].

The flow of human movement from Ketapang port to Gilimanuk port or vice versa, has caused many business services, goods, food, and drinks offered to ship passengers. Before the ship departs for Bali, the ship passengers will also be entertained by attractions performed by metal children in diving hunting for coins. These children will spend most of their time working to hunt for coins tossed by ship passengers into the sea.

Metal children activities begin at 8:00 a.m. to 5:00 p.m. They are able to collect money ranging from Rp. 10,000.00 - Rp. 15,000.00 in a day. The amount of money they get will increase when entering Eid Al-Fitr and school holidays because the flow of human movement in Ketapang Banyuwangi Port will be automatically increased sharply. They use the money to help the parents. Moreover, they use the money to pay for their school tuition.

Children were categorized as metals generally have the following characteristics: Low levels of metal Child economy and / or parents of children with lead metal metallic child has no possibility to be free from the shackles of poverty that is wrapped around them, Does not have its own production factors, such as land, capital / money and special skills that can be used to find the money they deserve, Do not have the possibility to acquire production assets with its own strength as to acquire arable land or business capital, Low metal children's education level and most do not until completed primary school so that children do not have a mastery of metal knowledge, information and technology, Most live around Port Ketapang. Land where their houses were built also an inhabited land belonging to the port as the right to life, so that next time there is development of the port of the small houses they can only be evicted, Skills in finding the money they have just swimming. With a low level of education and lack of skills development cause diving activity (work to make money at the port) has become a culture as they do from generation to generation. This has an impact on the skills and expertise of the children who live around ports ketapang just swim.

3.2 Model Metal Child Poverty in Port Ketapang

Street-centered intervention, Namely the handling of street children, which was centered on the "street" where street children usually worked. The goal is to reach and serve the child in its immediate environment, namely in the street[19]. In case a metal child, penendekatan This can be done through the provision of decent employment by PT ASDP Ketapang to children crossing the metal at the Port of Ketapang.

Family-centered intervention, Namely the handling of street children that focus on empowering families so as to prevent children from becoming a street child or attract street children return to their families[19].

Institutional-centered intervention, Namely the handling of street children concentrated in institutions (homes), temporarily (preparing the reunification with his family) or permanent (especially if the street children had no parents or relatives). This approach also includes a temporary shelter (drop in), "halfway house" or "open house" that provide "homes and boarding adaptation" for street children [19].

Community-centered intervention, Namely the handling of street children, which was centered in a community. Through this model centered on the handling of children's metal "metal children community" by providing empowerment and demanding active parisipasi metal children, in an effort to develop their creativity. For example, empower the metal in the manufacture of a craft that has a sale value. The results of this creativity that can be used (sold) to improve the economics of metal child. This model also involves community development programs to empower communities to establish networking with various institutions both governmental agencies as well as social and educational institutions[19].

3.3.1 Background The advent of the Son of Metals at the Port Crossing Ketapang, namely:

Poverty, It draws from their children's metal in the port of Ketapang is a job "ngelogam" the work they've done for generations and generations, so there is the impression of most people that the activities of ngelogam is a job that has become fate had dealt them, or with in other words ngelogam job has become a culture for children who were born and grew up around the Port of Ketapang. Opinion is clearly misleading because aside the aspects more important as a cause of a child to be a child of metals, such as poverty, the government (authorities) and employers.

Poverty experienced by children metals clearly inhibits various aspects of life, not only for children metals, but also for other communities. However, it must be understood that from the perspective of the authorities and employers poverty essentially has a wide range of strategic functions they can exploit[10].

Family, The reality of social life metal children's lives with his parents instead indicate their estrangement, which leads to the dissolution of batin and social contacts between parents and children and leaving only economic contacts. Parents or relatives will no longer put his position as a caregiver, and giving a sense of security for their children, but parents actually showed greed for material with exploiting children in excess, or "economic violence in the form of exploitation and manipulation"[7]. It is also relevant to the description described that until now the problem of child

labor is no longer about the work itself, but rather has been the exploitation of children or put children in dangerous environments[3].

Environment, aspects of the personality of children who develop mononjol due to the influence of association with peers or play environment are: Social Cognition, Is the ability to think about thoughts, feelings, motives, and behavior of himself and others[20]. The ability to understand others, allowing children to be able to establish a better social relationships with their peers. They have been able to see that person as a unique individual, with feelings, values, interests, and personality traits were varied. This ability strong influence on his interest to associate or form friendships with their peers, allowing konfronmis behavior will occur. Conformity, Is the motive to be the same, accordingly, uniform, with the values, habits, interests (hobbies), or cultural peers. Their direct interaction between children who were born, grew and developed around the Port Crossing Ketapang (not yet have a habit ngeologam) Child-metal causes these children contaminated by metal child's habits. Based on the above it can be seen that the influence of peers has contributed greatly to the formation of personality / habits of children, be it a habit of positive and negative habits. Family climate also plays a big role in this. Children who have a good relationship with their parents (healthy family climate) tend to shy away from the negative influences of peers, compared with children whose relationship with their parents are less good[17].

Education, Most children who work as child metals have a low education level, dropping out of school or only completed primary school and junior high. This situation is of course led to the knowledge and skills possessed by metal children is limited, so the chances of getting a decent job was not possible. Therefore, it can be concluded that the child's education gap metal has a close relationship with the child's skill metal and also closely related with the economic gap, or the amount of purse money they could gather. For as large metal child, education is still considered "luxury" and occupy the lowest rank in the hierarchy of other needs, such as food, clothing and home. This happens due to the inability of the child's parents in the education of children metals are very expensive for the size of the pockets of the poor. Therefore, borrowing the idea if you want to tackle the problem of poverty education must be widened, uneven, reaching all the people and all walks of life, both geographically and socially[4].

3.3.2 *Related previous research*

Research on the phenomenon of street children and their accompanying poverty actually already have been there reviewing. The results of his research explained that the factors causing the existence of street children in Balikpapan city include economic factors, education, and awareness of personal self of the child who wants to help their parents. The discussion presented in the above results have not been able to critically uncover other factors beyond individual street children or families of street children (external) as the root problem of the emergence of street children in Balikpapan city. In its analysis of children and poor families are always accused of being the dominant factor causing the emergence of street children in Balikpapan city[11].

"Street Child Exploitation As Beggars In Semarang Simpang Lima Region". The results showed that there are three points based on the exploitation of street children in Simpang Lima area of Semarang, is the low of family economy (poverty), community, environmental influences and violent life-parent households. Some factors causing the emergence of street children presented by Isti Rochatun, et al (2012), can be seen at the factors emergence of street children from the perspective of children and families poor internal ignoring external factors child[13].

Of exposure to previous studies that have been submitted can be concluded the similarities and differences in a study. The similarities between the earlier study with the current study, the same research on the factors of social problems of street children. The next equation is the type of research. The previous research and the present study is using the same type of qualitative research. While the differences with previous research is on the subject purpose of the research, and a view of the theory[15].

4. Conclusions

The reality metal children become a matter that needs attention from many various circles. Urgent economic pressure makes this community continues to exist among the people at Ketapang port in Banyuwangi. Various dangerous risks are a major threat to the safety of the metal children. Starting

from the dangers of polluted marine water content, squeezed and sucked ship propellers, and swept away by tide for tens meters.

Metal child's life in terms of the economy is a community formed by the pressure of living expenses. Insistence on living expenses that are increasingly suffocating resulted in the formation of a corporate culture that is based on the equation of psychology and social sense among them.

Based on the research results, metal children are a group of children who spend most of their time chasing coins or paper thrown by passenger ships into the sea before the ship docked or departs from Ketapang Banyuwangi Port. Metal children activities begin at 8:00 a.m. to 5:00 p.m. They are able to collect money ranging from Rp. 10,000.00 - Rp. 15,000.00 in a day. The amount of money they get will increase when entering Eid Al-Fitr and school holidays because the flow of human movement in Ketapang Banyuwangi Port will jump sharply. There are several factors that cause the existence of metal children in the Ketapang Banyuwangi Port, namely 1) poverty, 2) family, 3) peers or playmates, and 4) education. The models that can be used to overcome the presence of metal children are Street-centered intervention, Family-centered intervention, Institutional-centered intervention, and Community-centered intervention.

Acknowledgments

Thank God for all the blessings that have been given and for all the love and affection that I have received. secondly, I would like to convey to the mother, father, and family who is always supportive and always loving so that I can complete this research, as well as to my friends and all those who have helped in completing this research process.

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