



The Use of Poverty Symbols by Street Beggars in Makassar City: A Photographic Semiotics Study

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Abstract. Begging is a social problem that occurs in lower middle class society. The existence of beggars in Indonesia can be easily found, starting from busy centers in big cities, residential areas, to settlements in rural areas. Their presence is considered to be destroying the beauty of the city because they live anywhere and build buildings in prohibited places, which is considered to disrupt traffic and disturb the comfort of other people around them. There are many factors that cause someone to beg, namely: firstly, physical limitations which result in beggars not being able to work in offices or companies, secondly, physical factors, namely disability and paralysis, which occurs when they are born on earth, they are disabled or paralyzed, thirdly, laziness or feeling lazy to work, and all four factors get rewards from begging. This research aims to analyze the use of poverty symbols by street beggars in the city of Makassar. This research was conducted using a qualitative descriptive approach. Data collection was carried out by looking at pictures or photos as well as several written and spoken words from the community. The results of this research show that in the city of Makassar begging is a very serious problem. However, this research is analytical and determines the symbols used by beggars when begging potential benefactors. The symbols that beggars do without realizing it are gestures and body movements, appearance, facial expressions, paralanguage.

Keywords: Beggars, Symbols of Poverty, Semiotics, Photography.

1 Introduction

Cities are places of human activity such as places for trade, education, economy, social culture, and government which make village people migrate to cities with the desire to get access to public accommodation [1]. In fact, cities are a location for investing business capital and there are many job opportunities that make rural people interested in wanting to try or work in other fields. However, the very limited opportunities in urban areas mean that rural communities remain unemployed.

The city is a beacon of hope for people who want to change their fate, because there are several opinions that the city provides a million hopes for a change in life for the better. However, many people from lower classes do not have adequate educational background and special skills to get the desired job vacancies. The hope for a change

in life that was dreamed of again had to stop because of the uncertainty and helplessness of every individual or group in the lower middle class. The city is not a place of hope for change, but rather an abyss from which they will never be able to get out. Those who live in cities feel stranded without knowing when their life in poverty and forced conditions will end. Those who work in the informal sectors as scavengers, buskers, domestic servants, hawkers, street vendors, commercial sex workers and finally the inability to raise themselves as workers who work as beggars using the model of begging in order to get mercy from people others [2].

There are many unemployed people who always do everything they can to survive in urban areas. In fact, they can do things that are not permitted or prohibited by the government, one of which is by begging. Beggars can be categorized as lower class people with their daily activities doing work such as begging for money in public by seeking pity from the people around them [3]. According to Dimas Dwi Irawan, begging is a term for people who need money, food, shelter, and other things in order to support themselves by begging and seeking mercy from other people [4].

The existence of beggars in Indonesia can easily be found. Starting from busy centers in big cities, residential areas, places of worship and so on. Beggars are also considered to destroy the beauty of urban areas by living carelessly and carrying out begging activities in various prohibited places, are considered to disrupt traffic and disturb the comfort of the people around them. Their existence often disturbs society, because many of them use bad methods to get mercy. For example, pretending to be disabled, carrying, holding or involving small children in begging [5].

We always pay attention and see beggars who take advantage of some of their real physical limitations, for example some are blind and some don't have hands or feet. However, there are also beggars who have no physical limitations at all, instead they remain beggars [6]. There are many factors that cause someone to decide to take up the profession of begging as follows. Firstly, the economic factor means that the economic situation is very poor or even insufficient for basic needs, which makes someone think of taking a quick way to make money. Second, education where knowledge is an important factor for all groups. Most beggars have a very low level of education so they don't have the opportunity to think about trying to earn a fortune, instead they do it in a simple way and take the easy way to make money by begging. Third, dependency means that most beggars are lazy and depend on other people. Fourth environment. These three factors plus environmental factors cause a person to decide to become a beggar [7].

Currently, begging is a very serious problem in the city of Makassar. The existence of beggars often causes problems such as urban order and security. For this reason, the Makassar city government has implemented a policy of empowering or developing beggars so that they do not become a social burden in urban areas. The coaching activities carried out by the Makassar city government experience problems and tend to cause boredom from time to time, which causes beggars to increase and wander around in various places.

So it is not uncommon for beggars to occupy crowded places such as roadsides, fuel oil (BBM) filling centers, terminals, shopping centers, markets, campuses, traffic lights and in various busy places where it is easy to make money by holding hands or using

tools. . The existence of street beggars in the city of Makassar can be seen from various places or locations such as on Jl. A. Pangeran Pettarani, Jl. Sultan Alauddin, Jl. Veteran Utara, Jl. Hertasning, Jl. Dr. Ratulangi, and other roads. Begging locations in the city of Makassar are often used as a place for them to live and a place to earn money to meet their daily needs. Based on the explanation above, the aim of this research is how to use the symbols of Poverty of Street Beggars in Makassar City in a Photographic Semiotic Study ?

2 Research Method

In this research, it is used in accordance with the problems and research objectives, namely using qualitative research methods. Qualitative methods were used by researchers to find out how symbols of poverty are used by street beggars in Makassar City in a photographic semiotic study. Qualitative research methods place more emphasis on reality or events that occur naturally. The types of data sources used by researchers are primary data and secondary data. Primary data emphasizes observing a photo of a beggar in a study. Secondary data is a complement or support for primary data.

In data collection techniques that researchers use are observation, interview and documentation techniques. The observations made by the researcher were more directed towards seeing and observing the phenomenon of beggar activities on the streets. Interviews were conducted with several street beggars in the city of Makassar. The informants in this research were street beggars. The documentation here focuses more on images of street beggars in order to obtain the required data. Data analysis techniques according to Miles and Huberman (1992) are interactive activities and take place continuously, namely by reducing data, presenting data, and drawing conclusions [8].

3 Results And Discussion

The results of this research are about managing impressions of street beggars through nonverbal language that a person forms using symbols. According to Erving Goffman, when certain symbols are used by individuals as an action that is still being planned, it means that they have made themselves into 'other people' because when individuals try out symbols that can support an identity that they highlight. When the individual has manipulated his reflection into another person, he has played a theater pattern (actor) which means he feels that there is a stage where he must perform a role as specified in the scenario. This means that he is no longer the one who interprets his identity, but depends on other people [9]. There are several nonverbal symbols, namely: gestures and body movements, appearance, facial expressions and paralanguage (tone of voice). Impression management through nonverbal symbols carried out by beggars is considered more dominant than impression management through verbal symbols. Management of nonverbal impressions of street beggars as follows:

3.1 Gestures and Body Movements

Sign language is a language that uses gestures or signs such as eye movements, usually referred to as codes to other people, or head movements, for example nodding as a sign of agreement and shaking the head as a sign of rejection. The sign language most often used by beggars is 'raising their hands' to potential benefactors who want to give alms to them. They beg without forgetting to use tools such as milk cans, buckets, plastic cups, cardboard boxes and small buckets [9].

From several beggar informants that I got, most of them used tools to hold the alms they received and there were also some beggars who used their hands as containers. Like Informants D and A, when begging, they use a tool to accommodate the alms given by the benefactor, the tool they use is a bucket. In contrast, informant S uses his hands to receive alms while he looks for used goods. The various ways that beggar informants use to get something are by making very distinctive body movements such as slow movements, walking very slowly and limping, and sometimes bending slightly to appear pitied and get pity from the benefactor.

3.2 Appearance

Appearance is a perception of attractive things. Like the appearance which becomes a symbol for beggars. The appearance of beggars is usually divided into two parts as follows:

Firstly, an unplanned appearance means an appearance that is not made or planned by the beggar, which is permanent. For example, physical defects from birth or accidents. There are several beggars in the city of Makassar who have an unplanned appearance, such as informant N who said that he had a fatal accident which resulted in his legs being unable to walk, which required him to become a beggar and use a wheelchair as a walking aid to meet his needs. Informant N's appearance always wears clean and neat clothes when begging. The symbols that the beggar uses when in the field include a large headscarf, long-sleeved shirt, long trousers, a bucket in his hand, and a black bag that he wears, then he uses a fisherman's hat and a bench or chair with wheels to help him walk.

The two planned appearances are appearances that beggars tend to fake when they are in front of potential benefactors or when they are presenting themselves like beggars. For example, pretending to be lame, wearing shabby or dull clothes, and having bandanas on parts of his body. Like the beggar informant M who planned his begging activities by wearing shabby clothes, wearing a headscarf and bringing children to join in begging from potential benefactors. The symbols seen from informant M beggar include a headscarf and a robe that looks dull, there is a milk can beside him, there is a plastic bag and a child he is carrying.

The two parts explained above show a difference in the appearance of several beggar informants in the city of Makassar. One of them, according to Erving Goffman, looking back at dramaturgy theory, explains that appearance is part of the 'attribute' or complement, even the main requirement for an actor in playing a drama when he is in front of an audience, as is the case with beggars [11].

In contrast to Cooley's opinion, the concept of a mirror can be broken down into 3 components, namely first imagining how they appear in the eyes of other people, second imagining what they should judge to be pleasing to their appearance, and third imagining a certain kind of self-feeling such as a sense of self-esteem or shame as a result. from our imagination regarding other people's judgments [12].

3.3 Facial Expressions

Facial expressions are an indication of a person's feelings. According to nonverbal communication expert, Dale G. Leather, the face has long been a source of information in interpersonal communication [13]. There are three types of faces, namely, the first is the face that is brought from birth, the second is the face that can be manipulated according to what is expected, for example smiling and frowning, and the third is the face that changes according to our surroundings and the messages we receive. Facial expressions are very important because they are the center of the communication process carried out by humans through the face.

The face is also a very important tool in conveying meaning. Observing the face of the beggar as he plays his role to express emotions is not easy. Observations of beggars are limited to only seeing what appears to them with facial expressions when carrying out begging activities. Their facial expressions can change to sadness with different behavior. On average, from what was seen at first, before the beggars met their potential benefactors, their facial expressions were very normal and there was no sad expression when they met their fellow friends, who looked different. The difference in facial expressions occurs very quickly, and it seems easy to make an impression in their way and as they please.

Looking back at Goffman's theory, facial expressions are one of the things that support a person's nonverbal language to manage impressions and present them in front of other people [14]. Like a drama actor who has to act with someone who is playing a drama who expresses a face that contains its own meaning. For example, an actor who plays a sad role indicates that he is playing a character who is oppressed and pitied. Like beggars, as communicators they manage impressions by including gestures and body movements, appearance and facial expressions, which have been prepared and managed in such a way as to be able to present themselves as well as possible and get a response from potential benefactors.

3.4 Paralanguage

In paralanguage, it tends to be synonymous with verbal communication which uses words, tone of voice and also intonation. However, these aspects should be considered part of nonverbal communication, which shows how the speaker feels. Regarding the message, is he confident, nervous, sad, happy, or shows emotional aspects by taking one of the paralanguage forms that corresponds to the vocal quality the beggar uses, namely the tone of voice.

The tone of voice is generally used by beggars using verbal speech when meeting or dealing with potential benefactors. For example, when they say "assalamu alikum" and the like with a pitiful and slightly weak tone of voice, and when the beggar receives what is expected of a potential benefactor his voice will be soft and low [15]. Like informants N and M who beg in a gentle and gentle tone of voice in order to get sympathy and alms from potential benefactors.

The tone of voice supports the verbal language used by beggars. The tone of the voice will be stronger if it is supported by intonation. Behind the tone of voice, there is a meaning of its own, for example, a loud and shouting tone of voice, generally indicates that the person is angry or giving orders. Meanwhile, a soft, slow and smooth tone of voice generally indicates that the person is begging for something, seducing, and so on. From a verbal and nonverbal perspective, both actually support each other in presenting one's self to others, and are managed in such a way as to be displayed on the public stage.

4 Conclusion

Poverty is a very complex problem and becomes a rather complicated problem to solve from time to time. Currently, it can be said that poverty is widespread in almost all regions of the world. There is no country that is immune to poverty at this time, both countries that are very rich and countries that are very advanced in the field of industry and technology. Therefore, with the high level of poverty in Indonesia, especially in the city of Makassar, various beggars appear from various regions. Currently beggars are a serious problem in the provincial capital of South Sulawesi, namely the city of Makassar.

Their presence often creates traffic, order and urban security problems. For this reason, the Makassar city government issued a policy to empower or foster beggars so that they would not become a social burden in urban areas. The guidance carried out by the Makassar city government also experiences the same problems and tends to cause boredom with the increasing number of beggars from time to time. Therefore, the author concludes that the problem of beggars is indeed very serious that the city government must immediately follow up so as not to disturb order and comfort in an urban area and try to find ways to overcome these cases of beggars immediately and not increase again from time to time.

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