

The Phenomena of Envelope Beggars: Begging Education Begins From Using Envelope Media (Descriptive Study Of the Night Market Kodam V Brawijaya Surabaya)

Achmad Hizbullah¹, Amal Taufiq²

¹ Achmad Hizbullah 1 Universitas Islam Negeri Sunan Ampel Surabaya.

achmadhizbullah27@gmail.com

² Amal Taufik 2 Universitas Islam Negeri Sunan Ampel Surabaya.

amaltaufiq70@gmail.com

ARTICLE INFO	ABSTRACT
<p>Keywords: Education, Beggars, Envelopes, Phenomenology.</p> <p>DOI: http://dx.doi.org/ 10.22437/jssh.v8i2.39332</p> <p>Received: December 9, 2024</p> <p>Reviewed: December 10, 2024</p> <p>Accepted: December 10, 2024</p>	<p><i>This research is motivated by the existence of begging education at the Kodam V Brawijaya night market, Surabaya City. Education that should be used as a means of escaping from poverty has turned into a means of a culture of poverty. Those beggars who are experienced have succeeded in exploiting children in their environment by using envelopes for begging. The purpose of this study is to reveal the true meaning of using envelopes as a medium for begging and how education should play an important role as a breaker of the culture of poverty in the city of Surabaya. This study uses qualitative methods with Alfred Schutz's phenomenological approach as a way to understand the interactions that occur between beggars and children, and how the field conditions support this. After carrying out the research stages, the researchers obtained the result that begging education and a culture of poverty would be overcome if families, communities and beggars had high concern for children and did not exploit them. Then the government must also contribute, namely by supporting the empowerment of the poor, adequate education, and meeting their needs evenly.</i></p>

1. Introduction

The phenomenon of beggars that is currently rife in society seems to be a threat as well as a challenge for the government and society. The reason is that these beggars feel that they are victims of social injustice because their lives are all lacking. The existence of these beggars shows that there is inequality in various aspects of social life, economy and so on so that they try to be able to fulfill this equality by begging.

Most beggars are in crowded public places so they have opportunities to earn. Like at the Kodam V Brawijaya Surabaya night market, where you can find many food vendors ranging from traditional to modern. Apart from food sellers, at the Kodam V Brawijaya Surabaya night market there are also many sellers of clothing, gadget accessories, and beauty products. Food is one of the most popular visitors to the Kodam V Brawijaya Surabaya night market, such as Korean street food which is now viral among young people and other viral food lovers. These conditions make traders who are at the Kodam V Brawijaya Surabaya

night market have to have a lot of new ideas in order to be able to compete in trade. The operating hours of the Brawijaya Military Command V night market in Surabaya start on 17.00 WIB to 22.00 WIB. In a relatively short time, this was able to make many visitors arrive, which could amount to approximately 1,000 to 5,000 visitors. The Kodam v Brawijaya night market is certainly a suitable place for beggars. The density of visitors creates high income opportunities when compared to other public places. (Fauzi, 2022)

Then with high income, of course someone will be more active and work harder. In begging, if only individuals their income will be limited to meeting needs. Therefore most of the beggars who are at the Kodam V Brawijaya night market exploit children in their neighborhood to help in begging so that their income increases. It cannot be denied that it is the culture of society that causes child exploitation. The first is regarding the point of view of children in society. Children are considered useful if they can contribute to the economy of their family. Then in the end it is the child who is told to beg in order to be able to make money and help his family's economy.

In begging, unknowingly what children do is a form of a culture of poverty. There is a concept regarding the culture of poverty as follows: the culture of poverty is an adjustment or reaction of someone who is poor to their low position in the social class in society, which places great importance on individual position. Culture in this case is an attempt to overcome feelings of bad and hopeless life, starting from the awareness that there is no possibility for them to gain success and goals in society.

The statement above is based on one of the characteristics of culture according to (Koentjaraningrat, 2002), namely culture can be learned through the process of socialization and enculturation. In the socialization process, a person from childhood to old age will learn patterns of action when interacting with people around them. This means that someone who lives in a society that is thick with a culture of poverty will certainly go through this socialization process. Because in his life there will certainly be a lot of interaction with people in which there is a culture of poverty. Then the process of enculturation is a process when a person begins to learn and adjust one's way of thinking and attitude to the customs, system of norms and regulations that are in his culture. In a culture of poverty from a young age, a child will absorb various values and cultures that make them learn to imitate the behavior of those closest to them. Thus, in the culture of poverty, begging is one of them that is used by them as a way to survive in an urban environment.

The second relates to the level of education of parents or the community, namely the pride when their children work as beggars at the Kodam V Brawijaya night market. Parents should provide their children with a good education. Education here is used for welfare, not for survival education for a child. Especially with the child's pride when he became a beggar at the night market. then with an understanding of the importance of looking after and educating children, of course the family will play a role so that their children are not exploited or exploited. However, in reality the children who are at the Kodam V Brawijaya night market actually feel happy being exploited because they can make money independently with the provision of education from experienced beggars there.

This study aims to reveal the true meaning of the use of envelopes as a medium for begging which is widely used by children at the Kodam V Brawijaya night market and how education should play an important role as a breaker of the culture of poverty in the city of Surabaya, and not instead become comfortable begging as well. cultivating poverty. Then the researcher hopes that with the results of this research the readers, especially the government,

the community, families and beggars will begin to be aware of the importance of contributing to children to avoid exploitation and a culture of poverty.

3. Research Methodology

This study uses a qualitative method that is used to understand the phenomena experienced by research subjects, namely beggars at the Kodam VV Brawijaya night market, for example behavior, perceptions, motivations, actions, etc. Then by using the phenomenological approach of Alfred Schutz which states that a person's actions and the meaning of interactions in his life cannot be separated from the influence of his biographical conditions.(Anindhita, Arisanty, & Rahmawati, 2016). The process of this meaning forms a system that is related and carries out its interactions with the environment(Anshori, 2018). It can be said that the establishment of this system aims to provide choices for researchers as a provision to understand and study social interactions in order to focus their studies on behavior in social life. By using this theory, you will be able to reveal what is behind what looks like, because this theory tries to understand and give meaning to the answers of the research subjects later.(Sian, 1989).

The research subjects used were envelope beggars, especially those at the Kodam V Brawijaya night market, Surabaya City. Then the sources used for this research are primary research sources by understanding the results of interviews from research subjects, namely envelope beggars, especially those at the Kodam V Brawijaya night market, Surabaya City and with secondary sources, namely tracing various literature related to this research and also of course using results from field observations(Fadli, 2021). Techniques in data collection used include; Observation is by observing and understanding about the interaction of education by using envelopes to beggars at the Kodam V Brawijaya night market, Surabaya City. The interview is by collecting data or questions regarding the interaction of education by using envelope media on beggars and then asking or interviewing the research subjects.

After obtain results from data collection in the field then data analysis will be carried out which will understand what results are received and then managed properly so as to get results or conclusions that are able to answer about how education interacts using envelope media on beggars(Sampytho, Sulistyowati, & Hayat, 2021).

4. Findings

In begging at the Kodam V Brawijaya Surabaya night market, the beggars, of course, armed with experience and calm knowledge of how to get money easily, make the visitors feel compassionate, do a little coercion so that they are given money. All of that was taught by other beggars who have been beggars longer and have more experience. In begging they also teach these methods to the children in their environment. The children were taught to beg under the pretext that they would get pocket money and use it for their personal pleasure. When teaching children how to beg, these experienced beggars will benefit more because the children they have taught will deposit their begging and then share it after they finish begging or when the Kodam V Brawijaya night market is closed.

With knowledge and experience in begging, they try to innovate by using children as their begging subjects. They use envelopes as a medium for begging children. Because by using envelopes they will be more flexible in begging because they only need to put their envelopes which contain heart-wrenching writings, their sad stories so that visitors will easily

put their money into the envelopes. It's no wonder why so many children are used as begging subjects because they are also easy to exploit by both their families and experienced beggars.

Researchers in this case found that there was child exploitation under the pretext of increasing income and on the other hand these experienced beggars took the initiative to make these children feel happy when they were exploited. These experienced beggars made a deal with the children in their neighborhood, namely around the Kodam V Brawijaya Surabaya night market. They agreed that later the proceeds from the begging would be shared equally among all the children who participated in the begging. The researcher believes that there are several beggars who carry bags as a place to collect money from begging for envelopes. It is the mothers who teach the children about begging and strategies so that visitors can easily give their money to the children.

In the division of begging groups, it is hoped that the results will be obtained quickly and evenly. There is also time for them to switch places between groups. From the results of observations, the groups of children swapped places for about half an hour or when the visitors in that place had been asked evenly. These children usually use the same color of clothes to make it easier for them to work together and communicate. These experienced beggars can also monitor their movements while begging. In begging, these beggar women teach and educate these children to have courage in begging, because these children will feel afraid if they meet new people or new visitors, especially when they have to give envelopes with sad faces and words. Therefore, these beggar mothers give encouragement with sayings like "Come on, be enthusiastic so you can get lots of results, so you can have delicious snacks". These words are supported by the fun of the children especially when they are busy begging. They spread quickly regardless of who their target audience is. They immediately put the envelope on the visitor's lap or hand by saying "Please, have mercy on us, we want a good snack, we don't have any money either". Of course, after hearing and seeing the child, the visitors would melt their hearts and put some money in the envelope. There are also visitors who give because they feel uncomfortable waiting next to him.

Then, when the Kodan V Brawijaya night market was starting to close, the beggar women ordered the envelope beggars' children to gather behind the Brawijaya Kodam V night market to calculate their daily income. Once collected, these beggars distribute evenly the results of their begging and there is also an evaluation of these beggars so that in the next begging they get even more results.

This way of begging has the potential to increase income and generate income faster. This educational practice of begging, according to researchers, will lead to developments in a negative direction because it involves ethics and morality. Child beggars who use this envelope media will be obsessed with money and even cause competition within and between begging groups. They compete with the amount of income they earn with their friends. If they feel that they have lost their income, they will go wild in begging, such as forcing them to tug at their clothes, begging so hard that they say hurtful words. This is the result of education which is contrary to its purpose as a means of escaping from poverty.

This kind of condition is contrary to the principle of education where they should use education as a means of transportation to get out of poverty and stop being beggars. By utilizing their knowledge and experience they should be able to innovate on other things as a source of their income. These begging children also need to get more attention because they as valuable assets in the future must be given adequate education and good knowledge, not like being beggars.

In a life full of suffering and injustice, humans may misperceive the meaning and function behind it. As is well known, in an era that was easy and therefore there were always difficulties and inequality that occurred. It is undeniable that people who are not ready will be left behind in various aspects of life. We need to understand the various meanings and functions behind the discovery of an object that must be used properly.

Being left behind is the result of low aspects of life that are owned in a person, which actually becomes very detrimental if not addressed or developed immediately. In modern life, backwardness will be felt by many middle and lower class people who are in accordance with the meaning, namely the lower middle class which will have many inhibiting aspects in it, such as the economy, culture, and education.

The researcher considers that this inhibiting aspect is in harmony with the lives of the beggars at the Kodam V Brawijaya night market, Surabaya City. In begging the economic aspect certainly becomes their basis for begging because their socio-economic conditions are not balanced with developments and purchasing power, especially in urban areas where developments and price spikes are assessed to change quickly. In line with the definition of poverty, namely, the inability to meet a minimum standard of living. The minimum standard of living in previous years will differ greatly from the present and in the future, moreover in urban areas there are indeed many difficulties that are encountered if individuals do not want to try and the spirit of survival is low. Then in the aspect of begging culture, of course it will continue to be preserved if the lower middle class people are happy with their poverty because they will continue to depend on other people as a source of income and make begging activities a form of their work to meet their daily needs. Then the last is the aspect of education which will be the focus of this research.

The researcher again discusses how an individual understands the meaning and function of an object. In understanding the function and meaning of the individual will continue to learn, find out, and develop in order to get the answer. With individual education in society will be able to understand the meaning of various objects and their functions. Education is the most basic need as strength, at least the ability to get individuals out of poverty. As it turned out, the reality on the ground was not in line with the assumptions of the researchers because there was also begging education, begging strategies, ways to melt visitors and even ways to force visitors to be merciful to them.

Such a reality is a dysfunctional form of education, where education should be used as a means of escaping from poverty and from begging as beggars. Education should be able to develop individual abilities, increase the spirit of competition and learn to live a better life. And what's even worse, this begging education is taught from a young age, at least they are able to communicate well so that they are able to earn their own money. Due to the limitations of various aspects, especially education, this is mostly done in big cities in order to survive. As in beggars who use this envelope media. they are taught to beg using envelopes from the time they are small. Because when visitors see small children begging, of course they will easily become compassionate and give money. It is with such pretext that begging education is taught.

5. Discussion

In this case, the government seeks to immediately address the problem of violence against children as beggars, namely by issuing Regional Regulation No. 2 of 2018 which confirms that Article 7 which contains "Local governments have the duty and responsibility to

guarantee: Implementation of children's rights, protecting children's rights, maintenance and protection of children.

The purpose of making this regional regulation in the Regional Regulation for the Implementation of Child Protection in the City of Surabaya No. 2 of 2018 is to realize and realize the realization of children's rights and status, guarantee the realization of children's rights and status, and to strengthen the role of local government and city government so as to increase the capacity of people parents, family and society to be more prosperous. As stipulated in Regional Regulation No. 2 of 2018 concerning Enforcement of Child Protection in the Capital City of Surabaya, Article 2 Paragraphs 3 and 4 of the Child Protection Law Number 4 of 1979 of the Republic of Indonesia and the Child Protection Law No. 2 of 2018. 30 of 2014 and the Child Protection Law No. . 23 of 2002. Therefore, the stipulation of the Surabaya City Child Protection Enforcement Regulation No.¹

Then, with the government's concern, it is hoped that it will always carry out its programs in protecting children's welfare, empowering low-income people, and providing them with adequate and equitable employment opportunities so that they can break the culture of poverty in the city of Surabaya.

6. Conclusion

Education should be used as a means of escaping from poverty and from begging as beggars. Education should be able to develop individual abilities, increase the spirit of competition and learn to live a better life. The practice of begging education will lead to developments in a negative direction because it involves ethics and morality. Child beggars who use this envelope media will be obsessed with money and even cause competition within and between begging groups. Therefore, it is the duty of the government, society and beggars to stop the exploitation of children, and make life more prosperous with better jobs.

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