

THE DEFINITION OF POVERTY TOURISM

(The Dynamics Meaning of “Poverty Tour” by the Interculture Socio-Cultural Community and the Tourism Strategy in the Slums Area from Luar Batang North Jakarta)

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Abstract—*Poverty tourism that developed by Interculture Socio-Cultural community become controversial because it is trying to show the poor life of people in Luar Batang, North Jakarta. Poverty become an alternative tourism commodity that trying to show a reality of the real life in Jakarta. This research will explain the meaning or definition of poverty tourism from symbolic interactionism perspective. This research aims to find out: (1) the definition of poverty tourism that embodied in symbols, verbal and non verbal language, (2) to analyze the definition of poverty tourism.*

The research result shows that the definition relation of poverty tourism among the three parties there are mindless or unmeaningful between the one and the other party. That definition affected by historic, role/invovement, and also context like a legal formal towards the poverty tourism. The interculture considers the poverty tourism is a way to introducing two cultures in an activity. The resident of Luar Batang consider the poverty tour as a form of attention for them from other parties. Whereas, the DKI Jakarta government consider this poverty tourism violate the ethics, trying to show a disgrace to the foreign parties.

Keywords – *poverty tourism, definition, symbolic interactionism*

I. INTRODUCTION

There are so many slums in Jakarta, this raises the ideas to utilize the slum area into tourist attraction that has any other value. In 2008 formed an idea of travel to slums of the capital by the name of Jakarta Hidden Tours that initiated by social community of intercultural and its founder Ronny Poluan. The aim is to introduce the appeal of the other side of the Capital to the tourist to get to know and interact with people around the slums. In 2009 the shift of utilization slum tour turned into an impression exploitation of poverty that was shown by foreign tourists. Therefore, with the advent of foreign tourists who tend to be interested in social phenomena such as poverty tour and shown the different responses from slum areas to foreign tourists than local tourists. Whereas, foreign tourist arrivals as tourists would be the main attraction for people who rarely interact directly with them.

The uniqueness portrayed in the poverty tour is the interaction of the poor with the tourist, mainly from foreign citizens. Interpersonal interactions into things that can not be bought by them (tourists) through experiences visiting slums to interact directly with the locals. There is another value obtained by foreign tourist trying to share the fun when they (tourists) are present in the slums.

The effectiveness of the message meaning that came to signify the meaning of poverty communicated unilaterally by Interculture, thus becoming tourist commodities that could attract more foreign tourists. That poverty into the category of social reality in the region and the citizens Luar Batang, truly represents what is referred to as an object Interculture "poverty tour". To see how the actual process of establishing the

meaning of the poverty of Interculture and then get feedback from residents interpretation of the meaning of poverty Luar Batang necessary organizational communication audit as described above .

The communication management present and interpreted as a central control communication activities to seek balance and achievement of effective communication between the communicator and the communicant. Elving, et al (201:113) explained the definition of communication management is a systematic planning, monitoring and revision all of the communication channel in an organization. This become important to keep the effectivity of communication goes according to what was planned.

Meanwhile, in the perspective of symbolic interactionism as a method of research to see how the real meaning of poverty between communicators (Interculture) with the meaning of poverty according to residents as a communicant Luar Batang, as well as the meaning of poverty by the government. IS approach sees how the process of communication is an interesting thing to be analyzed when the interaction communicator and communicant raises meanings and symbols are interpreted through another individual actions against him. Background behavior of actors (Interculture) as communicators who make up the meaning of "poverty tour" everyday viewed as a beginning stage of mind, self, and then shaping society itself. Therefore, the researchers took a focus on methods of IS as an analytical process of establishing the meaning of Interculture interpreted by the communicant, causing their feedback in the process of communication management. The approach used is the meaning of the

symbolic interactionism against poverty tour because I wanted to know the meaning of poverty tour from the perspective of the actor / communicator who creates ideas through symbols that appear in the interaction group (interculture community). When conceptualizing poverty tour, sometimes there is an understanding that may appear in symbols and meanings when interactions actor as a tourist attraction takes place.

II. LITERATURE REVIEW

Symbolic interactionism become an approach that used in this study. The symbolic interaction will result interpretation meaning of the message "poverty tour" of language symbols verbal and non-verbal for interculture as the originator of poverty tour through Jakarta Hidden Tours.

Symbolic interaction emphasized that interaction is a two-way interpretive process. We not only have to understand that people's actions are a product of how he interprets the behavior of others, but that this interpretation will have an impact on offenders whose behavior is interpreted in certain ways (Jones, 2010: 142). One who wants to be seen by IS in his theory is to explain how the result of the interpretation of the actors (managers, tourists) to the social identity of Jakarta slum community into a tourist attraction poverty of interpretations.

Symbolic interactionism approach used in this study certainly refers to the realm of communication so that this study focused on aspects of communication, especially communication management. Therefore, the theory IS used in this study originated excerpted from the book *Theory of Communication* Littlejohn & Foss. Littlejohn (2014: 231), which introduces the symbolic interactionism to explain the process by which self-developed. Symbolic interactionism according to Littlejohn is a movement in sociology, focusing on the ways humans create meaning and structure in society through conversation. This is underlined in this study, conversation is a process of interaction in which there is a message management and the production of meaning between individuals, it has become a picture of how this research can still be regarded as the study of communication management. Therefore, there is the management of messages based on the interaction of a specific person (communicator) and interpreted by others (communicant).

2.1 Interpreting a Message

Communication through a gesture symbols that have special meaning (the meaning of which is understandable) as well as other individuals who appear to have the same idea with cues and symbols will accumulate in variants of thought (mind). Communication in this context is a symbol of the exchange process involving not only the verbal form of words, phrases or sentences so that the account of the actors involved in the process was able to speak and hear. However, the communication process also involves the exchange of a symbol that is nonverbal covering gesture, facial expression, eye contact, gestures, and touch.

Understanding the message is the goal of all processes of meaning. Meaning, therefore, requires us to assess our thinking about the messages da also assess how other people interpret our messages (West & Turner, 2008: 93). Travel Pemaknaan poverty and poverty arising from the interaction between the initiator of interculture poverty tour with the reality of social life of citizens in Luar Batang. Such interactions become the main factors affecting the provision of travel meaning of poverty based on understanding and subjective assessments of both parties. As the foregoing discussion that the interaction between individuals mediated by the interpretation which ultimately resulted in the response, it is analogous to the stage of meaning by Interculture and citizens Luar Batang. Hence the meaning of the messages communicated to appear based on the idea of interculture poverty tour, then basically the meaning of the message can not be separated from the communication pengeolaan which it is taking part in the formation of the meaning of the message so that the idea of poverty tour has its own response by the communicant.

2.2 Communication Management Approaches Symbolic Interactionism

Garnet (1992) offer a simple basic framework that can be used to see the management of communication, which analyze the situation (situational factors) and design the right strategy (strategy design factor). In the communication management strategy planning there is a message that will be delivered by interculture to the public, that's what's going to be analyzed in more depth in this study.

Management of communication in this study is the effort made by interculture as initiators poverty tour in designing strategies (strategy design factor) appropriate communication to achieve maximum results that will be achieved in poverty tour program. The purpose of delivering a message that do interculture planning strategies message is constructed and then presented to the public. So that the meaning of the message has information that can influence the attitudes and behavior in support or program poverty tour. Design strategies in this research is Interculture strategy in constructing the message to the public (citizens of Luar Batang) consisting of a selection of media and message creation itself.

III. METHOD

This study uses interpretivis approach, researchers must explain the processes of meaning and explain the particulars and how these meanings are contained in the language and actions of social actors (interculture and citizens Luar Batang). Efforts to arrange interpretation is nothing but an effort to make the reading of these meanings (Denzin & Lincoln, 2009: 146). One approach interpretivis which is the approach in this study, the symbolic interactionism approach also presents an approach in social science research. This approach is included in the approach interpretivis being addressed by Herbert Blumer-G.H Mead. Interpretive interactionism

symbolic attempt to explain the formation of meaning, the approach adopted by this theory on human action which is based on the work of GH Mead, Herbert Blumer (in Denzin, 2009: 154) states symbolic interactionism rests on three premises: First, humans interact with objects physical and other creatures in their environment based on the meanings of these objects for him. Second, the meanings have emerged from social interaction (communication, in the broad sense) among and between individuals. Revised as a tool that guides and forms of action.

IV. FINDINGS AND DISCUSSION

A. Defining the Relation of "Poverty Tour" by Historicity

If you see the reception of meaning between Interculture, residents Luar Batang and the Government of Jakarta, precisely there is understanding poverty tour that does not mean (meaningless) for one side, while the other party actually think something is meaningful (meaningful) / mindless (Fiske, 2012) between the third the parties to the meaning of "poverty tour". Poverty tour for Interculture is something mediocre, just try introducing the familiar streets of social life under capital Jakarta. For the citizens of Luar Batang, poverty tour interpreted as an entertainment activity that can make people feel cared Luar Batang from outsiders. As for the Jakarta administration, poverty tourism activities is contrary to what was planned by the government, in combating poverty. In addition, poverty tour is regarded as something serious, because it has demonstrated ugliness to foreigners that could damage the image of Indonesia.

Interculture claims if these activities are regular activities that are just introducing the life of marginalized communities. Without considering how the meaning of true poverty Luar Batang captured by the citizens themselves. Luar Batang residents consider poverty tourism activities are activities that are beneficial for them. Poverty citizens Attraction made by interculture is what you really are. For residents of Luar Batang poverty tour it gives a psychological advantage for them. They were happy with the visit of foreign tourists, who rarely do they meet. When emerging forms of poverty tourism activities, they feel happy to be able to interact directly.

With the poverty tour, certainly for the government is something unreasonable. Poverty envisaged by them is poverty that was shown keada foreign parties as unethical. Travel paradigms of poverty in city government are things that should not be traded, yet contrary to the government's program to eradicate poverty. As if things were to be removed from the social system became the arena for profit for interculture.

Ronny Poluan position themselves on the assessment viewpoint of others who said that this event is the "poverty tour" that is dominated by the spectacle of life of the poor. Ronny regarded it as the freedom of each person to think about what he did with interculture. But self-reflection Ronny Poluan to the notion of others, is shown with the challenge to participate in this tour first before

judging negatively. Poverty for Ronny is a mistake that could have been caused by the city administration for the management because slum area in Jakarta. As well as how to manage the explosion of the exodus of the population to the capital Jakarta.

B. Defining the Relation of "Poverty Tourism" by Role/Involvement

The resulting empowerment of travel donation poverty did help at least to repair rooms or a bit unfit. In addition Ronny claiming their garden in slum areas such as Kampung Pulo be a result of the positive impact of tourism activities poverty. However, what was described as a success Ronny and interculture empower communities through donations rating remains at odds with the understanding of city government as the owner of the official regulations in organizing space and buildings standing in slums like Luar Batang and Kampung Pulo. If the building was declared a legal building permit, then the empowering role interculture become useless in the eyes of the city administration. This refers to the presence of mindless (Fiske, 2012), the meaning of every role offered to travel between the government and Interculture poverty. The role of tourism activities Interculture empower poverty to shape the welfare of the poor is considered not so meaningful for the Jakarta administration. Therefore, all the rules in managing the slums have their own regulations, and these regulations which have full responsibility rests with the Governments of Jakarta.

However, according to Ronny is the role of city government dikala Interculture rated not so care about the fate of poor people in the capital Jakarta. Ronny government is regarded as the cause of the failure of the passage of poverty eradication programs. The government described Ronny, always concerned with capitalist interests and industries that have the prospect of an advantage for the government. So by putting the interests of the capitalists, the poor are victimized as a form of obstacle to the development of infrastructure or business in urban areas. Ronny is a pity that the government's repressive measures without giving the solution when displacing poor people who had been evicted for the sake of the construction of new buildings.

The Jakarta administration is considered Ronny Poluan not doing a good job as a representative of the community, including to the poor. DKI government's repressive treatment of the way the eviction of poor people rated Ronny as persecution. For him the poor should be applied properly, slowly and invite a discussion, not by repression. But even so, Ronny pique is more addressed to the previous city government, and in the hope that much better to the Government of DKI in the present era.

In the end "mindless" (Fiske, 2012) meaning travel between Interculture poverty represented by Ronny Poluan will remain with what is understood by the Jakarta government travel-related poverty. Differences meaning of the notion of poverty both travel is restricted by an understanding of the formation history of poverty tour,

vision and mission of poverty tour, until keetribatan both in responding to poverty tour.

C. Defining the relation of "Poverty Tour" by the Context

The relation of meaning poorism when viewed from the context of the three parties (Interculture, residents of Luar Batang, the city administration), have a perception and a common understanding of poverty arising from the pressure of social structure, the actions of others, which gave rise to the reduction or narrowing the scope of livelihood an individual or group. It occurs in stark contrast to Jakarta as the Capital. Therefore, poverty appears to travel utilizes state of the social conditions of poor communities Luar Batang as a result of these pressures.

Context poverty can also be seen from the formal legal, licensing and official letters ownership of the building and a residence permit in the territory of Luar Batang, this formal legal case, meaning third- party poorism was there a difference or "mindless" (Fiske, 2012). The government hopes that with the establishment of the regulation of Government Regulation No. 64 Year 2013 regarding the Aid and Repair Setup Through Slum Village can make poor people obey these rules. The regulation was formed in an effort to improve the quality of life of the poor in the slums. However, this understanding is not in line with what is believed by residents Luar Batang. They still think the regulation is still soft to left, and will respond when conflicts such as the eviction of residential areas.

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Basically poorism difficult to remove, the city administration itself acknowledged that poverty tour is formed by private parties. And does not have a formal legal entity, so not the domain of the government to impose sanctions. Just what is displayed in poverty tour by the Jakarta administration, unethical showed poverty in others. The meaning of "poverty tour" for the government remains a shameful activity has been showing up on the social life of foreigners . Taking into account the ethical values are abstract and can not measure the extent to which ketidaketisan it is seen, it will be relative to each person.

V. CONCLUSION AND RECOMMENDATION

In the perspective of symbolic interactionism, meaning relationships poverty and poverty travel between the three

parties Interculture, Luar Batang citizens and the Jakarta administration are "mindless" between each other. Three relationships are seen from three sub discussion as historicity, Role / involvement, as well as context (formal legal). Making of poverty according Interculture travel is, forms of activity the streets, introduced the "reality Jakarta" truth. The success message in the tourism strategy "poverty tour" can not be separated from efforts to throw Interculture poverty with travel ideas interpret it as a positive activity from their viewpoint. Even if it raises mindless between related parties (citizens Rods & Government Affairs DKI).

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