

The Mobility of Madura Women Traders in Waru District Sidoarjo

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Abstract—This paper discusses street vendors. The existence of street vendors (informal sector) is often seen from the negative side because a large number of workers in this sector is considered less productive. But on the other hand, the informal sector is able to play a role as a safety valve, especially in overcoming employment problems, which is able to accommodate workers who are not absorbed by the formal sector, he, in fact, accommodates female labor force overflows that have increased quite rapidly. The issue of this theme was revealed by historical review with a socioeconomic approach. It was concluded that the job of being a street vendor in a food stall business was more determined by efforts to look for better business opportunities and higher income, after calculating the profit, loss, and benefits of the effort to change to the food stall business.

Keywords: *mobility, traders, Madura*

I. INTRODUCTION

The problem that arises related to the growth of the labor force is the imbalance of adequate employment opportunities. The limitations of modern sectors such as manufacturing which have a large output in absorbing labor cause the strengthening of the informal sector.

In Waru Sidoarjo informal sector workers have high hopes to be accommodated in the industrial sector, whose industrial technology uses modern technology from the outside. Means that the production structure uses a lot of capital-intensive technology. As a result, job seekers from the informal sector cannot be accommodated by this industrial sector. Modern industries generally use skilled and specialist labor, while the surrounding population and migrants only have hope without skills with a low level of education, so most of them are not accommodated in the industrial system. Even if they succeed in entering the industrial sector, most of them are only unskilled workers with relatively low-income levels with a fairly high composition.

Their condition is increasingly squeezed, the existing formal sector apparently does not give much meaning to their socio-economic life, both for those who have lived in Waru for a long time, while entering the formal sector is no longer possible. Then their initiative arises to carry out economic

activities by opening up employment opportunities by trying or moving from one type of business to another type of business until they find work suitability.

Transfers in one business sector to another can occur because workers will be faced with various alternatives or job choices, as well as various facts that to make the move to another work sector must take into account the demands required to carry out a new work activity. This is understandable because a change in work also means a change in some of the characteristics of the workforce that demands a way of acting and way of thinking, one of which can be fulfilled through a series of education and skills.

The mobility of jobs in the Waru industrial area to and from the informal sector can be understood because one feature is that it is easy to go in and out despite having a low educational background and limited experience, sometimes at first they are guided by "where to get a job in the Waru area" to through the decision-making process to pursue the informal sector.

The informal sector (street vendors), is a better choice than to decide to become unemployed. Like the informal sector in general, street vendors in the Waru Industrial area have their own characteristics, which is an attraction to study.

Issues that are the focus of the discussion can be formulated in the main questions. What is the process of the actions of an informal sector worker in transferring work to work as a street vendor in a food stall business?

II. RESEARCH METHODS

Main data writing this article are articles contained in various magazines and government publications related to the economic conditions of the people of East Java. Other secondary sources in the form of books with various themes that discuss street vendors and Madura ethnicity. Supporting sources in strengthening statements are carried out with interviews.

The use of historical methods with a socioeconomic approach is expected to provide a picture of the life of the merchant community from the point of historicity which has an explanation of scientific dimension and accuracy.

III. RESULT AND DISCUSSION

Understanding the informal sector leads to the understanding of formal and informal dichotomies. The formal-informal sector is identical with various terms put forward by some experts on the condition of economic dualism in developing countries. Boeke[1] identifies with "the capitalist-pre-capitalist economic sector. Then Geertz[2] refers to it as a firma-bazaar economy, while the term Weeks[3] is a modern-traditional. Hidayat[4] defines the informal sector as "unprotected sector", where the notion of protection is economic protection that comes from the government. Some features of the informal sector are explained by Hidayat as follows: (1) activities are not well organized, (2) does not have a business license, (3) patterns are irregular, (4) there is no government assistance, (5) business units are easy to get in and out from other sub-sectors, (6) primitive technology, (7) relatively small capital, (8) no need for formal education, (9) family work with independent capital, (10) to meet the needs of low-income urban / rural communities.[5]

Definition of street vendors is a person with a relatively small capital trying (production of sales of goods/services) to meet the needs of certain consumer groups in the community, which business is carried out in places considered strategic, in an informal environment.[6]

A. Description of the Waru Sidoarjo Area Sidoarjo

Regency is a Brantas Delta area that is very fertile because it is flanked by two rivers, namely the Porong River and the Mas River or the Surabaya River. It has an area of approximately 634, 39 square kilometers, with a population of 1,166,972 people recorded in 1990.[7] Administratively, Sidoarjo Regency is divided into four sub-districts that support the Regent consisting of 18 sub-districts, with 325 villages and 28 villages.

Sidoarjo is very well-known as a handicraft area or small industrial area, even though the area as an agricultural and milkfish/shrimp farm remains prominent. The Waru region is an industrial area as a widening of the Surabaya Rungkut industrial area. As a strategic area, the center of industrial activity in the South Surabaya region, and supporting the construction of the Kertasusila Gate for the development of the Surabaya region.

The state of Sidoarjo land is fertile and has long been developed for rice fields and agriculture. Alluvial soils near river estuaries. This soil type is suitable for rice, pulses, and sugar cane plantations. Organosol soil (35.59%) is swampy, this type of soil is acidic and very good for agriculture. Sidoarjo has a tropical climate, with sufficient rainfall.

B. Madurese Communities in Sidoarjo East Java

The migration of Madurese to Java can be seen from a historical standpoint. Closely related to the decline in the status of nobility caused by the existence of the perception system (tribute system). The nobles (Adipati) in Madura controlled the villages as their domain. These villages are called *daleman* villages, usually a good agricultural area. Outside the village of

daleman, there are villages given by the authorities to bureaucrats or nobles through the *apanage* or perception system. The *apanage* holders both bureaucrats and nobles are called obedient. They were given power by the king to withdraw income in the areas they controlled. Besides that, they also receive work services from the local people called 'pan'. The *apanage* holders sometimes rent the area to others including the Chinese.[8]

Receipt of agricultural products in the *apanage* area is generally carried out in two ways, namely in the form of money in the amount of a quarter of the value of a net harvest called a *tambun* or a third yields. In the *apanage* system, there is a relationship between the king and the obedient, also between the obedient and the farmer, which shows interdependence. When viewed dichotomically, there are two interdependent groups namely the elite and the majority according to their respective roles within the framework of patron-client relations.[9]

The aristocracy is called *sentono*, covering the Duke's family to grandchildren to the ruling grandchildren. Beyond that, there is also the title of aristocrats, but if they enter the bureaucrats, then they get *percaton* as *sentono*. In its development, *sentono* also gets bigger because of polygamy. Another factor is due to a young marriage. The increasing number of *sentono* affects the amount of tribute acceptance in the *percaton* system, while Madura does not have enough agricultural land, this problem causes a decline in their welfare level, which leads to leasing the lands to the Chinese people. Kuntowijoyo pointed out that in the first quarter of the nineteenth century almost no traditional tribute system escaped the rental system.[10]

In such circumstances, the people were from the beginning poor because of the various tribute system fees, when *apanage* lands fell into the hands of people the Chinese, naturally, this group took on the role of aristocrats and took advantage in the areas they controlled (Revenue Farming). The presence of the merchant class especially the Chinese in the feudal economic system seemed to gain the trust of the Colonial government. It was marked by the delegation of economic activities that were originally owned by the feudal devolved to the Chinese people. Such as supplying food, firewood, grass and so on. The intended activity is usually obtained by a contract which is generally won by the Chinese. They were seen as smarter and more diligent than the indigenous people.

Most people in Madura who had been oppressed by economic difficulties when the reorganization of the colonial government took place had experienced much unrest. This raised fears of extortion crueler than the feudal government. This concern then caused many residents to flee to Java. One year after the reorganization in Pamekasan, there was a decline in the number of indigenous people, from 494,118 people in 1859 to 463,839 people in 1861. The decline in population for three years seemed to be indicative of the reality of the migration of Madurese to Java.[11]

C. The Mobility of Traders Street Vendors in the Waru Sidoarjo Industrial Estate

Location of the Waru industrial estate in terms of the economy is very strategic because this area is an expansion of the industrial estate in the city of Surabaya, namely the Rungkut industrial area or Surabaya Industrial Estate Rungkut (SIER) which was developed since 1981. As a suburban area, the Waru area is arguably an area that is quite densely populated and has an urban flow and traffic, especially after the opening of the Bungur Asih terminal in 1991. Besides that it is also a transportation route to and from Juanda Airport, making this area getting crowded. In this area, the street vendors operate. In general, street vendors in the Waru Sidoarjo area are of productive age and most of them are women. Female traders accounted for 56.0 percent and male traders 44.0 percent.

Most street vendors were married or married with 80.0 percent, while traders who were single were 8.0 percent, and those who were widowed 12, 0 percent with details of 4.0 percent live here, and 8.0 percent dead here. It can be said that street vendors with the status of family heads are 48.0 percent because for women who are widowed, both because divorced life or divorce automatically took over the role of the husband. The percentage of street vendors who are not migrants and migrants have differences which are quite significant, namely non-migrant traders 24.0 percent while migrant traders 76.0 percent. Whereas the origin of migrant status is still within the boundaries of East Java Province, most of them are from Madura (28.0 percent), and Lamongan (20.0 percent), while other migrants are from Kediri (4.0 percent), Pasuruan (8.0 percent), Ponorogo (4.0 percent), Jombang (4.0 percent) and Madiun (8.0 percent). A total of 52.0 percent of traders have dependents between (1-2) people as much as 24.0 percent, have dependents (3-5) people, and of which 16.0 percent have dependents of more than 5 people, while traders who do not have dependents are 8.0 percent.

Most of the street vendors in the Waru Sidoarjo area do not have residential homes, usually, they live with parents or close family. Of the total number of street vendors studied, only 28.0 percent owned their own homes. Even as many as 44.0 percents of street vendors stated that the decision to migrate and work in the informal sector was partly due to economic considerations, with the hope of being able to enjoy the various facilities available, as well as having a home as soon as possible after working here.

The large variety of merchandise businesses carried out by street vendors in the Waru area is one of the attractions for buyers. These different types of merchandise will also affect the behavior of street vendors. This behavior concerns how to process existing merchandise, including how to compete fairly. The working hours of the street vendors' activities are quite varied, however most of them work more than 6 hours per day (80 percent) 30, their working hours are not always fixed from day to day depending on whether the buyers are busy or also natural factors such as rain, but at least food stall traders usually remain loyal to wait until the merchandise runs out.

In addition, the high percentage of those who work more than 6 hours a day is due to a strong motivation to achieve success among street vendors, as well as a kind of demand for variations in activities carried out to provide services to their buyers. In other words, the job as a street vendor of food stalls requires a long working time, and also requires perseverance, tenacity, sincerity, and patience from the perpetrators and is not a part-time job as observers often say.

Based on observations, out of all traders, only a small proportion used paid work (16 percent) and even then no more than two servants or workers were paid weekly of Rp. 20,000, - per week, and ate, slept with traders. While others mostly do it themselves with the help of their own families without paying wages, even some traders (24 percent) are assisted by neighbors from their villages without being paid, they take advantage of time, before getting work, generally, they are entrusted by their parents to just get temporary shelter. The business capital of street vendors comes from their own capital or from their savings (50 percent), while the rest is obtained from parents, relatives and friends' loans. The amount of venture capital varies, between Rp 50,000 to more than Rp 500,000. Meanwhile, the income of street vendors per day is Rp. 5,000 to Rp. 20,000 (64.0 percent). Based on average daily capital, it appears that traders who earn more than Rp. 20,000 per day turn out to be the required capital also quite large, and vice versa. By looking at the amount of capital, then it can at least also be used as a description of the size of the sale or large so that traders with large amounts of capital will have the opportunity to obtain greater income as well.

When viewed from variations of job changes, from the beginning of the first job up to the next job remains as a street vendor food stalls, then as Effendi[12] expressed about the small frequency of changes due to scarcity of employment opportunities is quite reasonable. That the majority of them have changed jobs no more than twice (72.0 percent). While those who change jobs more than four times are only 8.0 percent. What's interesting about this data exposure is that there are no jobs in the formal sector (government). On average they move from one job to another in only one sector, namely the informal sector. Although the occupied fields differ, such as starting from a driver, moving to construction workers, then moving as a street vendor or from domestic servants because of marriage and then selling to support the family economy.

Street vendors in the food stall business that settled in the Waru location were initially not easy. This relates to the location permit (whether or not trading at that location), whether the buyer is crowded or the safety and comfort of the business. In carrying out their activities, it is not uncommon for them to move locations or businesses in accordance with their wishes to be able to find a crowded area of buyers.

Their efforts to change jobs to street vendors in food stalls generally come from a lack of income (44.0

percent), but some are related to reasons for disharmony and capital (24.0 percent). This fact shows that the reasons for changing jobs as street vendors in food stalls are much influenced by income reasons. This happens both to those who have the intention to continue working at the current job or still have the desire to change to another job.

Although more than 50 percent of them have an intention to change businesses, in reality, they have no readiness to move businesses. Proven existence of a tendency to spend his merchandise if he has excess money to enlarge the business rather than saving to prepare for a change of work. Only for traders who do not have a strategic location, there is a tendency to limit merchandise and choose a way to save because based on a limited place of business there is also a desire to find a place that is safe enough if you get a permit and strategic location.

In supporting the continuity and welfare of family life, the strategies adopted by the street vendors in the food stall business in an effort to reduce the cost of living (especially for migrants) are integrated in the patterns and economical lifestyles that they do, such as meeting the need for food and drink a day days, expenses for transportation and accommodation.

Suburbs tend to live temporarily because their mobility continues to move and increases awaiting promotion and moving jobs. This is an impression of a never-ending cycle of migrants moving from poor settlements.[13]

Migrants living alone in cities can save a third of their income.[14] In addition, there are various ways of sending material or money to families in the area of origin such as what is done by them, for example, is entrusted to relatives, friends who return home or are brought home when they return at a certain time period of two or three months, and especially on religious holidays.

IV. CONCLUSION

Based on the description above, it can be concluded that the effort to change jobs to become street vendors in food stalls is more determined by efforts to look for better business opportunities and higher incomes. This was decided after the person involved in the calculation of profits, losses, and benefits in an effort to replace the field of food stalls. The development of the next process is the response to expectations about the income received, for those who earn more and feel profitable will continue to work as street vendors in food stalls. But for those with low income or no increase in income feel the need to adjust and view business activities as temporary for later if there are other employment opportunities will be abandoned.

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