Group Communication Practices of Scavenger Communities in Campaigns of Clean and Healty Living Behavior

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Abstract— **Yogyakarta is a city that is currently also facing a complicated problem related to waste management. Waste management in Yogyakarta still relies on Integrated Waste Disposal Sites (TPST). There are around 454 scavengers who are members of the community. The existence of a scavenger community in the middle of a mountain of garbage certainly has the potential to cause new problems, especially in terms of health. The purpose of this study is to analyze and describe the communication practices of the scavenger community group Mardiko TPST Piyungan in an effort to campaign for clean and healthy behavior. This type of research is qualitative research using a descriptive approach. The method used in this study is the ethnographic approach to communication by observing the communication activities of the subjects studied. Data collection methods used in this study are interview techniques. Apart from interviews, this research also uses the observation method. The results showed that cohesiveness was an important social capital in the communication practices of the Mardiko group in an effort to campaign for clean and healthy living behaviors.**

Keywords— scavenger, campaign for clean and healthy behavior, group communication.

I. INTRODUCTION

Waste management systems are still one of the main problems in Indonesia. Rapid urban population growth also impacts the amount of waste produced [1]. All cities of Indonesia and Yogyakarta in particular, waste management systems is still a problem that cannot be handled properly [2]. From the data of the Yogyakarta Provincial Office of the Environment, waste production of Yogyakarta reaches 2000 tons a day. The amount of waste production is dominated by household waste. Waste management system in Yogyakarta until now still relies on the Integrated Waste Disposal Site *(Tempat Pembuangan Sampah Terpadu/ TPST)* located in Piyungan District, Bantul Regency.

The method of waste management in TPST Piyungan was initially using the sanitary landfill method, i.e. by removing and piling up garbage in a sunken location, compacting the trash after the height of the garbage reaches 40 cm and then covered with soil. However, TPST Piyungan waste management has changed to control landfill because the waste management system in TPST Piyungan no longer separates organic and inorganic waste [3]. With a large amount of waste production, Piyungan TPST is currently facing an issue of overcapacity. Waste management system will be successful if in its implementation has the support of various elements of the management element, among other things the number of waste management officers in proportion to the number and capability of existing land area [4].

TPST Piyungan has an area of around 14.5 hectares and is located between the hills. This area is inhabited by around 170 families. Most of the residents living around the Piyungan TPST area work as scavengers. Scavengers who collect garbage every day at TPST Piyungan are joined in a community called the *Makaryo Adi Ngayogyokarto* Community or abbreviated as Mardiko. There are around 454 scavengers who are members of the community.

The existence of a scavenger community in the middle of a mountain of garbage certainly has the potential to cause new problems, especially in terms of health.

Various types of waste in TPST Piyungan not only pollute the surrounding environment, but also have the potential to cause various diseases. The results of the research show that the components that have a high risk value in TPST Piyungan are the potential for air pollution, ground water pollution and reduced environmental aesthetics of surface water pollution caused by gas generation, leachate flow, leachate seepage on the soil and unpleasant odors [5]. This certainly has the potential to have a negative impact on the health of scavengers working at TPST Piyungan.

Mardiko as a community that houses scavengers in TPST Piyungan has tried various ways to anticipate the problem. Efforts were made by demanding TPST Piyungan managers to repair Talud located within the TPST Piyungan area. Mardiko has sought fogging or fumigation around the TPST. The last effort is certainly done through a campaign of clean and healthy behavior to members of the community and surrounding communities.

Regulation of the Minister of Health No. 65 2013 states that community empowerment in the health sector is a process of developing people or the community through the development of community capacity, behavior change and community organizing in the health sector. In the context of waste pickers, the Mardiko community is present as an active participation of the community in carrying out development and community empowerment in the health sector.

The efforts to clean and healthy behavior by the Mardiko community basically involve the communication process in it. Communication in development is an effort to inform, create awareness, educate, and enlighten people so that they can live better in everything [6]. Communication practices in groups can be analyzed through existing communication patterns in the group. Therefore the purpose of this study is to analyze and describe how the communication practices of the scavenger community group Mardiko TPST Piyungan in an effort to campaign for clean and healthy behavior.

II. METHOD

This research is qualitative research using a descriptive approach. The method used in this study is the ethnographic approach to communication by observing the communication activities of the subjects studied [7]. The subjects in this study are scavengers who were members of the Mardiko community. Data collection methods used interview techniques and observation method. Observation is used to identify problems in the research process. To test the validity of the data, this study uses source triangulation, time triangulation, researcher trangulation and technique trangulation. Triangulation of techniques is done by comparing the results of interviews and observations. Triangulation of researchers by comparing the results of field data by each researcher so that it becomes a conclusion. While time triangulation is a periodic comparison of data through the MPM Muhammadiyah.

Data analysis two stages, namely data analysis carried out while in the field and conducted after leaving the field. Analysis conducted in the field is first to sharpen the focus of the study [8]. Secondly, establish studies and develop analytical questions. Thirdly, write the researcher's comments as a reflective note. The fourth examines the relationship of the subject with the focus of the study. The fifth reread the literature to develop ideas. While the analysis conducted when leaving the field is reducing data, presenting data and drawing research conclusions.

III. RESULT AND DISCUSSION

Based on gender, male scavengers in TPST Piyungan were 249 people (54.86%) and female scavengers were 215 people (47.36%) with an average age of 48 years. The level of scavenger education in TPST Piyungan is dominated by junior high schools. The practice of group communication that occurs among scavengers in TPST Piyungan is done through a community called Mardiko. Mardiko is a group identity that is a brand of scavenger communities in TPST Piyungan. Community identity will later form habits, communication patterns and community culture to establish the self-identity of its members. Group members will create and maintain shared feelings about the social relationships formed by each member so as to create a whole group [9]. scavengers who are members of Mardiko will form the communication patterns, culture and identity of their organizations.

The practice of group communication has a significant influence in forming cohesiveness within a group, such as a practice in its arena [10]. The form, pattern and structure of the message flow exchanged by members in the group affect the effectiveness of communication practices in the group. Effective communication in group communication practices will encourage members to engage with the group. In the

context of scavengers, the cohesiveness of the Mardiko group is formed because all members in it have the same problem, namely health problems.

Mardiko as a community that houses the scavengers in TPST Piyungan made several steps in an effort to campaign for clean and healthy behavior. The first is through a hand washing habituation campaign for scavengers. This habit is manifested through the construction of a hand washing area around the location of the scavenger works. Mardiko also collaborated with several related institutions to support the campaign for clean and healthy behavior.

Among them are the Community Empowerment Council of Muhammadiyah Central Leadership (MPM PPM), Universities, to the Special Region Police of Yogyakarta. The cooperation with the outside institutions arises from the cohesiveness of the scevengers members of the Mardiko community. Strong bonding between members is a valuable asset for the Community to establish connections with outsiders or other communities [11].

One of the central actors who became opinion leaders in the Mardiko scavenger community was Mr. Maryono. Mr. Maryono is the chairman of Mardiko who more or less influenced the ideas born in the TPST Piyungan of scavenger community. The central position was born from the trust of the scavengers in Mr. Maryono. Trust is the foundation for the community to foster mutual trust between community members and unite all members in a partnership [11].

Mr. Maryono not only acts as an opinion leader but also as a gatekeeper who maintains access to information and communication to scavengers at TPST Piyungan. In practice, the process of health empowerment that occurs in scavenger communities uses more direct communication with those involving community members in it. The process of collaboration carried out in this community will ultimately form collective norms together [11].
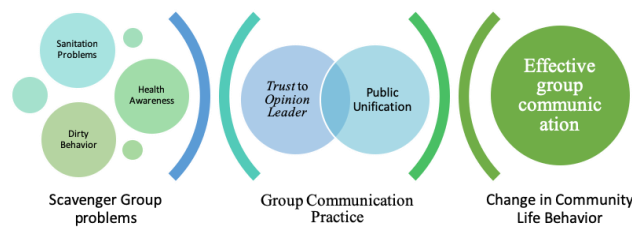

Fig. 1. Communication Practice Scheme of Mardiko scavenger community groups in clean and healthy living campaigns

Group members need to do group communication because it relates to efforts in achieving group goals. Group communication practices that occur in Mardiko take place through member input, mediating variables, and group output. Input comes from group members or scavengers and can be identified as behavior, interaction, and expectations that are individualized.

Meanwhile, intermediary variables refer to the formal structure and structure of the roles of groups such as status, norms, and group goals. In this case, the role played by Mr. Maryono as opinion leader and gatekeeper at Mardiko. With the ideas, ideas and arguments issued by members of the group at a certain point will reach a joint commitment. So that the

output or goals to be achieved can be realized. The goal is a clean and healthy life behavior campaign that has the objective to change the habits and behavior patterns of the scavengers at TPST Piyungan.

From the explanation, it can be seen that the opinion leader figure does not mean to hegemony all kinds of communication practices. But still pay attention to the group's needs in accepting shared arguments. In the classification of group communication we will find structural perspective group communication [12]. This perspective was developed by Anthoni Giddens, he saw that group communication is not only based on messages or communication patterns. But there is also a dialectic between Agents and structures, which will determine how the group develops [13].
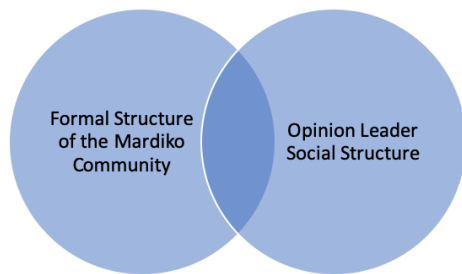

Fig. 2. The structure slices in the structural perspective group communication in the Mardiko Community

One of Giddens' axioms that can be used in this study is that structuration requires mediation. This means that in a group structure or community formation can be done by producing other structures. In this case the Mardiko group as a community structure, formed Mr. Maryono as an opinion leader, so that another structure emerged outside the group's structure.

IV. CONCULSION

Cohesive groups are important social capital for the community. The cohesiveness was born from a good group communication process in the community. Mardiko's clean and healthy life behavior campaign effort shows that in addition to interpersonal communication, the group communication approach also has a significant influence on influencing society. The central position of opinion leaders makes those who make changes in communal behavior in the Mardiko community, able to effectively make changes in community habits. So that the practice of group communication that occurs starts from Trust, Bonding and appears an effective communication in building community awareness.

Opinion leaders in this community also pay attention to the arguments in the group structure. So that its role in being a mediator is quite effective structuration. An in-depth study of structuring with various approaches is needed so that the ideal structure in this community can be better described.

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