

Analysis of Social Behavior of Aibon Children in Merauke

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Abstract—The phenomenon of street children is a phenomenon that occurs in almost all countries, including in Merauke. Street children in Merauke are better known as aibon children because of their habit of inhaling aibon glue. Their life and habits inhaling aibon glue affect their social behavior to others. This study aims to describe the social behavior of aibon children in Merauke based on Maslow's needs theory. This type of research is descriptive qualitative with observation method. Data is taken by observation and interviews with several key informants. The results showed that the aibon children's social behavior, namely politeness and solidarity behavior, were indirectly influenced by their desire to fulfill their daily needs. The politeness and solidarity behavior shown by aibon children is the impact of the desire to fulfill basic physiological needs, basic security needs, basic needs and love, basic needs of self-esteem, and self-actualization needs.

Keywords: *street children, aibon children, social behavior, Maslow's need theory, Merauke*

I. INTRODUCTION

Merauke Regency is one of the developing districts in Papua. The development of the city of Merauke has a positive and negative impact. One of the negative impacts seen is the emergence of street children in the city of Merauke. These children are usually found at the store's overhang or in the big streets of Merauke.

The emergence of street children is due to the migration from the village to the city. The developing city of Merauke promises a better life than in the village. Therefore, the people in the village flock to migrate to the city. But in reality, only a handful of people can be lucky in the city, and some of the people have to be stuck in the city and faced with the difficulties of living in the city. This difficulty is what drives them to live on the streets by becoming street children to fulfill their needs [1].

Besides migration, the cause of the emergence of street children is a poverty factor [2] - [4]. Poverty experienced requires children to go to the streets to work to help meet family needs. The problem of family disorganization is also

one of the causes of the emergence of street children [2], [4], [5].

Street children in Merauke, mostly children from indigenous Papuans. Not only from Merauke, but also from other regions, namely Asmat. They come from families with low economic levels. Therefore, they took to the streets to survive. On the streets, they make money by being illegal parking attendants and also sometimes begging from the community.

Street children in Merauke, have aberrant behavior that is inhaling aibon glue. In addition to Merauke, it is estimated that around 65-70% of street children in Indonesia have this deviant behavior [6]. This deviant behavior they get from environmental influences. The money they get from working on the road, sometimes used to buy aibon glue. Their behavior has become a habit that is difficult to leave. The effect of inhaling aibon glue affects their daily behavior, both to fellow friends and to the community around them.

They go down to the streets, only to fulfill their needs. When taking to the streets, they are required to interact with other people. This is where they are sometimes required to behave well to others.

Based on this background, this study will discuss the social behavior of aibon children towards others, especially politeness and solidarity behavior, seen from Maslow's needs theory.

A. Maslow's Need Theory

The phenomenon of street children, especially aibon children in Merauke, is not free to talk about the theory of basic needs. Basically, children take to the streets to fulfill their needs and their family's needs. The same with aibon children in Merauke, they are like that, and especially they also make money to buy aibon glue.

One of the well-known basic needs theories is Maslow's needs theory. This theory is known as the Hierarchy of Needs theory. In this theory, Maslow states that humans are moved to understand and accept themselves as much as possible [7]. Maslow also compiled a range of human needs consisting of

two types of needs, namely meta needs and basic needs. Basic needs consist of four levels, namely: (1) physiological needs; (2) security needs; (3) needs and love; (4) self-esteem needs.

According to Maslow, each level of needs can be met if the previous level has been (relatively) satisfied. That is, the need at a low level must be relatively satisfied before people realize or are motivated by needs at a higher level [7]. For example, security needs will arise if physiological needs have been met. Physiological needs are very strong and absolute needs. This need includes eating, drinking, resting, and sex. Security needs include stability, protection, legal structure, order and freedom from fear and anxiety. Physiological and safety needs are the need to maintain life. Physiological needs are short-term life defenses, while security needs are long-term survival [7].

If physiological and safety needs have been met, then the need to be possessed and love become the dominant goal. Once the needs are owned and love has been fulfilled, then self-esteem needs will arise. There are two types of self-esteem, namely self-respect and respect from other. When all the basic needs have been fulfilled, the need for self-actualization arises, namely the need to make the most of all talent and its potential abilities to fulfill self-fulfillment.

B. Street Children

Street children are divided into 3 categories according to UNICEF, namely children on the street, children at risk, and children of the street. Children on the street category are children who live on the street and have a bad relationship with their families. Children at risk are children who come from poor families and live in shelters. Children of the street are children who work on the street and will return to their families after work.

Sociologically, street children are individuals who are in the lowest class in society [8]. In general, street children in the world, on average are less than 12 years old and most are male [4]. These street children mostly drop out of school and some don't even feel school at all [8].

In Indonesia alone, street children are regulated according to Law No. 23 of 2002. In this law, street children or neglected children are children whose needs are not met fairly, physically, mentally, or socially. Until August 2017, according to Ministry of Social Affairs data, there are still 16290 street children in 21 provinces in Indonesia [9]. These street children work as buskers, parking attendants, street vendors, and some even become thugs. This is done solely to meet the needs of their lives.

The social behavior of street children is influenced by the environment in which they live. This is in accordance with the Habitus theory derived from Pierre Bourdieu who said that social practice is influenced by the relationship between habitus and arena [10]. The social behavior of street children also relates to the emotional maturity they have. Most street

children have emotional maturity in the medium category, which means that they can control emotions well [11].

C. Aibon Children

Street children in Merauke are known as "aibon children". This is because of their habit of inhaling aibon glue. For them, inhaling aibon glue is a form of escape from family problems and also friends to share the pain [12].

Aibon glue is one of the adhesive materials containing LSD (Lysergic Acid Diethylamide). LSD is one hallucinogenic substance that can provide a calm and comfortable effect. The use of LSD can give a negative effect in the form of lost emotional control, disorientation, depression, panic and also feeling not to be defeated. The fatal effect of using LSD is death.

The habit of inhaling aibon glue is influenced by the environment where the aibon children live. They inhaled this aibon glue by means of aibon glue placed on a mineral bottle that had been cut. This aibon glue is always carried everywhere and is always inhaled under any circumstances. When they breathe aibon glue, they feel more relaxed and also make it easier for them to move.

II. RESEARCH METHODS

This study uses observation methods with the aim of observing and also describing the state of behavior of the aibon children themselves. This research was conducted in the Pokjar (Learning Group) SD Ermasu Merauke. The research subjects were participants of Pokjar SD Ermasu Merauke who were aibon children with a total of 30 children. Data obtained from interviews with key informants. The data analysis technique used is descriptive analysis technique.

III. RESULTS AND DISCUSSION

The presence of aibon children in Merauke is often found in several places in Merauke, including front shops, Jalan Aru, Jalan Pembangunan, Jalan Blorep, and behind GOR Hiad Sai Merauke. They often group and work together.

The results of the interviews were conducted in Pokjar SD Ermasu Merauke, it was known that aibon children who studied there were aged 7-15 years and were male. These aibon children have no longer received formal education. According to categories based on UNICEF, aibon children in Merauke fall into the category of children on the street and children of the streets. This is because there are those who do live on the street, but some are still living with their parents.

Aibon children take to the streets with the main goal of getting money so that they can fill the needs of their lives and also their families. Whatever will be done so that their needs are filled. This is in accordance with Maslow's needs theory, which says that the necessities of life such as eating and drinking are basic human physiological needs that must be

filled. If it is not fulfilled, then other needs that are above physiological needs will not appear.

To filling physiological basic needs, they must indirectly interact with the people around them. This means directly related to their social behavior. The social behavior in question is politeness and solidarity.

The politeness behavior of aibon children is sometimes affected by their habit of inhaling aibon glue. When they are not inhaling aibon glue, their manners are still visible. But when they are under the influence of aibon glue, they look indifferent and do not care even sometimes it is not polite to the environment around them.

The courtesy shown by the aibon children is seen when together with people who are more mature than them. When they are on the streets and working, they look polite to the community. This is what sometimes makes people appreciate them. But it's not the case when under the influence of aibon glue. The influence of aibon glue makes them feel invincible and this makes them brave to ask politely. This they do solely just to be able to meet their basic physiological needs. This impolite behavior makes the people of Merauke not too fond of them.

Politeness and respect for the more mature, they also show people they consider to have services for them. This can be seen when doing the teaching and learning process in Pokjar SD Ermasu. These aibon children look very appreciative of their teachers. Although sometimes under the influence of aibon glue and sometimes reprimanded by their teacher, they do not resist but are silent and follow the rules of their teacher.

The solidarity possessed by aibon children towards their fellow is said to be very strong. When there is someone from those who are in trouble or are under threat, they do not hesitate to help and protect them. Solidarity possessed by aibon children can be created because of their togetherness. In addition, Maslow's theory of needs also says that security is a basic need that can be achieved after the basic physiological needs have been met. Indirectly, solidarity is one way for security needs to be met.

Their togetherness in finding money to buy food, drink, or aibon glue indirectly created a sense of family and solidarity between themselves. When their physiological needs have been achieved, their security needs will arise by themselves. They feel the need for security to stay alive. Especially considering the lives of those who are on the streets, who are very vulnerable to something that can endanger themselves.

The solidarity possessed by aibon children is seen when someone of them is in danger. Spontaneously, they will protect their own friends, and don't even hesitate to commit violence just to protect and also get a sense of security. Especially when they are under the influence of the aibon glue.

After their sense of security is gained, the solidarity and togetherness that they possess creates a sense of family and also a sense of love between themselves. The absence of attention from the community and the government also makes them feel that no one cares about them except themselves.

The love that arises between them, has indirectly filled the basic needs of being possessed and the love expressed by Maslow. This need can arise when they get a sense of security. This love that emerges makes them want to own and also be owned by their fellowmen.

Love also arises for their teacher. The attention and affection given by their teacher makes them feel loved and cared for. Therefore, they also reciprocate by loving their teacher, which is polite and respectful of their own teacher. This does not only apply to their own teachers, but also to all people they consider to have special attention to them.

Togetherness that has been like a family and caused love between them, makes them respect each other. Not only between themselves, but also to their teachers. Appreciating their teacher is seen when they obey what their teacher says. This has indirectly filled the basic needs of self-esteem.

Aibon children also have hobbies and talent. Most of them have talent in exercising like futsal. Therefore, in the learning process, there is a schedule for playing futsal held once a week. This is already a routine schedule in their activities at Pokjar SD Ermasu Merauke.

The futsal game is a separate place for aibon children to channel and develop their talents. When playing, it was seen that the aibon children were very happy and focused on playing. In addition, their togetherness in one team further strengthened solidarity between them. This has indirectly met the needs of self-actualization. Even though it's just a game between them, they look very excited and also happy. The happiness they feel is a sense of satisfaction because they can do what suits their talents.

IV. CONCLUSION

The existence of aibon children in Merauke is one of the impacts of the development of Merauke city. Their descent into the streets is nothing but to fulfill their daily needs. When taking to the streets, indirectly they must interact with the community and influence their social behavior.

The social behavior that they show, in this case is politeness and also solidarity, is influenced by their desire to fulfill their basic needs. The basic needs in question are Maslow's basic needs, namely basic physiological needs, basic security needs, basic needs and love, basic needs of self-esteem, and self-actualization needs. This can all be seen from their daily lives, when interacting with aibon children or with other people.

Attention from the community and the government is very necessary in handling these aibon children. Not only

physically, but also psychologically. When there is attention and affection from the community and government, these aibon children will feel cared for and appreciated. Things like this can indirectly change their social behavior for the better, especially for the community.

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