

"Scoring Sustenance with Simpati Capital" (The Beggar's Strategy in Getting Money)

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Abstract—Beggar is a social problem that is difficult to overcome in Jombang and Mojokerto districts. Begging activity is often used as a profession because it produces profits. The focus of this research is to find out how the beggar strategies in getting donations. This paper uses phenomenological design with the perspective of the dramaturgy theory of Erving Goffman. Data collection techniques and tools used are observation and in-depth interviews. While data analysis techniques used are data collection, data reduction, data presentation, and conclusion drawing.

The results of the study show that there are three strategies that beggars get for donations, namely: a) utilizing both original and artificial physical disabilities, b) using accessories that invite sympathy, and c) selling sadness through language proficiency. This study recommends the community to recognize the beggar strategy and be more selective to contribute to beggars.

Keyword—Strategy for beggars, *Beggars, Dramaturgy.*

I. INTRODUCTION

Beggars in social life tend to be interpreted as failure of a country's welfare [1]. Beggars are a problem, a threat to social order, a danger to national pride and a country's reputation. Beggars are a micro-economy that is significant at the global level [2]. As part of the micro economy, begging is included in informal economic activities, namely by expecting charitable donations from foreigners. Beggars are concerned with thoughts, perceptions, motivations, attitudes, habits, preferences, and challenges that might hinder the use of information [3]. Beggars are considered disturbing and attracting tourists into a clear brief relationship which is characterized by the inequality of the structure of wealth and mobility [4]. There is also the notion of begging as a cultural practice of a country [5].

Beggars vary greatly from children to elderly people. Most beggars under the age of 20 consisting of children who are mentally and physically healthy [6], [7]. The number of beggars of minors is comparable to the increasing number of street children, low education of children, poverty, lack of food, family priorities, family violence, and lack of housing [8]-[9]. There is also a very young child who begs for

following his parents who are also beggars [10]. In Nigeria beggars in their teens have the highest population [11]. Whereas in China elderly beggars are the most common, especially in tourism places [12].

Points of tourism as a factor in the increasing number of beggars where the tourists tend concentrated [13]. Beggars are also found in many intersections, sidewalks, markets, parks, transportation terminals and highways [14]. Beggars are considered as portraits of poverty, but on the other hand are clever negotiators. The number of beggars on the highway is felt by motorists as a nuisance [15]. The performance of beggars on the road refers to practices where musical or non-musical performances are carried out with the aim of raising donations from passersby [16].

Begging behavior is caused by internal and external factors [17]. Internal factors consist of high income, loss of shame, and lack of skills. While external factors consist of economic factors, persuasion from others, and environmental and family indifference. Poverty is a major factor in begging behavior regardless of one's religious, ideological and political tendencies [18]. Homelessness, poverty and family abuse are the worst consequences of begging [19]. As long as beggars continue to be considered unable to do productive work, beggars will remain within the scope of poverty and dependence [20].

Some beggars consider begging to be a profitable profession. Like other informal jobs, begging is also a way to get an income [21]. Beggars in a global perspective include relatively rich [22]. The assumption that begging income is considered low has now turned into a profitable profession with high income [23].

Every beggar needs a strategy in asking for donations. Beggars formulate strategies and then practice them in the field [24]. Begging strategy is the ability to coordinate and prioritize several tasks that aim to get donations [25]. The aim of the beggar strategy is to minimize the worst possibilities that arise by maximizing assets owned by beggars. After designing a strategy the beggars determine the begging technique which consists of active, passive and aggressive beggars. Begging techniques refer to the ways

and abilities used by beggars to perform tasks related to their policies and strategies.

In developed countries such as the United States, Canada and the United Kingdom have adopted a potential solution to address the needs of street beggars. These countries use a granting scheme called DGS (*Diverted Giving Schemes*) [26]. DGS is an institutional response designed to motivate people to contribute money in the form of charity box donations rather than directly to street beggars. This method is considered more ethical and efficient than giving directly to individual beggars who really need it. Besides that, the DGS beggars can be diverted so they are no longer on the streets.

Many studies on beggars have been carried out, as well as the activities of begging as a profession [21], the cause of the emergence of beggars [19], and the interaction of beggars with tourists [4]. But few studies have focused on beggar strategies. Konstantinos Andriotis Research (2016) discusses the strategy of beggars getting alms from tourists, as well as providing typologies for beggars based on their interactions with tourists. The research focuses on the tourism context by using the Goffman theory about the dynamics of the interaction of public space. This research is more focused on studying the survival strategies of street beggars along the path of Jombang Regency to Mojokerto which in practice are able to attract the sympathy of those around them to give alms.

This study uses an interpretive paradigm which is the perspective of the dramaturgy theory of Erving Goffman. According to Erving Goffman social life can be divided into *front stages* (front stage) and *back stage* (back stage). Front stage consists of *setting* (location) and *personal front* (appearance and style) shown by beggars while on the field. While the *backstage* is the back stage when beggars have returned to their normal lives.

II. RESEARCH METHODS

This study used desain research Husserl's phenomenology that focuses on the human experience, as described Husserl: "*the idea of a reality behind the reality arises from doubts about the veracity of the reality as we encounter it through our ordinary experience. But on what grounds can we doubt the truth of everyday experience? The idea of true reality is a fabrication, the result of substruction. All meanings originate in the life-world, the concrete human world*" [27].

Subjek this study are the beggars who are on the path between Jombang to Mojokerto. Along the path researchers focused on three points, namely Jombang District Square, Trowulan curved highway junction and Kenanten Mojokerto intersection. Data collection techniques and tools used are observation and in-depth interviews. While data analysis techniques used are data collection (*data collection*), data reduction (*data reduction*), data presentation (*data display*), and *conclusion verification*.

III. RESULTS AND DISCUSSION

A. Beggar's Strategy in Obtaining Donations

In practice every beggar has a strategy to attract the sympathy of those around him. This strategy is needed so that beggars can survive in carrying out their activities. In addition to the tricks / strategies, beggars will earn more income. In every action, it is not uncommon for beggars to carry out specific strategies to support the appearance. This attitude makes it appear as if camouflage in public.

1) Use My Body to Get Iba

Physical deficiencies are considered a limitation to finding decent work, some decide to be beggars. In fact, one of them deliberately made his body look as if it was deformed to attract sympathy. Beggars trying to get pity by utilizing disability, either asli and artificial. The goal is for other people to give large amounts of donations.

Muniroh's statement (29th): *surrender, other work cannot because limping finally begs. By looking at his feet, people might feel sorry. Get a lot of money so that it can meet the needs of life. Part of it with my feet like this might be a lot of people who feel sorry.* Warsidi's statement: *making a leg like a defect will make people give money. Usually by bending the legs to look like they are amputated, bandaging them with a bandage, giving red or betadhine medicine. A lot of pity. At the time of the red light, many drivers see and give money.*

Based on the data above shows that the existence of physical deficiencies gives a psychological impact on the desire to work for beggars, especially in the formal sector. Resignation implies that being a beggar is not a primary choice. There was never even the thought of wanting to be a beggar. Being a beggar is solely to make a living. Physical deficiency is no longer a problem, but also a source of fortune. Beggars take advantage of their physical deficiencies to attract people's compassion so they are willing to give some of their money to donate.

Erving Goffman divided life into a *front stage* and *back stage* [28]. Next stage refers to the social events that indicate that the individual style or display a formal role, playing a role on stage theatrics indepan audiencespectator just like beggars.

Erving Goffman divides this front stage into two parts: *setting* and *personal front*. By using his physical weakness, the appropriate beggar technique is passive begging. They just sit by showing their physical deficiencies to get sympathy for people. Both of them chose *thesetting* roadside because they wanted to show that their physical deficiencies did not allow them to be made to run like active beggars. In its activities, beggars are like showing a show. However, the impression or impression obtained from the show varies. A person can be sure of the action being shown, can also be cynical

about the show. This will greatly affect the income of beggars.

2) *Shabby and Baby Clothes as Inviting Simpati Donors*

Appearance is the main thing for beggars. The use of accessories helps him carry out the strategy. The accessories in question are dirty, shabby, tattered clothes and carrying babies. The purpose of using accessories is to invite the sympathy of donors.

"If you wear good clothes, no one wants to give, if you wear dirty and worn clothes, you will feel sorry so that the money given by the donor will be a lot. Have a clothes collection not worth using to replace" (Parinah, interview May 13 2018).

Another statement: *"invites children to beg because no one is guarding at home. With so many who feel sorry. Having another child is a 12-year-old girl and a 5-year-old man has been taught to make his own money by begging.* (Sumiati, interview May 13 2018).

Beggars position themselves on the lowest strata of social stratification. The chosen social position is represented in its activities. Beggars choose accessories that invite sympathy to show that their position in society is in the lowest strata and needs attention.

In the view of society, children are a mandate from God. In general, children will be treated as well as possible, parents will sacrifice anything for children's happiness. Beggars assume otherwise, children are business capital that serves as a source of income. Children who are under age, children should enjoy the play already in-perkerjakan to help meet the needs of families. Children become deprived of educational rights and do not have a future orientation to get another job. This will not cut the chain of family poverty, but it will perpetuate their existence as beggars.

Clothing will give *personality* a different to everyone, especially for beggars. Goffman explained in *frontstage* (front stage) that *personal fronts* greatly influence the implementation of begging strategies. *Personal fronts* include appearance and style. Appearance includes the types of goods that introduce the social status of beggars. Beggars consider themselves the poorest people in the world by displaying their body parts, both the original organs and the clothes worn.

3) *Kujual Grief to Get More Money*

Begging behavior is identical with the pleading and pleading attitude to get money. Quite often beggars use sad words just to get more income. There are also those who just bow while raising their hands to get donations.

"... pretending to be sad, saying 'ask for alms, sir, not eating all day, asking for alms, sir', or just raising your hand without talking, people have understood the

meaning then giving money" (Parinah, interview, May 13, 2018)

The community has the assumption that the hands above are better than the hands below, this encourages to contribute to beggars. Some people also believe that giving help to others is a reward for him. These two things are used by beggars. The sentence of *not eating all day* will invite the sympathy of many people. The sentence shows the condition of poor, hungry beggars and needs to be helped. The assistance provided by the community actually has two consequences. First. The assistance is really used for the daily needs of poor beggars. Secondly, the assistance actually only perpetuates the existence of beggars and even becomes a profession.

According to Goffman *personal front*, especially style will provide characteristics that distinguish beggars when on the *front stage* and *backstage* [28]. Style includes verbal language and the body language of the beggar such as speaking politely, intonation, body posture, facial expressions, and appearance of age and so on. Verbal and non-verbal languages that highlight sadness for beggars are able to provide more income. Beggars do not hesitate to lie by saying "I haven't eaten all day, feel sorry sir" and other sad words are only to convince people to sympathize. Besides that, facial expressions also influence begging. Goffman does not focus his thinking on social structures but on face-to-face interactions. Face-to-face interaction in question is a form of communication that brings together communicators (beggars) and communicants (money providers). This interaction is delivered face to face, both verbally and nonverbally between beggars and givers. This is where you get direct *feedback* or feedback in the form of actions and responses.

IV. CONCLUSION

Poverty is the cause of someone begging. This condition forces someone to do something that produces to meet their daily needs. Inviting people's sympathy is one option, even though it is done by cheating. Beggars are not reluctant to lie, pretend to be poor, hungry, and sick just to gain public sympathy. In this way they get money.

Begging as a profession. In the community's view, this work occupies a low position. However, because this work is considered easy and makes a lot of money so beggars continue to live it. Beggars don't think about prestige, for him the important thing is money. This condition gives birth to a lazy culture which is the cause of the difficulty of overcoming the problem of beggars. Begging does not need to use energy and mind to earn money than other types of work. How is a healthy body condition made to become ill to bring in a lot of money. Children are exploited to work. Children lose their children, their education rights and their future.

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