Abstract—The purpose of this research was to illustrate the underlying causes of poverty by poor scavenger communities, to know the factors of ignorance about the financial management of households of poor scavenger communities, and to formulate effective urban poverty reduction strategies. This research was conducted on 4 districts: Sirimau, Nusaniwe, Baguala, and South Leitimur, because scavengers are spread all over the districts. The method used was descriptive quantitative, with data collection techniques of observation, interview, and questionnaire. The data was analyzed using descriptive method. The results were obtained based on the characteristics of scavengers, with low income levels, unhygienic home standards, low health status, minimum education and knowledge resulting in an inability to manage household finances well. This resulted in the scavengers barely having a plan for the family's future including children's education.

Keywords—Scavengers, urban poverty, Ambon.

I. INTRODUCTION

The emergence of scavengers is an inevitable urban social phenomenon. Their existence is like the dark side of the hidden city splendor. The hardship of life causes scavengers to do such activity as they have neither choice nor any other job to earn income to survive. Ambon city can not be separated from this social phenomenon. There are some residents who in fact survive with livelihoods as scavengers. Based on data from the Office of the Integrated Waste Disposal Installation (IPST) of Ambon it is known that the scavengers in this city have scavenge cards totaling 230 people whose numbers will continue to increase in line with the increase of poverty rate in Ambon City, which is 16,900 or 4.42% per capita at current prices of Rp. 13.186.269, -.[1]

Scavengers are urban poor communities whose daily activities are in the informal sector, like collecting used goods every day for sale in order to earn income for the sake of survival. This profession does not require formal professions and the work is easy but full of challenges and risks. Therefore doing the job as a scavenger is a life challenge that must be done because of such poverty condition. Until now, the Ambon City Government (executive, legislative) and related parties have not paid serious attention to the handling and empowering the poor community in a comprehensive and planned way. This is a separate problem because the government (the State), should be responsible in empowering the poor and other citizens in understanding the root of poverty. Third, empowerment program is more interpreted partially, for example, the emphasis of program activity is only to intervene in one aspect only, such as economic aspect or physical aspect, but it is not made into an integrated empowerment program.[2]

Based on the efforts made by the government and the opinions mentioned above, it can be concluded that the efforts of poverty alleviation has not been effective, so no satisfactory results have been generated until now. Those programs have one main objective of trying to alleviate the community from poverty in a series of empowerment programs. Therefore, however, the government (the State), should be responsible in handling and empowering the poor community in a comprehensive and planned way. This is a separate problem for the city government in efforts to alleviate poverty in Ambon city.

Based on the above explanation, this paper is about to explain about the real condition of scavengers in Ambon City and to propose the recommendation thoughts to at least...
contribute to policy making related to the handling of scavenger and welfare problems.

II. METHODOLOGY
This research was conducted on 4 districts: Sirimau, Nusanive, Baguala, and South Leitimur, because scavengers are spread all over the districts. The method used was descriptive quantitative, with data collection techniques of observation, interview, and questionnaire. The data was analyzed using descriptive method.

III. RESULT AND DISCUSSIONS
A. Urban Poverty
Poverty by some experts is distinguished between rural and urban poverty. Rural or urban poverty is methodologically categorized into class or typology of poor areas, such as identification of poor, poorer, and poorest villages or districts.[3] In contrast to rural poverty, urban poverty is mostly due to urbanization, migration related to employment aspects, education and skills. The condition of urban poverty is usually seen from the portrait of an area of a region, such as slum areas with irregular arrangement and unhealthy population.

In the City there will be over-urbanization (over-urbanization); villagers will continue to flood the city due to the pull factor that in the city there is a source of livelihood as well as better basic facilities and infrastructure such as education, health, water and electricity. Another factor is the push factor, that is the low opportunity to work in the village.

The negative impacts of urbanization include the creation of urban poverty and slum areas, leading to the emergence of other social problems such as beggars, scavengers, street children and so on. These problems are closely related to urban plan, which creates spatial problems and urban structuring, the informal sector, slums, and marginalization.[3]

Furthermore, poverty according to the government which in this case is represented by the Central Bureau of Statistics (BPS) on Population Social Economic Data 2005 (PSE05) presenting 14 criteria or variables of poor households, which are: (1) the floor area of residential buildings utilized for daily activities; (2) the type of floor of the widest residential building consisting of low quality soil/bamboo/wood; (3) the widest type of residential building wall consisting of low quality bamboo/wood; (4) toilet facilities (latrines) used jointly or in public use; (5) drinking water sources which are unprotected springs/rivers/rainwater; (6) electricity which is not the primary source of lighting; (7) types of fuel for daily cooking which are from wood/charcoal/kerosene; (8) rarely buying meat/chicken/milk in weekly basis; (9) household members who are only able to provide meals twice a day; (10) the inability to afford new clothes at least one set each year; (11) no cost for treatment during sickness; (12) the main job of the head of the family as unskilled laborers; (13) the elementary school as the highest education level of the head of the family; and (14) whether or not the family having goods that can be sold for Rp. 500.000,-.[4]

In addition to the PSE05, BPS in 2007 again collected poverty data known as SPDPK 2007. In SPDPK07 report mentioned some criteria of the Very Poor Household (RTSM) as discussed by BPPKS (2012), that:[4]
1. Most of the expenditure is used to meet the consumption of very simple staple food,
2. They are usually incapacitated or have difficulties to seek medical attention, except the Public Health Center or government-subsidized health center,
3. They can not afford buying clothes once a year for every member of the household,
4. They are usually not able to send their children to junior high school level.

In terms of physical conditions as well as RTSM residence facilities, they usually live in a house whose:
1. walls are made of bamboo/wood with poor condition/low quality, including obsolete/mossy walls or non-plastered walls,
2. most of floors is made of soil or wood/cement/ceramic with poor condition/low quality,
3. roofs are made of fibers/sago palm or tile/zinc/asbestos with poor condition/low quality
4. lighting is not sourced from electricity or the one without electric meter,
5. floor area is small (usually less than 8 m²/person),
6. source of drinking water is from wells or unprotected springs/river water/rain water/others.[4]

From the definition of poverty according to BPS above, it is seen that BPS uses the concept of ability to meet basic needs (basic needs approach). With this approach, poverty is seen as an economic inability to meet basic food and non-food needs as measured by expenditure. This, if scrutinized to scavengers, can be seen plainly that the scavenger households belong to the poor category and need help by finding alternatives to get out of the poverty line and elevating them from being viewed negatively in the society.

B. Scavengers in the Eye of Society
The rapid rate of population growth and technological developments as well as the various means of life in urban areas are not in line with the development of the society welfare; it is seen that there are marginal communities such as scavengers. Scavengers are one of the examples of informal sector activities in urban areas; scavengers collecting used goods due to demand from recycling industries of used materials. In reality, the existence of this scavenging profession is able to provide job opportunities to the scavengers themselves when the government can not create jobs for those who are in dire need of work.[5]

Scavengers according to Indonesian Online Dictionary are people who make a living by finding and picking and using used goods (such as cigarette butts) by selling them to entrepreneurs who will process them back into commodity goods.[6]
Scavengers are people who pick up used or waste items for recycling. Scavenger jobs are often considered to have negative connotations. There are two types of scavengers: loose scavengers, who work as self-employment, and scavengers who depend on a dealer who lends money to them and deducts the borrowed money when buying items from scavengers. The scavengers depending on dealer are only allowed to sell their goods to the dealer. It is not uncommon for dealers to provide the house to scavengers, usually on land occupied by the dealer, or on the same place as the goods shelter.[7]

The presence of scavengers certainly raises various assumptions about the scavengers themselves. Society tends to be apathetic with their presence. Many people think that the scavengers are a group of workers who do not understand and have manners. The society thinks that the scavengers are thieves and that they are very dirty, and so on. Yet, if scrutinized, scavengers are components of society that has a big role in the problem of saving the environment. They sort through the garbage, so that objects that are considered waste by the society can be reused through the recycling process. Thus, the volume of garbage mounting in the neighborhood is an endless problem that can be minimized by scavengers.[8]

Scavengers in the eye of society have a negative connotation because besides looking for junk goods in trash, they also often take goods, which are not waste, but at the moment those were put behind the house or in the place where the items seem unused. That is one image of a scavenger. Maybe that statement is true, but have we seen the positive side of a scavenger? Have we ever realized how great the service of a scavenger? Especially when they pick plastic waste. Scavengers are basically just looking for items that can be resold, such as plastic waste, old iron, or materials made of rubber. Indirectly the scavengers have already participated in the efforts of saving the environment although though they never realized it, even they felt themselves only as a marginalized people.[9]

C. Scavengers in Ambon City

The scavengers in Ambon City have the highest percentage of age between 41-50 years. This indicates that most of those who work as scavengers are those who have a family and have responsibility for family. Because they have no other employment option, they become scavengers who do not need any skills or formal requirements. Scavengers in Ambon City are mostly performed by men as the primary responsibility of the family. However, they are also often assisted by their wives and even children.

Scavengers community in Ambon City are mostly Protestants, while few are Catholic and Moslem. This may be due to the proportion of the major population of Protestants in Ambon City spread throughout the District including four sample regions.

Concerning the level of education, it was found that most of the scavengers only completed primary school education, while the rest did not finish junior high school; some did it to university but they did not complete it. Only 1.96 percent or one graduated from university. That university graduate is most likely after completion of college does not have a permanent job so while waiting to get a permanent job he was forced to plunge himself as a scavenger because they have to revive themselves.

Most of the scavengers live in South Leitimur District in Amaori sub-village in which it is adjacent to the Integrated Waste Disposal Installation (IPST) of Ambon City. The second largest number of scavengers live in Nusaniwe District, and few live in Baguala and Sirimau Districts.

Regarding the origin, most of the scavengers are from the Southwest Maluku Regency of Maluku Province. This is understandable because most of the scavengers living in Amaori sub-village of South Leitimur district are people from Southwest Maluku who originally lived in Benteng Karang sub-village, Hila Village, Central Maluku Regency before the Ambon Maluku conflict but due to conflict they were transferred to Amaori sub-village of South Leitimur District Ambon City. A small part of scavengers comes from various areas either in the Regencies of Maluku or from outside Maluku, even there are some from East Timor. All scavengers have lived for a long time in Ambon City and become citizens of Ambon City.

They, the scavengers, have mostly lived in Ambon between one and ten years. There are also scavengers who have lived between 11 and 50 years. But there are also scavengers who already lived in Ambon City for more than 51 to 60 years, although it only takes 1.96 percent. Most of the scavengers have basic work as scavengers (80.39%); only a few of them (19.60%), in addition to being scavengers, also have additional or side jobs as cleaning service, laundry, street sweeper, etc.

In connection with the job, it was found that the scavengers perform scavenging activities at various hours; some start early in the morning or at 03.00 IEST and end at 06.00 IEST, while some start at 07.00 am and end at 11.00 IEST. There are some of them who start at noon, i.e., from 12:00 to 15:00 IEST and others start at four in the afternoon or 16:00 and end at seven pm or 19:00 pm IEST. The difference in hours to start the scavenging is besides being busy at home they also have side jobs other extras, so they need to arrange their time. Moreover each scavenger has a different time span for scavenging depending on their ability and the volume of material/goods obtained.

It was also identified that most scavengers do their job at the Integrated Waste Disposal Installation (IPST) in Amaori Sub-Village, South Leitimur District. The second place is concentrated around Ambon City Area and Trash Bin that belongs to Local Government of Ambon City which is located in Ambon City. In some places only a few number of scavengers concentrate there. The highest concentration at the IPST location of Amaori Sub-village, South Leitimur Subdistrict is understandable because it is the final dump where most materials can be found compared to other places.

It turns out that most of the scavengers picked up the type of goods/junk in the form of bottles/glasses of minerals, plastics, and cans, only a few of those picked iron or scrap...
metal. The highest percentage of bottles/glasses of minerals, plastics and cans is because such materials are more easily obtainable, while scrap metal is somewhat difficult to obtain even though the price is higher.

In scavenging, besides doing it alone, scavengers also get some help, such as from wife or husband; there are also relatives and their children who help when they are not in school or after school, or are no longer in school. But from the data above most scavengers do the works on their own.

The volume of goods obtained varies, ranging from the least, between 1 - 10 kg, until the most, 51 kg and above. The small volume of goods with large quantities of scavengers are mostly materials such as bottles/glasses of minerals, plastics, and cans, while large volumes of goods of 41-50 kg and 50 kg above with a small number of scavengers are obtaining items such as scrap metal.

Materials/items obtained from the scavenging result are brought back to the house then clean and store until many are sold. Some store such items up to one or two weeks before they sell it, and others bring them home, clean the items and directly sell them without storing them first. Some sell it to collectors and some to merchant centers buyers of scavenged goods such as bottles/glasses of minerals, plastics and cans. At the same time some scavengers sell it to a plastic factory in Amaori sub-village/Passo village South Leitimur District where the Integrated Waste Disposal Installation (IPST) is located. From the information obtained most of the scavengers sell their goods through collectors, because they think it is faster to get the money without having to spend energy and expense to the place of purchase or factories waste in Amaori sub-village.

For revenues earned from scavenging which are sold directly, the lowest income is between Rp 10,000 - Rp. 50,000, while the highest between Rp. 60,000 - Rp. 100,000. On the other hand the scavengers who store their goods and sell those after one week have the lowest income between Rp. 110,000 - Rp. 150,000, and highest of above Rp.160,000. The results of the research illustrate that the need for more scavengers is for daily eating, followed by children's education and health, then other needs. From the results of the research, it is found that according to most of scavengers the income generated from scavenging barely meets all the family needs, so they should save and manage their income as well as possible. Moreover, the prices of goods, especially the basic needs get higher in the market.

It is also found that most scavengers eat twice a day, but others eat three meals a day. The data information illustrates that the need to eat is a top priority for scavengers when compared to other needs. Yet there are also scavengers who, due to insufficient incomes, are forced to eat one or two meals a day or perhaps they can eat because they manage to save some money. Most scavengers eat rice plus fish or rice plus fish and vegetables. While with tubers, fish plus vegetables are the second choice, which is as a substitution. Furthermore there are scavengers who choose to eat porridge for saving reason or because it may due to the fact that they have insufficient income. In addition there are scavengers who choose to eat yellow rice or wrapped rice especially during the day because they do scavenging from morning to afternoon and just returned home afterwards.

Regarding the health of scavengers, most of them often experience illness. Few scavengers sometimes get sick and rarely get sick. Based on the results of this research, scavengers suffer more from cough disease, cough accompanied by colds, and asthma; while a few of whom suffer from diseases such as diarrhea, headaches, and fever. Most of the scavengers during sickness prefer to the Public Health Center, and the second choice is to the General Hospital. However the third option is scavengers choose to seek their own medicine by buying drugs in pharmacies without going to public health centers or hospitals. Only a few scavengers choose to go to the orderly/nurses or to doctors. Most of these revenues are spent on daily meals in addition to being used partly for the educational needs of children.

With regard to residence or houses most scavengers live in their own house. Some do lease their houses, but some still live with parents/family. Besides permanently built, the houses are semi-permanent in type. However, emergency house, using a plywood wall and a tin roof from the results of scavenging can still be found.

IV. CONCLUSIONS

Scavengers are a community of people doing scavenging or picking up waste materials in the form of plastic bottles, cans and scrap metal. They do not have other employment options due to their low educational status and limited knowledge/skills. Most of them are residents of Ambon City who come from other regions, especially from Southwest Maluku Regency, which in fact has potential natural resources (SDA), but why they prefer to migrate to Ambon City to do the work of scavenging. Is it because Ambon city is the capital of the province that has a fairly representative facilities as a city of commerce and transit and as the center of government and educational center, which actually become the push factors as well as pull factors for people from regencies to migrate to Ambon City. The question is most likely to be accepted empirically, but it needs to be examined further.

The educational aspect seems to be a rather dominant factor of social status making a person (group of people) choose a particular job like a scavenger. But the image of scavengers is illegal, because although they are considered “vile” and “dirty” jobs, they are actually contributing to a city in terms of waste, unemployment, poverty, and crime problems in the city. The scavenging community must therefore be viewed in a more functional perspective, in the sense of their merits for a city in transition to a semi-industrial and modern city. Hence, scavengers in urban communities such as Ambon City need to get a proportional portion and become an integral part of the city plan and policy system.

To make scavenging communities more functional and beneficial to a city like Ambon City, they should also be seen as city asset or “development capital” that needs to be empowered with education and knowledge and practical skills.
to make them more empowered and dignified. Without question they also need to be given social and economic rights, such as social protection and social security, as well as equal legal protection with citizens working in other sectors and opportunities of cooperation with a more systematic and humanized buyer.

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