

Exploitation of Children as Buskers in Banjarmasin

Muhammad Adhitya Hidayat Putra

adhitya.hidayat@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Muhammad Rezky Noor Handy

rezky.handy@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Rusmaniah

rusmaniah@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Fitri Mardiani

fitri.mardiani@ulm.ac.id

History Education Department, FKIP Lambung Mangkurat University

Bambang Subiyakto

bambangsb@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

Article History

Received: 29/06/21 Review: 25/07/21 Revision: 08/08/21 Available Online: 09/09/21

Abstrak

Fenomena anak-anak menjadi pengamen di kota-kota besar di Indonesia, seperti halnya fenomena di Kota Banjarmasin. Dalam penelitian ini bertujuan untuk mengkaji factor-faktor sosial dan peran orang tua terhadap kegiatan anak-anak pengamen yang ada di kota Banjarmasin. Metode yang digunakan yaitu pendekatan kualitatif, pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa anak-anak pengamen di Kota Banjarmasin berasal dari keluarga yang kurang mampu dan memiliki pendidikan yang sangat rendah, serta ekonomi yang dibawah, bentuk eksploitasi keluarga terhadap anak-anak tersebut adalah menjadikan mereka sebagai pengamen yang biasanya berada di wilayah lampu merah. Pemerintah juga telah melakukan berbagai macam upaya untuk mengurangi jumlah pengamen anak-anak di jalan kota Banjarmasin, tetapi hasilnya belum maksimal hingga saat ini terutama dalam masa pandemic covid-19 semakin menjamur.

Kata kunci: Anak-anak Pengamen, eksploitasi, dan pemerintah.

Abstract

The phenomenon of children becoming buskers in big cities in Indonesia, such as the phenomenon in the city of Banjarmasin. This study aims to examine social factors and the role of parents in the activities of buskers children in the city of Banjarmasin. The method used is a qualitative approach; observation, interviews, and documentation do data collection. The results showed that the children of buskers in the city of Banjarmasin came from underprivileged families and had deficient education and a low economy. The form of family exploitation of these children makes them buskers who are usually in traffic light areas. The government has also made various efforts to reduce the number of child buskers on the streets of Banjarmasin. Still, the results have not been maximized so far, especially during the increasingly mushrooming covid-19 pandemic.

Keywords: Singer children, exploitation, and government.

PRELIMINARY

Children should have the same rights in the family, but these rights are currently so many violations of children's rights that should be protected and even have the right to go to school like other children. Seen on several roadsides, their own families exploit children to do jobs that they should not do at their age, one of which is being a busker. This can be found in

several traffic lights in the city of Banjarmasin, even though with this work, they have a very high risk because they have to sing on the sidelines of motorized vehicles passing through the road.

While Law no. 23 of 2002 concerning Child Protection Article 1 paragraph 1 explains that "A child is someone who has not 18 years old, including children who are still in the womb." With this, the criteria for minors are children who have not reached the age of 18 years, which is between 0 years and 18 years. The exploitation of children is also a big problem and also the rights of children who are also a threat, so it should be as good parents and as a community that must participate in providing protection to them following the Child Protection Law no. 23 of 2002 Article 20 states "The state, government, community, family, and parents are obliged and responsible for the implementation of child protection". This child protection activity is held with the aim that every child can develop her potential in various fields and grow up naturally according to her age (Gultom, 2006; Rusmaniah et al., 2021; Rahmah et al., 2021).

The development of child buskers is also a social problem that needs special handling from all parties. Children during their growth period are very vulnerable to getting poor treatment such as exploitation and other criminal acts. Such a situation will harm the child's physical and mental development as well as socially. Meanwhile, according to the Department of Social Welfare, street children are children under 18 who spend 8-24 hours on the streets singing, begging, and vagrancy to earn money to sustain their lives. Areas that usually become a place for children to make money are traffic lights, terminals, traditional markets, and city parks (Setiawan, 2017; Sari et al., 2020).

The phenomenon of child buskers in cities throughout Indonesia, such as Banjarmasin, is a common sight for road users, especially in traffic lights. Every day many child singers do their activities to make money because of the demands of the family. The problem now is that the exploitation of children who are used as buskers is a form of social problem in society. This exploitation negatively impacts children's development in terms of mental, social, and physical. Singer children do not get love from their families. At the same time, they have to spend time on the streets singing. The children's buskers don't only work late at night, and sometimes some sleep in the overhangs of shophouses.

METHOD

The approach used in this study uses a qualitative method, meaning that: to understand the phenomenon of what is experienced by research subjects such as behavior, perception, holistic action (Sugiyono, 2008). The results of this study are descriptive data regarding studies relating to children's buskers. In addition to qualitative methods, this research uses case study

field research methods. The research location is in the city of Banjarmasin. While the focus of this research is the exploitation of children as buskers. Data collection methods used in this study include the methods of observation, interviews, and documentation.

Primary data sources consist of interviews with children buskers and in the city of Banjarmasin. In comparison, secondary data consists of interviews with family members of children buskers and research instruments developed into a data collection tool in the form of interview guidelines, observation sheets, and documentation (Yusuf, 2017). Data collection techniques carried out include conducting in-depth interviews through interview and observation guidelines. In addition, an in-depth interview technique was used to answer questions about the exploitation of children used as buskers. Meanwhile, observations were made on the documentation, both in photos of the activities of children buskers on the street and their daily lives. Finally, the implementation phase of the research was carried out by collecting data, reducing data, and presenting data to concluding (Miles & Huberman, 1992).

RESULTS AND DISCUSSION

The city of Banjarmasin is always crowded with various activities at a busy time from 07.30 to 16.00. the hustle and bustle of the city atmosphere have become a common thing Among those who are indeed users of the streets in Banjarmasin City and street children use the crowd at traffic lights to make money by singing when the traffic light is red. The number of street children in Banjarmasin City, more precisely along S. Parman Street, has eight traffic lights, and each of them has 4 to 5 child buskers. The child singers work on average from 07.00 WITA to 23.00 WITA. While the income obtained from the results of singing earns Rp. 10,000 - Rp. 30,000 in one day.

This income is not commensurate with the risks they face on the streets. Traffic accidents always haunt them, from hitting the rearview mirror until their feet are run over by motorcycle or car tires. This is in line with what was conveyed by Amat "*batis ulun kadang-kadang telindas kendaraan, tapi untung kadapapa*" (My leg sometimes gets run over by the motorbike, but luckily it's oka) (Interview in September 2021). This illustrates how dangerous it is when underage children are exploited to work as street singers, with various risks always present. The family's economic situation also becomes one of the main factors in choosing to become street singers, even though they are still children. With a poor economic background, the role of parents is also crucial because they ask their children to help the family economy.

Moreover, economic problems have become prolonged polemic (Putra et al., 2021; Werty et al., 2021). In fact, the parents initially forbade their children to carry out singing activities on the streets. Still, gradually the parents also felt helped by the activities carried out

by their children so that in the end, they no longer prohibited their children and might tend to ask the children to do it again.

The educational background is indeed not good in terms of parents and children. However, the views of the parents of the surrounding community are not open to education as essential for the survival of the future. Therefore, it is one of the factors that cause children to choose to become street singers. This is in line with the fulcrum on education, namely for the nation's benefit and good citizenship (Abbas, 2013; Putra, 2019).

The concept of child labor can also be distinguished between working children and child labor. Children who work will do a light job wherein their work they still respect their rights as children and only work temporarily and then legally. Meanwhile, child workers who usually do heavy and dangerous work tend to be exploitative in which they work; they no longer care about their rights as noble children, from the right to education to their health and working time exceeds the specified limit and is permanent and illegal. These child buskers are included in child labor. Based on Law No. 20 of 1999 concerning the ratification of the ILO No. 138 regarding the Minimum Age limit to be allowed to work (Waluyo, 2011; Rusmaniah, 2017) is:

“Any activity or work which, by its nature and type, has or can harm the safety, physical or mental health, or moral development of children. Excessive workloads can also cause hazards, physical conditions of work, and work intensity in terms of the duration of working hours, even though the activity or work itself is known to be not dangerous or safe.

Factors that cause children to become buskers, namely the existence of external factors from the child. Sociological factors or environmental factors are also the shapers of personality, where sociological or environmental factors contain understanding as factors that shape a person's personality to be following the behavior or personality of the group or community environment (Dhodiri et al., 2005). From there, we can see that the factors of social interaction that occur between these children are in their family environment. The family condition of the buskers' children can affect all the activities carried out by the children. According to their narrative, family is one of the important reasons for requiring them to do so to support the survival of themselves and their families. Thus, the children of buskers do not get their rights to get an education in a proper school, their parents' attention. But children are exploited by the family by becoming buskers to help meet their income needs. Therefore, exploitation carried out by families against children by making buskers will harm their development and growth.

First, the physical impact is the impact on the child's body or physique, which is hot on the road every day, causing the child's skin to become black and burnt and the hair to become

dull due to continuous exposure to the sun. Another physical impact of singing is the need for careless food and does not see the nutrition so that it will impact the physical growth of the child and become thin and many diseases arise. The second impact is the impact on the psychological development of children. In the community's view, buskers are seen as disturbing the community, disturbing the environment in which the community lives. This is because the stigma that street singers are children is negative, so they are excluded from society (Herman, 2005).

Following article 32, the United Nations Convention on the Rights of the Child, the government has ratified the obligation to protect children from economic exploitation, and any work that may be harmful, interfere with children's education, be harmful to physically and psychologically in children's social development (Republic of Indonesia Government, 2003). However, in practice, it has not been fully implemented in Indonesia. This is evidenced that there are still many children who are exploited as buskers, beggars, scavengers. Based on the theory above, it can be concluded that children's buskers are one of the social problems that need attention from the Banjarmasin City government. The existence of child buskers cannot be eliminated quickly, but the number can be minimized with various efforts carried out in collaboration between the government and NGOs (Non-Governmental Organizations). The City of Banjarmasin has carried out various ceremonies to bring order to the child buskers on the streets with the Office of Social Welfare of the City of Banjarmasin. One of the activities carried out by these parties is carrying out social order operations.

A social order operation is carried out and is very much needed to guard and raid child buskers on the streets. And for the child buskers who were caught by Razia will be secured at the Office of Social Welfare of Banjarmasin City, then the children who are caught are placed in the counseling and coaching section for the children who are netted to be given counseling for one day, with the aim that the children leave the job on the streets as buskers. Therefore, improving the welfare of children buskers needs the participation of the government; in this case, all the people in the city of Banjarmasin should be concerned with carrying out guidance, supervision, and intensive guidance for their existence to get the rights in their lives, Besides that, during the Covid-19 pandemic, the children of buskers or street clowns are increasingly mushrooming, even though the Banjarmasin city government has done its best to handle children, be it buskers or clowns (Putra, 2021).

CONCLUSION

The exploitation of underage child labor, namely child buskers, occurred in the city of Banjarmasin. Social factors become an essential aspect of the cause of child buskers being

exploited, starting from family, economic factors. The role of parents in busking activities is an activity where children give some of the money they earn from singing to their parents and for their own lives. For this reason, concern from all parties is needed to overcome the social problems of child buskers, not only from the Banjarmasin City government, but the community is also obliged to participate significantly in reducing these social problems.

BIBLIOGRAPHY

- Abbas, E. W. (2013). *Mewacanakan Pendidikan IPS*. Wahana Jaya Abadi.
- Herman, J. (2005). Menata Hidup Setelah Trauma Panduan Bagi Korban dan Pendamping. *Jurnal Perempuan*, 24.
- Miles, B. M. & Huberman, M. (1992). *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru*. UIP.
- Pemerintah Republik Indonesia. (2002). *Undang-Undang Perlindungan Anak (UU RI No. 23 tahun 2002)*. Sinar Grafika
- Putra, M. A. H. (2019). Building character education through the civilization nations children. *The Kalimantan Social Studies Journal*, 1(1), 12-17.
- Putra, M. A. H., Mutiani, M., & Jumriani, J. (2021). PENDIDIKAN KARAKTER ANAK JALANAN DI SEKOLAH KELAS KHUSUS PASAR LIMA BANJARMASIN. *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia*, 7(2), 32-36.
- Putra, M. A. H., Rahman, A. M., Jumriani, J., Abbas, E. W., & Subiyakto, B. (2021). The Street Clowns in Banjarmasin City as a Life Survival Strategy. *The Innovation of Social Studies Journal*, 2(2), 121-126.
- Rahmah, R., Hasanah, M., & Mutiani, M. (2021). The Integration of Local Content on Action Materials-Economic Principles Related to Human Needs. *The Innovation of Social Studies Journal*, 2(2), 143-150.
- Rusmaniah, R. (2017). PEMBINAAN MORAL REMAJA PUTUS SEKOLAH PADA PSBR BUDI Satria PROVINSI KALIMANTAN SELATAN. *Jurnal Socius*, 6(02).
- Rusmaniah, R., Mardiani, F., Handy, M. R. N., Putra, M. A. H., & Jumriani, J. (2021). Social Services Based on Institutional for Youth Discontinued School. *The Innovation of Social Studies Journal*, 2(2), 151-158.
- Sari, N. P., Setiawan, M. A., & Handy, M. R. N. (2020). REVIEW OF STUDENT OBEDIENCE CULTURE IN CENTRAL INDONESIA REGION AGAINST THE HEALTH PROTOCOL. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(7), 8938-8946.
- Sentika, R. (2003). Peran Ilmu Kemanusiaan Dalam Meningkatkan Mutu Manusia Indonesia Melalui Perlindungan Anak Dalam Rangka Mewujudkan Anak Indonesia yang Sehat, Cerdas Ceria, Berakhlak Mulia dan Terlindungi. *Jurnal Sosioteknologi*, 11(6), 50-65.
- Setiawan, H. H. (2017). Mencegah Menjadi Anak Jalanan Dan Mengembalikannya Kepada Keluarga Melalui Model Community Based. *Sosio Konsepsia*, 12(2), 44-53.
- Sugiyono, S. (2018). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R & D*. Alfabeta.
- Usman, H., & Nachrowi, N. D. (2004). *Pekerja Anak Di Indonesia: Kondisi, Determinan, Dan Eksploitasi: Kajian Kuantitatif*. Gramedia Widiasara Indonesia.
- Werty, M. Z., Situmorang, N. Z., & Mujidin, M. (2021). Hubungan antara Mindfulness dan Kesejahteraan Subjektif Mahasiswa Selama Pandemi. *Analitika: Jurnal Magister Psikologi UMA*, 13(1), 12-23.

Muhammad Adhitya Hidayat Putra, Muhammad Rezky Noor Handy, Rusmaniah, Fitri Mardiani and Bambang Subiyakto

Yusuf, A. M. (2017). *Metodologi Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Prenada Media Group.