

DIALECTIC PRODUCTS BETWEEN POVERTY AND DEVELOPMENT IN KAMPUNG NELAYAN SEBERANG, MEDAN, INDONESIA

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ABSTRACT

Planning of the macro land allotment represents the decision of a number of urban communities and represents the city standard to be developed. Kampung Nelayan Seberang is a border area between Medan City and Deli Serdang Regency which in a plain view indicates an overlap of interest in it. It is increasingly interesting when looking at Pelindo as a state-owned institution was apparently has a big part in the presence of Kampung Nelayan Seberang. A long journey in searching the poverty in Kampung Nelayan Seberang must eventually stop at one point even though the reality about it is still ongoing and brings up other interesting phenomena. The deprivation as Chamber's understandings separately or collectively covers the lives of poor families in the Kampung Nelayan Seberang community. This is seen in the representation of the fifteen poor families in which the five deprivations infect and perpetuate the existing poverty.

Keywords: dialectic product; poverty; Kampung Nelayan Seberang; poor family

INTRODUCTION

The land usage layout becomes an effort in a town land usage plan that includes the division of territories for the specialization of certain functions, such as settlement, trade, industry and others. The macro land use plan to weigh the physical city, the pattern that guides the city plan puts investments and measures the prospects for success. Planning of the macro land allotment represents the decision of a number of urban communities and represents the city standard to be developed.

The location of this research is in Kampung Nelayan Seberang. This location belongs to Deli Serdang area, but has one area in the neighborhood of 14 Belawan I sub-districts. Based on the location of this area has three major industries, especially the port which is managed by Pelindo I. This port becomes the problem point in this study which gives the right to use the land which is now a settlement of Kampung Nelayan Seberang.

Based on the conditions described above, scientifically, the researcher thinks that there are things deviate from they should be, considering the efforts of poverty alleviation programs have been performed, but the number of poor people is relatively the same or even increased (final report of RTBL coastal area of Medan City, 2015). Kampung Nelayan Seberang was chosen as the focus point of the study was not without any reason. This region is facing the growing industry, but it has not been able to get out of the deprivation and remain a slum in Medan City. Kampung Nelayan Seberang is a border area between Medan City and Deli Serdang Regency which in a plain view indicates an overlap of interest in it. It is increasingly interesting when looking at Pelindo as a state-owned institution was apparently has a big part in the presence of Kampung Nelayan Seberang. Marxian perspective use in macro and Chambers deprivation idea in studying social construction happened as part of adaptation process of Kampung Nelayan Seberang community become feasible to perform.

METHODOLOGY

The number of measures that can be used to determine a person or a group of people to be considered poor or not poor, experts generally will find it difficult to classify the community according to the poverty line, among others as follows:

1. They live below the poverty line generally do not have their own production factors, such as: adequate land, capital or skills. Production factors are generally small, so the ability to obtain income becomes very limited.
2. Generally they have no possibility of acquiring production assets on their own. Revenues earned are not sufficient to obtain land or business capital. While they are not eligible for the fulfillment of bank credit, such as credit guarantees and others, which resulted in them turning to loan lenders who usually pay them off for heavy conditions and very high interest rates.
3. The education level of the poor is generally low, not to finish primary school. Their time is generally consumed to earn a living so there is no time to learn. The same thing happens to their children who are unable to finish school because they have to help their parents make an extra living.
4. They live in rural areas and have no arable land, or if they are relatively small, they are generally agricultural laborers or unskilled laborers outside agriculture. But, since working in farmland is seasonal, the continuity of their work becomes less secure. Many of them become self-employed workers who try anything. Due to the large labor supply situation, the wage rate is low so that they keep them always live below the poverty line. With the encouragement of the difficulties of life in the village, many of them tried to urbanize themselves to try their fortunes.
5. Those live in cities are young at age and have no skills or educational knowledge, while cities, especially in developing countries, are not ready to accommodate the urbanization of the villagers. If in developed countries industrial growth accompanies urbanization and urban growth as a pull for rural people to work in cities, urbanization processes in developing countries are not accompanied by the process of employment in industrial development. In contrast, the development of technology in developing country cities rejected the absorption of labors, so that the poor who move to the cities are affected in slumps.

Despite the various poverty criteria has been mentioned by many people, understanding the poverty cannot be separated from the basic idea that underlies the birth of poverty itself. Scientifically, many theories presented by experts. Two of the ideas discussing poverty can be simplified by terminology (1) structural poverty and (2) cultural poverty. The use of these two approaches is basically directly related to the reasons for the emergence of poverty.

Those who say poverty as a result of social occurring processes, consider the poor condition is the end result of the formation of occurring social structures. Alfian dalam Soemardjan (1980) argue about many scientists in Indonesia who concluded the structural poverty usually occurs in a society which has a sharp distinction between those who live in poverty with those who live in luxury. In spite of being the largest majority of the people, they do not have any strength to be able to improve their lives fate. The main characteristic of structural poverty is not happening to (if it happens, it is slow) vertical social mobility. Those who are poor will still live with their poverty, while the rich will still enjoy their wealth. How can this happen? According to the structural approach, it lies on the social structure environment that causes the lack of desire to improve their lives. The prevailing social structure has created various obstacles that prevent them from improving. The economic weakness for example does not allow them to obtain meaningful education in order to get rid of the poverty.

This causes some community members remain poor despite the fact that the total production produced by these communities if divided equally is able to release all members of the community out of poverty. Made-Poverty, in many cases is not due to a lazy individual or family member to work or they are constantly ill, but the social structure which is supported by policies that sometimes institutionalized through the decision of the political that caused some community members to be poor for failing to contribute to existed resources. Another feature of the structural poverty is the emergence of a strong dependence of the poor towards the socio-economic class over them. The existence of this dependence has played a major role in reducing the ability of the poor to join in the unequal social relationship between the landowners and the tenants, or between the employers and the labours. Labours do not have the ability to set wage, small traders cannot get a decent price for the goods they sell. In short, the poor relative cannot do much on the exploitation and marginalization process that happened because they have no alternative to determine their fate to a better direction. Poverty as a phenomenon which sticks at many people is still being discussed. Discussing about the poverty problems according to the epistemological and ontological science still continue today, including in the world of sociology. Even the discussions about poverty are dominated by the majority of the causes and applicative efforts to solve the poverty, but many who try to see the poverty from a more scientifically perspective. The efforts to understand the poverty as a social phenomenon must also be done by "borrowing" Karl Marx's ideas.

Before talking about Marxism as an ideology, it is actually important to understand the intention of Marxism itself. The first thing that must be understood is Marxism is not the same as communism. Communism is a movement and force of political communism parties led by Lenin since the revolution of October 1917 (Magnis, 1999: 4). The term of Marxism itself is a designation for the standardization of the official teachings of Karl Marx. In the actual standardization of Marx's teachings, it is often difficult to understand to be simplified to fit as ideological struggle of the labors (Magnis, 1999: 5). As with his other terms, Marx is not always exactly the same usage for ideology. Marx used the word to indicate the related ideas shape (Ritzer, 2014: 71). The ideas associated with Marx is called an ideology of Marx, or more commonly called as Marxism. Marx himself saw the poverty from the existing class. There are two kinds of classes according to Marx, they are the bourgeoisie and the proletariat. The bourgeoisie class is a special name for the capitalists in the modern economy. The conflict between the bourgeoisie and the proletariat is an example of the true material contradictions. This contradiction raises poverty (Ritzer, 2014: 65).

According to Marx, the dialectic is not the mind, but the material forces in society. Mind is only a reflection of the materials strength (production capital of the community). The critical theory for Marx is an attempt to self-emancipate from oppression and alliances produced by the authorities in the community. Critics according to Marxism mean any efforts to self-emancipate from alienation generated by the power relationships in the society. As a social phenomenon, poverty in the view of Marxism besides being seen as the result of the dialectic materialism, it must also be seen as inherent part to the society life. The contradiction of development initiated by the government with the rise of poverty is clearly a manifestation on the thesis and antithesis that will always create a new thesis move through the dynamics of the synthesis. On this basis, it should be understood the terminology of poverty within the framework of Marxism which is identical with the role of the State toward the existence of poverty. Marx thought that the state is the political expression of the class structure which is inherent in the production. Marx rejects the view that the state is an agreement of the whole society. Marx presents his formulation about capitalist society as a class society, which is dominated by the bourgeoisie, because the state is the political expression of the dominant class (Patria, 2009: 104-105).

DISCUSSION

Dialectics is the historical development of production (thesis) creates a contradictory movement (antithesis) which proceeds through the synthesis of tension or inherent contradictions (capitalist). The aim is to believe all the developments in the universe occur due to conflict, to study the world history that occurred from the Laborers and capitalists. Dialectics has a very basic view in the perspective of humanity, namely in order to put humanity in a respectable and worthy place as his existence, so that it creates a harmony in the society and independent or free from the exploration of power.

To think dialectically is to think totality in terms of its elements to negate mutually (to deny and be denied), to contradict each other (to fight and be fought), to mediate each other (to mediate and be mediated). According to dialectical thinking, the individual always contradicts mediates, and negates each other with the society. It is clear that the dialectical process cannot be simply formulated as thesis-antithesis-synthesis. This simple formula can obscure the real dialectical process to be merely a compromise which means mixing and it can mean mutual negation. The dialectical process does not lead to synthesis in the sense of fusion, but leads to a completely new goal that is reactionary in which it includes a sense of renewal, strengthening, and peace. The whole dialectical process is actually a "working reality" and Hegel's view about human work. Human, whose mind has reached perfection in the spirit, must develop, find himself, and become more himself. Hegel describes the human work first as the alienation of man from himself. Because Hegel believes it can be performed because in essence consciousness (theory) has reached perfection in the spirit, in which the reality sometimes has been affirmed (declared out).

Marx and Engels (in Zeleny, 2007) use dialectics to explain the whole history of the world. A simple analysis by Marx states that the history of humanity is based on conflict, and the current conflict is between the labors and the upper classes. He predicts that the labors will eventually realize that their only hope is to unite and revolutionize. At the beginning of the first period, Marx's doctrine did not dominate. It is just one of many groups or trends of socialism. The dominant forms of socialism are the ones which are close to our Narodism: the lack of understanding of the materialist basis of historical development, the inability to differentiate the role, and the importance of each class in capitalist society, the concealment of the bourgeois character from the democratic reforms behind various expressions Pseudo-socialists about "people", "justice", and "rights". Hikmat (2004: 6) suggests that the poor have relatively good capacity to obtain the source through opportunities. Despite the outside aids are sometimes used, it is not simply ensured that society depends on outside support, in fact the situation becomes poorer.

According to Suparlan (in Kusnadi, 2000: 27) poverty is a low standard of living, that is, a degree of material deficiency in some groups of people compared to the living standard prevailing in the concerned society. This low living standard directly influences the condition of health, moral life, and the sense of self-worth of those who are classified as poor. Poverty in urban, according to Kusnadi (2000), is a latent and complex problem, its social and cultural implications are not only involving and realizing the problems in the concerned city or only becoming a problem for the poor in the city, but involving the problems in the countryside and in other cities. The position of city within a country's society is structured in a multilevel network and is the dominating centers for the regulation of welfare, the life of citizens of the state.



Figure.1 Dialectics of Poverty in Kampung Nelayan Seberang

Kampung Nelayan Seberang with all its population complexity is a product of poverty and development. This refers to the lasting form of poverty in the village. This condition is in line with the form of development that does not also provide welfare or at least remove the community from the deprivation.

Understanding the existing poverty product in Kampung Nelayan Seberang can be illustrated from the case of five families that have been described in the previous chapter. The five families explained the deprivation they experienced and the understanding of their poverty form. Here is the fifteen matrix of the family.

Table. 1 Matrix of Deprivation of 15 Poor Families in Kampung Nelayan Seberang

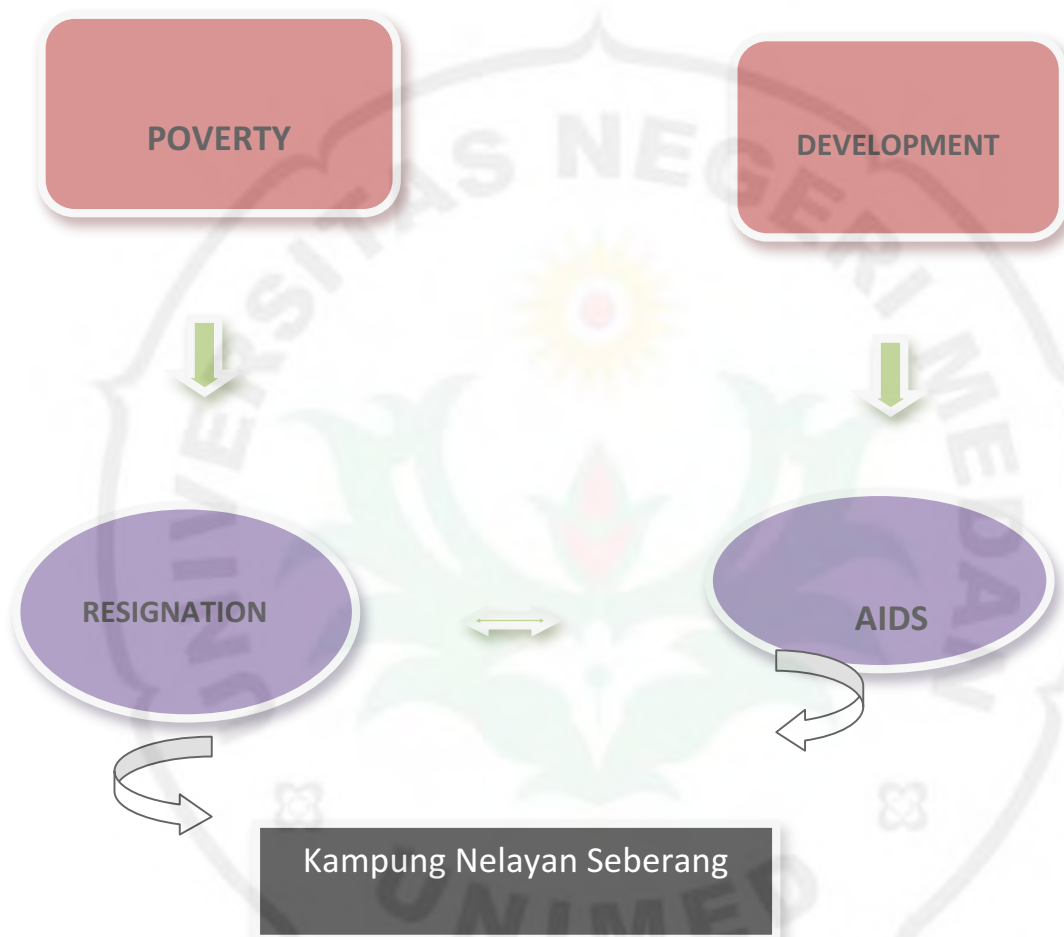
No	Name	Form of Poverty	Poverty Product
1	Aisyah	Structural	Resignation
2	Jainal Abidin Hasibuan	Structural	Resignation
3	Rustam	Structural	Resignation
4	Idris Nasution	Structural	Resignation
5	Suhermanto	Structural	Resignation
6	Muhammad Ranik	Structural	Resignation
7	Chandra Surya Darma	Structural	Resignation
8	Sahriadi	Structural	Resignation
9	Muhammad Yusuf	Structural	Resignation

10	Asnan Nasution	Structural	Resignation
11	Suminah	Structural	Resignation
12	Suriadi	Structural	Resignation
13	Muhammad Ramli	Structural	Resignation
14	Rudi Amin	Structural	Resignation
15	Saali	Structural	Resignation

The above matrix reveals that the deprivation that infected the fifteen families above basically leads to the interpretation of the poverty form. This can be seen in the fifteen families with structural poverty forms. The poverty they experience occurs because of the structures that do not work as they should be or in particular the government's top down aids makes them indispensable in the deprivation. The more interesting thing than the translation of the above matrix is the product of generated poverty. The products that come out of the poverty they feel are all in the form of resignation. Resignation awaits the aids, as well as resignation to the existing eviction issue. This poverty product does not recognize that they experience structural or cultural poverty; the deprivation they experience produces a form of resignation, although sometimes there are small efforts that they undertake to suppress this form of submission.

This form of resignation that took place in Kampung Nelayan Seberang was an effect feared by Chambers (1983) as the unfinished effect of two essential elements in the deprivation. The obstacles that make the poor people forced to sell something that they have even to the process of self-esteem mortgaging to elicit any help. This is clearly seen in Mr. Junaidi's case, as far as he attempted to his condition to force him to sell his possessions even to the process of granting aid to the employer he worked for.

Finally, helplessness encourages the process of impoverishment in various forms. The helplessness people are often limited or have no access to help, or are at least blocked or delayed from getting help (Chamber 1983: 147). This is due to the elements such as vulnerability and helplessness are not key focuses in poverty alleviation. Moving from the product of poverty dialectics in Kampung Nelayan Seberang, the development is also an irrefutable part that forms the complexity in the village. This is seen from the existing development products, whether it makes the welfare or even becomes increasingly acute addicted for the community. The development is expected to be a physical reality as well as a community's determination to try as hard as possible through a combination of social, economic and institutional processes, in order to achieve a better life. The product which was created by the development in Kampung Nelayan Seberang was the aids. The aids have been moving, both in the form of money and rice form. The current aids also changed the character and work ethic of Kampung Nelayan Seberang community. This is seen from their response to the aids. For those who are passive will think that a little help is only enough for a few days. For those who respond reactively will try to get the aid in any way, while for those who respond adaptively the presence or absence of the aids will not change the order of life. These responses suggest that the development product does not provide any significant change which is actually perpetuates the existing poverty.



Picture. 2 Poverty and Development Products in Kampung Nelayan Seberang

Well..what else should I do at this age. Where do I want to work? I want to go to sea, but the boat was sold. I want to work but no one needs me. I just give up and wait for the aids come every month. (Interview October 25, 2015)

My father sometimes works but sometimes does not. Sometimes he goes to sea but sometimes not. Part time job as what the people said. I'm confused how to help my father. I just graduated from junior high school. I just join other people for fishing or just make salty fish. At least I get my pocket money from it. (Interview October 25, 2015)

To digest the poverty and development products in Kampung Nelayan Seberang there is suitability between the two. This causes in a perpendicular relationship between the two created products. The poverty product that is resignation is basically reinforced by the aids that do not provide a form of solution. The aids accepted by the community are the main point. But the dilemma of the aid is not seen as important and tends to be ignored, such as the negative response and the addicted process of the aid. The relation between the poverty and the development products is seen from the above chart. The dialectics of poverty and development that produced in a form of resignation and aids are in accordance with Lukacs's concept of false consciousness who states that generally classes do not have a clear understanding of their class consciousness. For example, the people of Kampung Nelayan Seberang are not really aware of their actual classes. They are only aware that they are poor and trying to get out in the poverty by using the government's aids. The falsity of class consciousness comes from the class position in the economic structure of the society. In other words, the people of Kampung Nelayan Seberang experienced a form of false consciousness, namely the form of "resignation" to the occurring poverty. The effort they did to get out of the deprivation is still an effort to use the aids with additional sufficient income for only subsistence.

CONCLUSION

Typically a long journey must have a stop and an end point. A long journey in searching the poverty in Kampung Nelayan Seberang must eventually stop at one point even though the reality about it is still ongoing and brings up other interesting phenomena. The deprivation as Chamber's understandings separately or collectively covers the lives of poor families in the Kampung Nelayan Seberang community. This is seen in the representation of the fifteen poor families in which the five deprivations infect and perpetuate the existing poverty. The State as an institution who has an interest in the existence of poverty in reality actually perpetuates the existing poverty. This is seen from the state's negligence about the location of the Kampung Nelayan. The negligence toward the poverty is also seen from the overlapping interests of the parties who should be responsible. The Government of Deli Serdang Regency, Medan City and Pelindo. The aids that have been devoted in Kampung Nelayan Seberang are not the aids that are able to expel the people from their deprivations. Instead the aids become addicted that actually worsen their poverty like their mental to continue in hoping the existing aids. The state provides aids to the poor families as a solution to alleviate poverty, but in reality the aids provided by the State preserves the occurrence of poverty.

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