Theoretical Study Of Poverty In Urban Slum Settlements

Mohammad Agung Ridlo, Sugiono Soetomo, Nurdien H Kistanto

Abstract: To understand problems of poverty in a city, one of the ways is by understanding slum settlements in the city, because most of those living in slums are poor people. A qualitative descriptive approach was used to understand and describe the characteristics and features of poverty in relation to slum settlements, and to know the phenomena of the lives of the poor. Slum settlements, as a result of high rates of urbanization, become a specific problem that must be looked at with special observations and analysis measurement. Therefore, poverty is a national problem and, of course, the government’s responsibility, both on the needs of urban communities and the availability of jobs, wherever they live.

Key Words : Poverty, Slum Settlements, Urban Areas.

1 INTRODUCTION

Urbanization In developing countries in terms of city population has reached a very large number and in the 21st century will exceed in developed countries, yet the quality is still very low. The rapid rate of population growth, both naturally and with population movements, is often not equipped by the provision of supporting facilities and infrastructures. There is a gap between the needs and the availability of facilities and infrastructures, coupled with the limitations of population resources (lack of income). In addition, the the population activities naturally lead to increasing space requirements, whereas the city land for development is very limited. In turn, this has led to the emergence of slum settlements (slums and squatters), a monotonous form of settlement environment, from activities to life necessities, lacking/not being met by existing "urban services". The problem is not merely a degradation of physical environment, in the form of environmental degradation, but it also develops into socio-economic problems of marginal communities, which can cause symptoms of social diseases (social pathology), a form of human behavior deviation due to unsupporting environment or other factors. According to Sugiono Soetomo [1] in his book From Urbanization to City Morphology: Looking for Diverse City Development Concepts, it is said that urban poverty, slum development and informal sectors are conditions as major phenomena in large cities in developing countries. The problem of the urban poor (read: urban poverty) is identical to the urban slums, because most of the urban poor live in slums and squatters. Most of them are migrants or urbanists with limitations such as lack of education, knowledge and skills. According to Todaro [2], this problem is as a result of “abundant urbanization” or “over urbanization” or “over urbanization”, in the sense that cities are not able to provide adequate social facilities and employment services for the majority of the population.

Because most migrants (especially those from rural areas with limited levels of education and expertise) find it difficult to obtain employment or get into available employment, they try to be modest. They are low-income, residing in villages near the place they work and do job. They are incapable of working in formal sectors, so that their economic needs can only be fulfilled through the informal sectors, which are sometimes only able to provide for their daily lives. Jobs in informal sectors involve labors (masons, carpenters, welders), transportation workers (drivers, driver assistants, bus conductors, pedicab drivers), waiters, laborers, or stirs at shops, hotels, restaurants, factories), permanent sellers or itinerant (foodstalls, kiosks, strollers, hawkers), or other self-businesses (brokers, buskers, scavengers). Of course, their income is not too large, even it is estimated that it is only enough to survive to meet their daily needs. The amount of income that is very low and below the poverty line is only enough for daily food needs for themselves and their families. The presence of slums tends to keep growing, in line with the rapid rate of population growth. To meet the need for shelter, they can only build a place to live in a place that suits their power and abilities (low-income people). They occupy settlements on land that is not reserved for residential areas such as ex-gravesites, behind warehouses or shops, attached to the walls of other people’s buildings, along embankments or river banks and so on. They are unable to buy habitable land or houses, so they raid vacant land which allows them to build huts with cheap, affordable building materials and wastes. They can only build huts made of used items (residue/waste) such as used zinc, cardboard, wood pieces, old bamboo and so on, in locations that are empty and no man’s land in various corners of cities, without paying attention to the city rules (master plan), because they certainly do not know the rules or they do not want to know about the rules. The condition of asic infrastructures and facilities for housing and settlements is certainly not available, even if there is, it will certainly be very minimum, so it is not uncommon to create slums in the environment it occupies (slum areas). Some of them have also built illegal houses on illegal lands and formed neighborhood squatters. The government should have been able to play a role in providing feasible housings for people. According C.A. Doxiadis [3] the chair of the Editorial Board of Ekistics Magazine, formulated the concept of settlement as an area created by humans, aimed to survive more easily and better (especially in childhood), giving a sense of happiness and security (as required by Aristotles), and covering opportunities...
for complete human development. According to Ridlo, MA [4], thus, the notion of settlement can be formulated as a housing area which is functionally arranged as a social, economic and physical spatial unit, equipped with environmental infrastructures, public and social facilities. The area is a unified integrity, by cultivating resources and funds in managing the existing environment to support sustainability and improvement of the quality of human life. In addition, it also provides a sense of security, serenity, pleasure, comfort and prosperity, in conformity, harmony and balance to function as a medium that can serve personal, family and community life. A phenomenon of the life of the poor in urban slums needs to be revealed in terms of its causal correlations (linkage system) related to the correlation between the lives of the poor and urban slums. Some theories related to urban poverty, slums and squatters, seem to be inadequate because they are incremental, sporadic and piece-by-piece, specifically have not explored the matter in depth yet, the link between the two is not entirely clear. Therefore, it is necessary to look for the links of the existing theories, regarding urban poverty in relation to slums and squatters.

2 RESEARCH METHOD
A qualitative descriptive approach was used to understand and describe the characteristics and features of urban poverty in relation to slums and squatters, and to know the phenomena of the lives of the poor (poor society). The theoretical approach was used to understand data in an intact and comprehensive way to draw policy implications that can be used to overcome the problem of poverty in urban areas.

3 FINDINGS AND DISCUSSION

3.1 Theory Of Marginality
According to Surbakti [5], the symptoms of poor villages in urban areas can be seen from the theory of marginality. The theory sees the symptoms of poor settlements which are characterized by a slum environment, as a product of rural migrants who are socially, economically, culturally, and politically unable to integrate with the life of urban society. According to the theory of marginality, the phenomena of the poor settlement growth is widely spread in urban areas due to the migration of rural people to cities with different rural lifestyles, even contrary to the city lifestyle. Migrants are seen as people who are displaced from the countryside, who do not have relatives in the city and do not have a place to live in the city. They are unable to adapt to the city life and are generally reluctant to return to their villages because they have nothing left there. In cities, they gather with people who are in the same boat-arms, then isolate themselves in poor settlements, in slums that are parochial and in a "ndeso (rustic)" lifestyle. In this socially isolated place, they are destitute, with inhuman environmental conditions and do not have permanent jobs. In cities, they do not make use of existing institutions that might help them in changing traditional values and attitudes to be more modern. The view of poverty, such as apathy, suspicion, fatalism, despair, dependence, inferiority, crime, wasteful and consumptive, oriented to-today (subsistence), lack of participation in development and lack of integration with city life. All of which are familiar scenes encountered in slums in urban areas. According Even Lewis in Surbakti [5] argued that the view of destitution or poverty in the slums is all socialized from generation to generation. In brief, this theory of marginality suggests the following propositions or opinions: Socially, inhabitants of poor settlements have an "internal disorganization", such as lacking social cohesion which tends to have a will to be living in groups, but individually, they feel lonely. They also experience an "external isolation", such as lack of being integrated into city life, because they do not widely make use of existing city bodies, such as institutions, offices, and other urban service institutions. Culturally, the slum dwellers have traditional cultures, such as parochial attitudes and "rural" lifestyles, and are entangled in a vicious cycles of poverty. Economically, they are considered "parasitic" because they absorb more resources in cities rather than providing ones to the people of the cities, they also have parochial economy, such as wasteful, consumptive, quickly-satisfied, market-oriented, and less market-oriented lifestyle, and lack of entrepreneurial spirit. Politically, it turns out that they are considered apathetic, because they do not integrate into city life, and lack of participation in the development or in the political life of the city and nation-wide. They tend to radically or brutally behave in the sense of being easily influenced by negative issues just like dry grass in the dry season which is easily flammable to be ignited by fire. This condition is due to frustration, social disorganization and the reality of life they have been through so far.

3.2 Theory Of Dependency
Besides the theory of marginality, in explaining the emergence of symptoms of poor settlements or slums in urban areas, it can be conducted through theory of dependency. According to Suparlan [6] from the point of theory of dependency view, the phenomenon of poor urban settlements is a form of capitalist penetration product of rural communities which are structurally "lame" when compared to urban conditions. Capital here is not in a narrow sense in the form of capital, but also includes technology (technocapital) and human (labor / skill). The presence of penetration especially in the form of capitalism experienced in rural areas results in the emergence of minority capitalist elites who dominate the fields of agricultural land ownership, knowledge, technology, information, and power, while most members of the community lack of access to these resources. Before the capitalist penetration occurs in the countryside, the relationship between landlords and farm workers is quite harmonious, in the form of high personal and social relations rather than economic relations which tend to be rational and straightforward due to the capitalist penetration. The broad effect of capitalist penetration is an increasing number of unemployment in rural areas, because if they want to get involved, they must have access to capital, land, skills, information, and power, while the majority has nothing, so that it leads to dependency on the elite living in the countryside. The situation and conditions in rural force them to find a way out, such as, by migrating to big cities to find a job and to boost their income. In other words, there is push factor, that is, unemployment and poverty in rural areas, whereas another factor is the pull factor, which is interest and hope arising from rapid urban growth as a cause of their moves to cities. Because most migrants are not equipped with adequate skills, expertise and education, it is difficult for them to be get into formal economy fields, such as state companies, private companies, or government bureaucratic offices in big cities.
The jobs available for them are struggling in informal economy, in which do not require formal education requirements, high skills, and do not require permit documents, as well as large capital in producing types of goods and services. Some of them also do not have a decent place to live, due to inadequate income, so they live in slums with low rental rates near where they work or do business. In brief, it can be explained that the theory of dependency concludes that the existence of poor settlements or slums in urban areas; socially, they are set aside by people’s lives; culturally, they are insulted and made “scapegoats” as criminals; economically, they are completely exploited and squeezed out in terms of their energy (at low wages); politically, they are shackled by not having a bargaining position in a decision-making. Even if they live in a slum environment, it is not merely because of “marginal" or a structured poverty culture, but rather than because they have been deliberately "marginalized" by the existing economic and political system. The explanation given through the structural dependency theory approach on the phenomenon of the growth of poor settlements or slums in urban areas seems to be closer to reality and more often found in cities in developing countries such as Indonesia, rather than the explanation given through the marginality theory approach. But some of the “socio-cultural” characteristics of slums - as suggested by the theory of marginality - may be true, such as a lack of ownership of communities outside the RT / RW (hamlet) organization and behavior with rural lifestyles. In contrast, what is stated in the theory of dependency is that the “socio-political” characteristics found in urban slums, such as the level, intensity, and participation in politics or in limited development, may not always be true.

3.3 Migration Versus Marginal Communities

According Rahardjo [7] Urbanization which has been going pretty fast since the new order has brought about social and cultural changes in society. The development has led to horizontal and vertical mobility. Horizontal mobility is the movement of people from one place to another. While vertical mobility is a symptom of increasing people status to a higher level, for example, due to education or an increase in the position and function of people in an institution. The correlation between migration and the improvement of lower class urban society has been widely recognized in various social science literatures. Many problems related to the migration of the poor to big cities, such as unemployment and increasing dependence on government welfare benefits for lower-class urban communities in America. According Ridlo, MA [8] The migration of people entering the city takes place more massively compared to those coming out, both those who move permanently or those who are seasonal. While internally, the movement from one part of the city to another happens routinely, following the path of socio-economic improvement. Cities or big cities do always have a special attraction for residents of other regions, especially rural areas, because of the availability of various facilities and opportunities. The rapid population growth in cities is more marked by the increasing flow of rural population to cities. The process of migration of villagers to cities (urbanization) in addition to being caused by the city attraction (pull factors) with various "thrills of city life" turns out to be a place for various activities to accumulate, especially ones that can produce doku or fulus (slang language terms for the poor to refer money). In other words, every human movement can actually bring fortune. That is, with the limited skills they bring from the village (which is completely mediocre), they are trying to achieve a success, despite only with physical supports. They get into a lot of informal sectors (self employed), such as being building construction labors, street vendors or peddlers, pedicab drivers, even to collectors of used goods in a pile of garbage aka “gepeng” (tramp and beggars) with a myriad of hopes in mind. As goes on with their rural conditions. Their village, in their points of view, is no longer able to provide adequate fortunes, bright hopes as a place of life for the future. The population is increasing, the need for land to settle is increasing, the arable land is getting narrower, the value added of the substance is lower, the welfare is decreasing, so it no longer supports them to stay in the village. Those conditions make them compelled (which are push factors) to look for hopes outside their village.

Eventually, people migration (urbanization) from rural areas to cities, has made cities which are already densely populated become more crowded, with various problems in terms of physical, social, economic and political aspects, including criminal problems. The more cities expand and the higher level of population density is, the more various problems it will be. The city management is a complex job to do, with most efforts aimed at providing a range of basic urban services including housing and settlements whose population is rapidly increasing. Some of them, are in the provision of clean water, garbage disposal, drainage treatment, progressively becoming more difficult to do in cities which are increasing in size. The greater size the cities are, the more people will be affected, if the provision of city services suffers or fails. The effect of this failure can lead to various chaos, scrambling to get the same services, and usually occurs in areas with low income residents. The crime rate is usually high, the gap between the rich and poor living levels becomes wider and wider. This happens a lot in urban slums. Conversely, for the rural areas which are left behind, it will certainly result in increasingly underdeveloped rural areas. According Todaro [2] The decision to migrate from villages to cities is basically an economic phenomenon, therefore, the decision by migrants/urbanites has been rationally formulated. Migrants continue to leave even though they know the unemployment rate in the city is high and can be risky if they are not equipped with sufficient skills/expertise to get jobs in the city. The migrants’ decision to move to cities is tempted by the desire to obtain a better life expectancy. This condition is driven by internal pressure in the village due to lack of land and employment, coupled with the rapid flow of information about the lively life in a city which is full of promises. Even with their limited and inadequate skills and education, they insist on moving to cities in droves. The background which causes the flow of population movement from villages to cities relates to economic factors. Sociologist Clifford Jansen [9] in his book entitled Some Sociological Aspects of Migration, migration is a demographic problem, because it affects the population in the place of origin and destination. In addition, migration is also an economic problem, because most people migration from one place to another is due to an economic imbalance between the two regions. This economic imbalance is possible because there is no regulation stipulated in areas with potential and those with less or no potential, following the society’s activities and businesses. A striking weakness in our economic system
is that it places too much importance on modernization of the industry in the city and overemphasizes the modern sector in the city, as a result basic needs cannot be fulfilled, both for urban and rural residents. The situation and conditions in major cities and municipalities in Indonesia are very different from those that shape or encourage urbanization in Western countries during and after the Industrial Revolution.

**First**, the position of developing countries such as Indonesia in the world economic constellation, clearly cannot be compared to that of Western countries in the past centuries.

**Second**, the level of technology owned is also different, which influences not only the industry process itself, but also the impact on communication, health, and other aspects of life.

**Third**, the rapid population growth experienced by cities in Indonesia is also very different from the growth of cities in Western countries.

**Fourth**, employment in the industrial sector is very limited, and unable to accommodate the demands of employment needs.

At least the four factors above resulting in the process of urbanization in Indonesia, as well as other third world countries, which are often called "Urbanization Without Industrialization". Slums, which are a result of high rates of urbanization, are a specific problem that must be looked at with special observations and analysis tools. An approach with a Western theoretical framework to be applied to solve the problem of slums in Indonesia certainly will not work well. This has been proven in the past, when policy makers considered slums as "eye sores" or eyes destroyers, so the only action was to displace them. The government's policy to displace slum areas inhabited by low-income communities in urban areas under the pretext of rejuvenation of the city to improve the welfare of the original inhabitants, turned out to be more profitable for high-class developers due to the inability of the poor to buy and occupy areas that have been rejuvenated and built real estate. The fact shows that eviction of slum settlements, without the provision of adequate alternative settlement replacement, will only cause the growth of new slums in other locations. According Potter and Evans [10] They were displaced (migrated) to the outskirts of the city despite struggling with the scarcity of adequate urban infrastructures and facilities, probably even this phenomenon seemed to be able to move the slums back in the suburbs. Due to the poor facilities and infrastructure including clean water and sanitation facilities, some chose to "guerrilla" back to the slums in the middle of the city. Actually, despite physically and visually often being referred to slum, the people themselves are not socially slum. The level of kinship and neighborliness in slum communities is quite high, compared to that of high-class residential or apartment neighborhoods which are, in a socio-cultural sense, actually said to be more slums. This can be seen from individualism between neighbors, the image of "community" can hardly be felt, even there is no sense of belonging to the environment.

### 3.4 Migration Versus Slum and Squatter Settlements

According to Morris Juppsenis in his book *Cities in Transformation*, University of Queensland Press, St. Lucia, Queensland, quoted by Ahmadin [11], He suggested that in terms of scientific view, the seizure or invasion by migrants has actually begun since Thomas Maltus in 1978 with his thesis "Essay on the Principle of Population as if effects the Future Improvement of Society". He found it difficult that his writing received very little realization of the events of his era. The thesis had only come into realization after a century and a half later, which occurred in developing countries. Maltus questioned that the power of population growth was infinitely increasing, while earth's energy to produce/supply food for humans was limited. The world in the 20th century has reached an extraordinary level in the field of science. Theoretically, agricultural knowledge could make use of sea and land for food needs, but then in the 20th century, almost half of people suffered from food shortages and also hundreds/thousands of children starved to death. Measures to benefit or help the poor, without exploiting others in the same class, can only be taken by reducing/saving the amount of rich people consumption to be given to the poor, or by cultivating lands that have not been used to produce. Giving money to poor people without increasing the amount of food will only mean increasing the price of food items compared to the others. Malthus opposed the "Poverty Act" which took an action of reducing the ability and desire to save money among the public, and thus weakened stronger impulses for simplicity and crafts in the midst of society. Dr. Adam Smith has started the concept of the prosperity of a nation by measuring land and labor production. At the time of migration from rural to urban areas was noted, poverty in urban and rural areas was unclear despite the same situation as squatters in developing countries. In this case, Malthus did not see the sources of jobs for migrants. He stated Adam Smith's opinion was incorrect, with an explanation:

- "If a nation wants to save from only annual income for manufacturing industry capital in its country, and not to invest its capital for agriculture, the growth will occur according to the definition above, without an increase in real profits for workers".

In contrast to J.J. Rousseau's political and social philosophy, which originated from observations of the social environment at that time, Malthus tried to include quantitative assessments to measure the consequences and trends of population growth. However, the real behavior and trends of various sectors of society in cities and villages could not be quantitatively determined and understood in terms of political economy.
4 CONCLUSION
From the previous explanation, a number of things to consider include:

- There is a favorable value in distinguishing between cities, suburban and hinterland. Cities consist of a variety of activity environments (heterogeneity). Therefore, many migrants (from suburban and hinterland) do activities in cities to look after their family, either in the cities or in the suburbs and hinterland as well.
- Urban, suburban and hinterland are a single, interdependent unit for employment, services, recreations, changes and progress.
- The government needs to guarantee its citizens with regulations to have them choose where they want to live. Thus, the city door must be open to public.
- The government must take a part in providing subsidies and legal aids, making housing opportunities for the poor in places they prefer with proper housing, "the right to move in shell". Shell here, in principle, refers to life in cities consists of individual cells, and the relationship between one cell and the whole cell is smooth and good. Both the city and the government are one, old or new, functioning as an enclave for one class or race.
- Low-income families should be given the right to have opportunities to own a house and do it without fear of losing their rights, if they are not working, sick or something unpredicted to happen.
- Poverty is a national problem. It is the highest in cities, so poverty in urban areas must be a part of national responsibility, in terms of either the needs of urban community or the availability of employment, wherever they live.

ACKNOWLEDGMENT
I wish thank a lot to:

- Prof. Dr. Ir. Sugiono Soetomo, CES, DEA, Promoter of Doctoral Programs in Architecture and Urban Sciences, Diponegoro University, Indonesia.
- Prof. Dr. Nurdin H. Kistanto, MA, something of Co. Promoter of Doctoral Programs in Architecture and Urban Sciences, Diponegoro University, Indonesia.
- In this chance here, I give special thanks to Building Science Laboratory of Urban & Regional Planning, that have provided place and laboratory equipment to conduct the study, School of Urban and Regional Planning Department, Faculty of Engineering, Sultan Agung Islamic University, Indonesia.
- And also for community of slums settlement in Semarang City and who provide the place to observe

REFERENCES