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CHAPTER 2 – LITERATURE REVIEW

2.1 Views of Poverty

There are so many different perceptions from many authorities. This happened because the difference of data and research method, but rather lies in the ideological background. Weber (Weber, Max. 1964, The Theory of Social and Economic Organization, Edited with an introduction by Talcott Parson, The Free Press, New York, London, Toronto, Singapore) said that ideology is not just the only one to determine the kinds of problems that are considered important, but also how to define social problems affecting the economic, social problems could be overcome. Poverty is agreed as the socio-economic problems, but the cause and how to overcome are related to the underlying ideology. To understand this ideology, there are three views of thought, such as conservatism, liberalism, and radicalism.

According to Oscar Lewis (Lewis. “Kebudayaan Kemiskinan”; Dalam Kemiskinan di Perkotaan di edit oleh Parsudi Suparlan, Jakarta – Sinar Harapan – Yayasan Obor 1983), poor people are a group who has its own culture of poverty that includes characteristics of social psychological and economic. Liberals consider human as a good man, but is strongly influenced by environment. Culture of poverty is just such a realistic and situational adaptation in an environment which full of discrimination and opportunity is narrow. Radicals ignore the culture of poverty, they emphasize the role of economic structures, political and social, and consider human are creatures who cooperative, productive, and creative.
Philips and Legates (1981) put forward four views of thought about poverty, the first, poverty is seen as a result of personal failure and a certain attitude; in particular the social psychological characteristics of those poor people who tends to make improvements hamper his fate. As a result, poor people do not plan ahead, save money and pursue a higher education level. Second, poverty is seen as a result of certain sub-culture that passed down from generation to generation. The poor are groups of people who have a particular subculture that is different from the non-poor groups, such as fatalist attitude, unable to perform self-control, oriented to the present, unable to postpone pleasure or make plans for the future, less class-conscious, or fails in view of economic factors such as opportunities which can change his fortunes. Third, poverty is seen as a result of lack of opportunity, poor people are always deficiencies in skills and education to obtain employment in the community. Fourth, poverty is a structural feature of capitalism, that within capitalist society a handful of people become poor because others are getting rich.

If it associated with the thought of conservatism, liberalism and radicalism, the first and second points is reflects the conservative thoughts, which tends to blame that poverty comes from within the poor themselves. The third, it is more representative the flow of liberalism, which tends to blame the inability of existing institutional structures. And the fourth is affected by the radical thoughts that blame the nature or behavior of the capitalist state.

2.2 Understanding Poverty

The definition of poverty presented by some experts or institutions, such as BAPPENAS (Bappenas. 1993. Panduan Program Inpres Desa Tertinggal. Jakarta) defines poverty as a situation that occurred not completely lack the will by poor people, but because of
circumstances which can not be avoid with the existing power. Faturuchman and Marcelinus Molo (Faturrochman, Marcelius Molo. 1998. “Karakteristik Rumah Tangga Miskin”. Populasi, Volume 5, Number 1) define that poverty is an inability of individuality or household to fulfill their primary needs. According to Ellis (Ellis, G.F.R. 1984. The Demotion Of Poverty. Social Indicator Research) poverty is a multidimensional phenomenon, which can be explored from the economic dimension, socio-political. Suparlan (Suparlan, Parsudi. 1993. Kemiskinan di Perkotaan. Yayasan Obor, Indonesia) defined poverty as a low-level standard of living, at a level of material lack in the number or class of persons than the common standard of living which prevailing within the society.

2.3 Culture of Poverty

Sumardjan (Sumardjan, Selo. 1993. Kemiskinan (Suatu Pandangan Sosiologis). Makalah, Jakarta) argued that the culture of poverty is a good rule of life that contains the system and value system that assumes that the poor living conditions carried a society at a time is normal and no repairs should be attempted. Poverty suffered by people considered to have become fate and can not be changed, because of that, society have to adapt with it in order not to feel anxiety and frustration in prolonged life. In this culture, society give up their fate and even be incapable of using environmental resources to change fate.

get involved in this situation have many low aspirations as one of realistic aspiration. Some characteristic of culture of poverty is: (1) fatalism, (2) low levels of aspiration, (3) lack of interest in pursuing target, (4) less personal looking at progress, (5) feelings of incapacity, (6) feeling to always fail, (7) negative self-assertion feelings, (8) choice as a laborer position, and (9) level A sad compromise. In a relation to cultures as a function of adaptation, then an earnest effort to change the values of these unwanted toward consistent with the values of middle-class groups, by using the methods of psychiatric social welfare-education without first seeks to significantly alter the reality of social structure will tend to fail. Culture comes from poverty rather than ignorance, but rather serves for adjustment.

2.4 Structural Poverty

Structural poverty by Selo Sumarjan (Sumardjan, Selo. 1993. Kemiskinan (Suatu Pandangan Sosiologis). Makalah, Jakarta) is the poverty suffered by some segments of society because the social structure of society was not able to participate using true sources of revenue available to them. Structural poverty is an atmosphere of poverty experienced by a society, which originated the main cause of social structure, and therefore can be searched on the prevailing social structure of society itself. The poor class is comprised of: (1) farmers who do not own land, (2) farmers who own land is so small so that the results are not enough to feed himself and his family, (3) the workers are not educated and unskilled, and (4) the entrepreneurs without capital and with no facilities from the government.
Some structural characteristics of poverty, according to Alfian (Alfian, Mely G. Tan, and Soemardjan. 1980. Kemiskinan Struktural Suatu Bunga Rampai. Yayasan Ilmu-Ilmu Sosial, Jakarta) are: (1) no or slow pace of social mobility (the poor will still live with their slummy and the rich will still enjoy their luxury), (2) they are located within the confines of social structures which cause them to lack of desire to improve their living standards, and (3) the prevailing social structure has given birth to various shades of obstacles which hinder them to go forward. Solving the problem of poverty will be done when the prevailing social structure was fundamentally altered.

Sinaga and White (White, Benyamin. 1986. Rural Non-Farm Employment in Java recent. Development, policy Issues and Research needs, UNDP/ILO and Departement Of Man Power. Jakarta) show the institutional aspects and the agrarian structure in relation to distribution of income poverty: (1) spread of technology, which is not the technology, itself, but the institutional structures in society where the technology was signed in determining that technology has a negative or positive impact on income distribution, (2) rural credit institutions, credit who want to achieve equal distribution of income, then the program must be discriminatory, meaning that subsidies would be given to small farmers, not equality based on land ownership, (3) institutional governing distribution of control over factors of production in rural areas also determine the level of income from various groups in society, because it is not solely determined by the strength of economic factors only, and (4) the structure of control over production resources are not labor that is more equitable to increase the income of population residing examine below the poverty line.
Basically, the difference between the rich and the poor will still be there, in any socio-economic system. What is more required is to how to reduce the gap that is closer to the feeling of social justice. To find a way for the Indonesian community, structure can be modified in such a way that there is no longer structural poverty inside. Most important assistance for community groups who suffer structural poverty is to help them and then be able to help him. After all development activities as well as equity-oriented growth cannot be eliminate the existence of structural poverty.

2.5 Emergence of Youth

In general, the definition of young people is connected with age’s category. Biologically, youth are lies between the children and adulthood. But, Talcott Parsons (Parsons, Talcott. 1963. *Youth in the Context of American Society* in American Sociological Review. Page 27) argued that precisely not solely due to aging but rather a category of youth is a social construction and cultural changes to it, which appears on a particular event under certain conditions.

Young person in the family lies between the children (dependent) and adulthood (from standalone). This is a transition period to prepare themselves off from family. In this case the vision and policies taken by the regime in power against them is crucial. It contains: (1) Youth are at the stage of development, in which attitudes and values are at the stage of information in the taking of certain ideologies. (2) Transition from dependent children into adulthood autonomous, usually present rebellious phase, also in modern society due to a higher level of complexity. To progress through the transition to better, more youth need assistance in the form of advice and support.
Thus if the majority of Indonesian youth in the process does not lead to stabilization and maturation of personality, they will be instrumental to the dominant dwarfing humanity side. Their internal relationships will bias the instrumental nature that is just the nature of consumerism, hedonism, and individualism; oppress each other, destroying each other.

2.6 Youth Subculture

The concept of subculture is a matter of mobility to the constitution empowered the object of a study. This is a classification term that is trying to map the social world in an act of representation. Subculture position is not placed exactly on the accuracy of defining, but rather on the extent to which subcultures were able to determine the meaning of that world more understandable to its followers. The word ‘sub’ means as a term and clearly shows the difference against the dominant mainstream culture contained within a society. In other words, subculture, is intended to be part of certain communities are able to make sense of new life so that they can enjoy the consciousness of ‘being the other’ in distinction to the dominant culture of society. Perhaps the penchant to gamble on some communities in Indonesia also reflects attitudes toward disability due to class differences in social economic structure.

Chicago School identified that the reaction of the subculture was born not as a phenomenon of individual reactions, but the reaction of the group / collective to the problem of class, the haves and the have-nots. Rejection occurs from a group of youth working class against the middle class. Charles Wright in the language category, the class in a community structure is divided into three parts, namely the ruling elite (the collaboration of high government officials, businessmen), white-collar (high-paid
executives) and blue collar (working class regular). In this distribution model, social welfare and economic situation that is created is rated as extremely unfair. Groups who feel disadvantaged, because the very act of creation structural causes of this condition, try with the existing limitations would still like to be able to enjoy life in a way to redefinition of culture or a subculture, so feel comfortable with it.

Particularly in Indonesia, the problem above was very noticeable, the difference of rich minority groups and poor to very poor majority. Solution to the social economic class differences that are not fair until now has not been able to take advantage of variables of personality, identity, and culture because these individuals have personality retarded young people, then there was the dominance of imported consumption lifestyle of developed nations.