Sustainable Development of Papalele’s Household from Environmental Issue

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Abstract. Papalele is a group of people who are routine sellers activity. They have been known to the people of Ambon Maluku City, as tough sellers since the past. The term papalele is addressed to them, more because of their local identity. Therefore, this paper wants to show that the papalele struggle to meet the demands of household economic life and the distribution of household duties for family members is inevitable. Increasing various needs of household economy, but household economy still survive. Therefore, to answer the purpose of this paper, the research method used is a qualitative approach and the type of case study research. The results of this discussion indicate that the simple daily life of the papalele seems to help explain the strength of the struggle of live. When energy and time are fully devoted to the interests of the family, at least it has formed their character to maintain the existence of the family as a form of social responsibility.

1. Introduction

Maluku Province, especially in Ambon City, has a number of people who carry out economic activities as small traders. Their activity group is no different from other small traders, the group that participates in activities with local clothes and equipment that are characteristic of local Maluku people. The clothes they wear are kebaya (traditional clothing). Meanwhile, merchandise tends to be of a small scale. These traders, are housewives who also struggle to increase the family level. With a small profit per day, but they can last from generation to generation.

These dynamics illustrate the household economic situation of everyday papalele. To fulfill their daily needs, they rely on the results of selling sometimes not suitable or not obtained at all. If the merchandise is not sold out, they try to get business capital back. This capital was then rotated the following day. Even so, the papalele had anticipated the situation with a reserve fund ready. The reserve fund is collected from a portion of the profits from the sales of the previous days. Family economic hardship is a picture of their existence to maintain the business. And partly to meet family consumption needs. This anticipatory nature is carried out from generation to generation so that the business can survive. If the condition is urgent, the family’s consumption needs are taken from the produce of the garden as they are. Anticipatory the attitude carried out by the papalele allows them and their families to feel less difficulty consuming.
Even so, homework remains an obligation that must be completed even though some of the time is spent outside the home selling. So that the division of labor between family members is carried out so that household affairs are not neglected. By dividing the tasks between household members, of course, can save household expenses. On the other hand, children have been provided with experiences about household chores.

The activity of papalele traders has emerged for a long time and has become one of the traditional activities carried out by women. Generally, Ambonese people easily distinguish papalele from traveling traders. In plain view, the trading functions carried out by the two of them are no different, both of them sell, but papalele traders are known as local traders, in the sense that they are people who come from villages around Ambon city and even in the surrounding villages. Ambon Island and Saparua Island. Papalele as a small trader who works in public spaces. But unfortunately there are no research documents or statistical data that can identify its existence. So far there has not been a single data regarding the number of papalele in Ambon city. This limitation makes it difficult to identify whether the papalele has increased or decreased over time. However, this does not mean that it is difficult to mathematically calculate the contribution of papalele to development. (Soegijono, 2011)[8] in general all villages in Ambon city have community members who become papalele. If we count the average of 20 papalele in Ambon city per village, there are 600 papalele.

2. Literature review

Household Economics and Fulfillment of Living Needs (household economics and livelihood)

The activities of petty traders are inseparable from household and the fulfillment of their daily needs. The household is a social unit that appears to meet the needs of its members. That is why when a household must be supported, the household members must at least have a livelihood as part of an effort to meet the needs of a sustainable life, so that they are able to meet the demands of the living needs of their members. Moreover, their life is completely limited and barely enough if they don't want to be described as a poor family1, to make ends meet. When the pressure on the economic needs of the family squeezes, then all family members will become actors of change.

Therefore, Ehrenberg and Smith (2009)[3] in a book on modern labor economics reviews household members who enter the labor market due to crisis conditions. The decision to enter the labor market is called an additional worker. Meanwhile, people who are afraid to enter the labor market are called discouraged workers. In the family, the decision to work for family members (father, mother or child) is an economic decision in order to meet family needs. (Sasongko, 2007[8]; Ehrenberg, 2009)[3]. Services paid are not only physical but also knowledgeable (Fields, 2007)[4]. Based on that consideration, small businesses are a choice of jobs that can be used as a basis for meeting the needs of family life.

Fulfilling the needs of life as Carswell's view (Bryceson, 1999)[2] is a form of an individual's ability to collect assets as a means of living. Likewise, according to the views of de Haan and Zoomers (Marschkel and Berkes, 2006)[5], the concept of fulfilling the needs of life is an effort made by individuals, households, or groups to meet needs, through providing consumption and other economic needs, facing situations of uncertainty, and creating opportunities. new. Both of these views at least direct that the fulfillment of the necessities of life is an effort to overcome pressures and shocks, to maintain and increase capabilities that can provide maximum benefits, both now and for the future in a sustainable manner.

Working as petty traders is a form of livelihood that aims to earn income. Then the profit from this income is a way to support the household as a form of social responsibility as well as a strategy for survival. All family members must be supported by providing various consumption needs. Food, clothing, health, education, recreation and other needs are the pillars of primary needs that must be secured. This is in line with the views of liberal economists about the family (Mas'ud, 2002)[6].

In this view, the family (household) is seen as a social institution that plays a dual role. First, as a household that functions as a machine programmed to maximize satisfaction by consuming goods that are mass-produced by profit-oriented companies. Second, households also function as producers of
"labor" or human resources that require skills, employment, adequate wages, and so on. This view at least explains that the family of small traders is inseparable from the need to consume industrial goods, so that for this purpose, households must create labor.

To survive, petty traders must at least become a force to build collaboration with other parties. Involving other parties in building a business is a necessity, while still moving on their own strength and realizing their potential. At the same time, pressure and shocks internally also have an impact on the sustainability of meeting the needs of life. Reducing vulnerability and developing resilience to external shocks and increasing the sustainability of efforts to meet the needs of life as a whole are priorities (Bryceson, 1999)[2].

3. Research Methodology

This research will use qualitative research. The view on the papalele is intended to describe the observed case as it is based on empirical reality and describe what is difficult about the subject, but in fact there is (Suwondo et.al, 2008:3[10]; Muhadjir, 2000:17[7]). By explaining the basics of knowledge in everyday life or subjective experiences, understanding the reality of their life will be found various perspectives of knowledge (Berger and Luckman 1990: 29-30)[1].

Furthermore, the type of research used is exploratory and explanatory research. Exploratory is intended to understand the phenomena that are carried out by papalele, especially those related to daily attitudes and behavior. While explanatory is intended to explain the phenomenon and reality of objects. Although it is well understood that this case study model has a certain level of difficulty, to ensure it requires repeated observations, especially the relationship between perceptions and informants' behavior. Both of these things will be very valid and reliable if they are also supported by facts and certain cases that occur.

This research data will construct and explain the observed phenomena. To support this research, data from various literatures and supporting documents are used as secondary data. In addition, key informants are used as primary data in this study. The primary data that will be used are the results of interviews with community leaders, traditional leaders (saniri Negara), village governments who have experience in life according to context, traders, academics, and historical figures in Ambon who completely understand local roots and culture (Wilardjo, 1994)[11].

4. Discussion

Family Economic Situation

Alternative family income can only be obtained from the family garden. Therefore, papalele is a source of additional income. To support the family economy, ownership of the garden is planted with productive plants so that it becomes a source of family income. In general, rural communities in Maluku each family have a yard that is used to plant plants in the form of a garden (hamlet) in the forest, where the location and distance from the house is between two to three kilometers, sometimes even more. The plantation area owned is only one to two hectares. This does not mean that only those who cultivate the garden, but also those who are employees after their main duties at the office also manage the garden. Because generally each family has had land and gardens for a long time as a legacy from their parents or clans (extended family) from generation to generation. For people in villages who have gardens, it provides benefits, because the produce from the garden / hamlet is used when there is a shortage of food consumption so that they are able to utilize the surrounding natural environment, processed and made into cashable goods (liquid).

Being a papalele requires the courage to take risks. Financial difficulties do not only occur to meet the family's food and drink needs, but also occur in their business. "whatever form of business, profit or loss is always part of the journey of that activity. One respondent with the name "mama Yoke", the papalele does not always get profit, sometimes it also experiences losses, even if the capital can return it is already a joy. At least with the return of capital, the next day he will still be able to sell. The situation was conveyed:
“Sometimes we lose even the capital doesn’t return because it doesn’t sell well. The next day we sell it again. We have a risk and we have to bear it ourselves. Even if the profit is at least IDR 10,000, at most IDR 50,000 - IDR 60,000 can even reach IDR .100,000. But not every day like that. Then part of the profit is divided to buy the necessities for food. If for example there is a profit of Rp. 30,000, I have to set aside part of the cost of public transport cars for my children to school)”

Manage the money from sales in order to prevent the family from experiencing a shortage of money at certain times, so that part of the sales proceeds are set aside. This method for papalele is generally no different. All respondents in this study always use this method to anticipate and in case they need unexpected money at a certain time. That they are classified as limited in their daily lives, but there is always an anticipatory nature of conditions. This anticipatory attitude and strategy is not only carried out in the form of provision of cash reserves, but also in the form of provision of in-kind goods such as rice, sugar, soap, tea leaves, and several other kitchen necessities. They do this because they realize that at certain times there will be scarcity of money and consumer goods. At the time, if such conditions occur, not making them experience difficulties which is not impossible will be much more severe.

The limited economic situation encourages husbands to participate in household chores. Husbands and family members who realize the importance of completing chores at home are actually inseparable from the situations that make them up. They are very aware that such work should be left for a while because the wife has to sell for additional income. The cultivated plant is a type of long-life plant and between each plant is interspersed with a type of short-lived plant. For them, the use of vacant land among long-life plants is an efficient step so that the empty land is also used up and not wasted.

Generally, the condition of the family's garden land is fairly fertile. Soil fertility is closely related to the natural environment of the village which is located in a mountainous area with slightly sloping soil conditions. Residents who will build houses have to level the cliffs mixed with rocks. Meanwhile, the surrounding residential areas are surrounded by dense forests, both those that have been managed and those that have not been managed for gardens. Therefore, for some local people, the surrounding forests are then used as a source of work. Usually, land that is owned comes from parents as a family inheritance.

**Family dependents**

The economic burden increases because the number of family members increases. It is understandable that the economic burden increases when the number of nuclear family members also increases. Ideally, father, mother and two or three children for a family. Even if the nuclear family exceeds this number, there may be certain considerations for each family, for example: the number of clans is limited so that it is necessary to maintain and continue their descent clans, children who have been born still do not meet the gender element, and limited knowledge and planning about the number of children. Even many children have a lot of fortune still dominating their understanding and knowledge of the nature of a family. Even though the family's economic condition is classified as mediocre, the family has an average number of children which is classified as large. As a result, the number of children in the family affects and adds to the economic burden of the family.

**Income to Pay for Children's Education**

The income from the papalele business is prioritized to pay for children's schools. A form of indirect investment. Responsibility to children is manifested through the provision of education costs that come from papalele results. The proceeds are allocated partly for school needs. Such as the cost of education, complete writing equipment and transportation costs every day on a regular basis. They can be said to have succeeded in sending their children to various levels of education up to university. For them to meet all these demands, financial sources only come from papalele and garden produce in the family hamlet.
They prioritize papalele results for children's education. The results of the papalele for the children's school fees are a form of responsibility. Every family has children who are still in school, some of whom are still at the secondary and tertiary school levels so they still need to be facilitated. School needs for children cannot be ignored, education is the main thing. Whatever the need and how much money is required, it will still be endeavored, because it is part of their satisfaction when the results of the business they seek and obtain can be used for the needs of their children.

Work hard as a papalele so that children succeed in education. This situation continues to this day, even though changes have occurred with their lives. The change was marked by the success that the children had achieved in completing school until each one had a family. But still, until now they are still undergoing the same papalele as in previous years.

**Division of Work in Households**

Even though they have worked hard, it does not mean that household duties are delegated to their husbands. Household routine tasks are the obligations of a mother. This role is usually carried out alone, starting from cooking, washing, cleaning the house to caring for children. However, in reality, where the family is limited in income to meet various family needs, household tasks that previously had to be done alone, were eventually given and handed over to family members. When household tasks are distributed, it is not just for taking care, organizing and completing work, but in it contains the meaning of providing knowledge for other family members. This knowledge relates to the experiences of social life in the smallest units that are expected to be actionable for the children's future. Therefore, the figure of the mother is often associated with the internal arrangement of a family's life.

Even though all day long they are papalele but housework is not neglected. Even if you have to sell, it's unavoidable to divide your time and organize chores. That is what must be done as an option, especially since the children are still small and the husband has to work in the garden or hamlet.

The division of duties to family members has been instilled since the child begins to grow. The delegation of household tasks is not intended to increase the workload of the child, but rather so that all family members can accept the existing situation, where the mother has multiple duties and roles. The role of a mother is to devote attention and affection to her husband and children, as well as a role that must be played outside the household as a seeker for additional income for the family. Likewise husbands who want to be involved in household chores. Husband's awareness to accept and do household chores is a shared responsibility. Husband's consciousness arises after seeing his wife working hard. Shared understanding of household duties is a form of concern for the family, even though the family experiences economic difficulties.

**5. Conclusion**

The simple daily life of the papalele seems to help explain its powerful fighting value. When energy and time are fully devoted to the interests of the family, at least it has formed their character to maintain the existence of the family as a form of social responsibility. This spirit of sacrifice is able to break through the barriers of vicious life competition. This spirit is framed through a spirit of hard work, loyalty, patience, and even being ready and persevering in the changing conditions of the present. This value is interpreted as an effort to struggle continuously without taking into account the benefits (strings attached) in the world. Therefore, it is these values that have never been formally developed by them. What should be used as inspiration is a strong impression that the spirit of struggle is built not because of the strong touch and demands of modernism, but the spirit that is awakened and formed naturally from limited situations.

Life is simple and lacking and the strong pressure of financial difficulties that hit the household has made them devote all their energy to papalele and consistently live it. Plantation capital, as an inheritance owned by the family, provides sufficient time to manage it. These assets do not burden family finances and the risk of crop failure is much smaller. The economic difficulties that always accompany it do not make household members give up or revolt against such situations. On the
contrary, they and their family members actively accept and share the responsibilities of daily tasks. Shifting tasks between household members is a strategy for using free time. Awareness grows in the family as a responsible process.

A simple life and just barely enough, passed down from the previous generation. Past history makes papalele still exist. By becoming a papalele, the family gets additional income to make ends meet. On the other hand, papalele is a tool for self-actualization, especially for women. The form of papalele struggle for their generation (children) is no longer difficult to get education. Children as the next generation of the family are an indirect investment made by the papalele.

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