



Community Behavior in Slums

Badruddin Nasir

Faculty of Social and Political Sciences, Mulawarman University, Indonesia

E-mail: nasir.badruddin@gmail.com

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Abstract

The purpose of this study is how to describe the pattern of social behavior in slums in the suburbs of Karang Mumus River, Sungai Pinang Village in Samarinda Ilir District, Samarinda City. The focus or problem is broken down into the main research questions, namely how social behavior is in the context of the physical environment, how is social behavior in the context of meeting social needs, and how is social behavior in the context of knowing basic needs. The research method used is qualitative by using primary data and secondary data. The data will be collected through observation and interview techniques and then the data obtained will be analyzed with qualitative descriptive analysis techniques. The results of the study found that one of the most obvious impacts of population growth in Samarinda is the increasing density of urban areas and the emergence of several new poor villages / slums in suburban areas, especially on the banks of the Karang Mumus river. The negative impacts that can be caused by the existence of slums where residents live (settle), not only interfere with the beauty and cleanliness of the environment but can cause environmental pollution which in turn can interfere with human life. In terms of the aspect of community settlement, it can be said that some of the people still have low social welfare, this is also related to the level of income (income) of the population which is also still low so that they do not have the ability to participate in improving their villages and settlements.

Keywords: *Community; Behavior; Slums*

Introduction

Over the past two decades, cities have experienced considerable development and this development will continue in the future (NUDS, 1985). The embodiment of urban development is reflected in the high population growth, the rapid expansion of the city, the elevated level of urbanization, the increasing economic development characterized by the concentrating of various kinds of economic activity, especially, modern services and large-scale trade (Effendi, 1996). In line with the growth and development of the city, the city has always been faced with various problems such as land, housing, and

settlements. One of the problems related to settlements that are very troubling and require serious handling is the slums that are currently sweeping urban areas in Indonesia.

To improve the welfare of the community, one of the government's programs is to supply housing and residential facilities. Therefore, the construction of housing and settlements is very important to be developed in a directed and integrated manner by taking into account the increase in the number of residents and their distribution, land use, financing, expansion of employment opportunities, environmental health and the availability of various social facilities that support the overall condition of the residential environment.

The city government has programmed the construction of a residential area called "Indigenous Area" known as the village improvement program. The construction of this settlement can generally be seen in suburban areas. The development of metropolitan areas tends to give birth to people's behavior towards individualistic and the decline of cultural values or community ancestors. The existence of slum communities is one of the consequences of population movement from villages to cities which was born as a demand for the economic development of urban areas.

Thus, the city's economic system that tends to be existent coupled with the low qualifications they have, then most migrants can only work in the informal sector that does not require specific skills, such as: laborers, domestic servants, and soon. Those migrants who earned little income could not buy or have adequate settlements under the condition that land prices were so expensive. One of the consequences is that they often resort to distorted and disruptive means of setting up settlements (Auslan, 1986).

According to Koentjoro Jakti (1986), usually they settle for an annual period or several generations. The condition of this settlement is relatively poor, because the existing infrastructure is inadequate. The inability of slums to meet some of their needs, shows that their lives are far below the poverty line. Poverty experienced by certain groups in big cities is one of the problems that has received attention from anthropologists (S. Menno, 1992).

Rudolf Sinaga and Benjamin White (in Sastraatmadja, 1987), said that poverty is the main enemy of development. If the implementation of development has not succeeded in improving the economic condition of the population, the problem of settlement is a fundamental problem. As previously said, the problem of housing and housing is a complex problem, but it must be overcome. This is not only for the benefit of the individual, but also for the benefit of all citizens who are cultured and personal, although it must be admitted that there will be many obstacles and limitations.

Anthropological analysis sees wild settlements as a problem that cannot be addressed incidentally, but rather in a thorough and unified manner. The whole problem above, the author will develop in a problem given the implications of a limited but forced residential area to accommodate a number of residents beyond the ideal capacity which causes unhealthy housing and environmental conditions, narrow road infrastructure and humid conditions, the state of sewers and irregular garbage and toilets that do not meet health requirements.

Basically, the physical problems of the slums mentioned above are closely related to non-physical problems, including the social, economic and cultural conditions of the community itself. The problem that is often faced by an area or city like the city of Samarinda is the growth of slums (slum areas). The term slum can be understood through words that are divided into three categories, namely cities that point to physical aspects such as dilapidated and unplanned, cities that describe the socioeconomic position of their residents such as destitute, stupid, and cities that point to the negative consequences of the above traits such as crime, insecurity and dangerous.

Based on the description said above, the main problem that will be studied in this study is "How to describe the pattern of social behavior in slums in the suburbs of the Karang Mumus River, Sungai Pinang Village, Samarinda City, ". The focus or problem is broken down into the main research questions, namely how social behavior is in the context of the physical environment, how is social behavior in the context of meeting social needs, and how is social behavior in the context of knowing basic needs.

Research Methodology

Research Location

This research activity will be conducted in the Samarinda city area which administratively consists of 6 (six) districts, namely Samarinda Ilir, Samarinda Ulu, North Samarinda, Palaran, Loa Janan, and Mangkupalas Districts. In this study, a sample area will be selected, namely in the residential area of the Outskirts of the Karang Mumus River, Sungai Pinang Village, Samarinda Ilir District, based on the consideration that the Village area is a dominant slum area in the city of Samarinda.

Research Objectives

The target of this study was all households found in slums on the outskirts of the Karang Mumus river in the Sungai Pinang Village area in Samarinda Ilir District, Samarinda City.

Data Types and Sources

The types of data needed in this study are primary data and secondary data.

- 1.Primary data is data obtained directly from informants through a list of questions that have been prepared as a basic data collection tool.
- 2.Secondary data is data obtained from relevant research results and documents available from government agencies related to this research topic.

Data Collection Techniques

Data will be collected through observation and interview techniques (Koentjaraningrat, 1986).

- 1.Observation (observation) is the collection of data through direct observation. This observational data is in the form of an actual, careful and detailed description of the state of the field and community activities.
- 2.Interviews, namely data collection through question and answer using a list of questions. The techniques performed are structured interviews and free interviews. Structured interviews were conducted directly with respondents, free interviews were conducted with village officials and community leaders to obtain information about respondents' behavior.

Data Analysis Techniques

The data obtained will be analyzed with qualitative descriptive analysis techniques, which is a research procedure that produces descriptive data in the form of written or spoken words of people and saw behaviors (Moleong, 1999).

Results and Discussion

Settlement Patterns and Livelihoods of the Urban Poor

The living livelihood system intended here is how humans can meet the needs of daily life, especially in terms of eating, drinking, clothing and housing. Human behavior in meeting these basic needs is usually in the form of working for a continuous living so that it becomes a source of livelihood. Living livelihoods found in the community can be in two categories: (a) living livelihoods whose essence is to collect the food that has been provided; (b) a living livelihood that essentially produces production means that society cultivates nature as it is and produces the necessities for life.

In general, the people of Samarinda city mostly come from rural areas who come to the city to realize dreams that arise from the shadow of the glittering city life that is more promising than in the village. The life of the village is no longer possible, supplying the possibility of earning income to support their family. The use of high-yielding varieties, in fact, does not increase the demand for agricultural labor and wage increases or anything else that can happen with a shorter planting period, is washed away by changes in agricultural technology both before, during and after harvest. Such as weeding wild grasses by hand which is usually done using human labor is replaced by a grass weeding machine as well as work activities that are usually conducted by human and animal labor are replaced by tractors, also rice growing by hand is replaced by a rice peeling machine.

Based on the foregoing, employment opportunities for rural communities have been lost along with the "Green Revolution", which is an effort to further intensify agricultural production. By introducing superior types of seeds, machines with advanced technology and a variety of insect repellent insecticidal drugs as well as various kinds of chemical fertilizers that are so expensive. The advantages of this new development are limited to those of rural communities who are already wealthy and there are indications of greater differences in the level of wealth in rural areas.

The changes that have occurred in rural areas show that wages from the harvest are no longer a reliable source of income anymore. While the carrying ability of nature began to be limited, the ownership of arable land was shrunken and controlled by a group of people, both villagers themselves and urban people. In line with that, new technological products, new production systems and new organizations began to replace the traditional position of technology and social institutions. Without realizing it, it has had an influence on the social and economic structure in rural areas.

On the other hand, the consumption patterns of the population have begun to shift, the pattern of life that is consumptive shows symptoms of increasing while wages in the agricultural sector are relatively unchanged. Presumably, this situation prompted some villagers, especially the educated young people, to turn their attention to urban areas.

Community Behavior Towards Slums

The views or perceptions of the community in relation to a certain problem, as is the case with the community's view of slums, are difficult especially in drawing a conclusion that represents the views of that society, this is because each individual in society often has a different view from individuals who are different from other individuals in responding to the same problem, the existence of this difference is also a form of from the diversity of urban communities. The emergence of differences in society in seeing a problem is caused because individuals in urban society often have different socioeconomic backgrounds, educational levels, and cultural patterns from one another, which is very influential and decides a person's views on a problem. Similarly, there are views between one community group and another, such as between rural communities and urban communities in looking at their environmental problems.

According to Otto Soemarwoto (1978), that in relation to the environment, village people generally have an immanent or holistic view, that is, village people can separate themselves from their biophysical system. There is a real boundary line between humans and animals, plants, mountains and rivers, but although there is a real boundary between humans and their biophysical systems, humans feel that there is a functional relationship between themselves and their environment, which weaves humans with their environmental systems into a unified system, namely ecosystems. Meanwhile, the city people's view of their ecosystems is undergoing a shift in view due to the influence of thinking from the western world. In the transcendent view man takes a distance from his ecosystem. He does not see himself as part of an ecosystem seen as a resource that can be exploited as much as possible to increase prosperity as high as possible, and this is possible due to the development of science and technology in a transcendent culture (1978).

The view of the city people mentioned above (transcendent) is contrary to the development principle that we are carrying out today, because even if national development also aims to pursue progress in the sense of increasing people's prosperity but still paying attention to the problem of environmental sustainability, because it has been realized that the disruption or destruction of one of the elements of our environment, it will have a negative impact on human life itself, therefore, in exploiting natural resources which are one of our development capitals, the management must be carried out wisely, namely while maintaining their sustainability.

Community Behavior towards The Fulfillment of Social Needs and Fulfillment of Basic Human Needs

Man as a social and sensible being, and this is what distinguishes human life from other creatures (animals and plants). It is said to be a social being because man cannot live alone, he needs other humans to keep his life. People always lives in society with his mind as well as behaves and acts in his social life. The word life has the basic word life so according to Peter Salim and Yenny Salim (1990) "life is defined as a way of life". According to the Ministry of Education and Culture (1994) "life is still there constantly moving, working, as it should be (humans, animals, plants)".

Thus, the author concludes that life is a way of life that is conducted by humans, animals and plants by continuing life in order to walk and move continuously and dynamically. Humans, animals and plants have life, the life possessed by humans is different from that of animals and plants, this is because humans are social creatures who have reason. Which is a basis for human beings in society, behavior and action. This social life is very meaningful and useful in human life because humans cannot live without the help of others. According to Peter Salim and Yenny Salim (1990) states that there are still (humans, animals, plants) moving and working to have a place to live to get a fortune in a way that continues to take place because of something, experiencing life in a certain way (lights, radio, fire) still running and continuing to move (language, customs and so on) is still being used.

As explained above that human beings are social beings and to explain this expression the author quotes Ponsioen (in Nugroho, 1984: 3) who says, "social is defined as an act of life of togetherness of feeling, thinking, acting and in human relationships". Meanwhile, W.J.S Poerwadarminta (1969: 37) said that "social means everything that is about society or likes to pay attention to the public interest (helpful, helpful and soon)". From the two opinions above, the author concludes that man to fill the meaning of life needs help and help from others in overcoming the problems he faces daily, man always needs other humans in this life and always interacts with other humans. According to K. Prent, J. Adisubrata and Poerwadarminta (1969: 799), "Socius means ally, friend, friend, comrade, participant who participates, takes part in". Meanwhile, Nugroho (1984: 3) states that "the term social comes from the Latin Socius which means friend".

Man as a social being takes part in joint activities mainly to understand the basic needs of his life, the fortune he gets and his friends or allies in the group in which he is associated. Hence that human beings as part of society interact with each other, interconnect, need each other, to meet the needs of his life (primary needs and secondary needs) and for his survival. Furthermore, Soekanto (1982: 67) says that "social interaction is the key to all social life, because without social interaction there can be no life together. Social interactions are dynamic social relations, concerning relationships between individual people, between human groups". In a social interaction there are relationships that are based on pure mental relationships and there are also relationships that are formed for a brief period. As said by Ferdinand Tonnies (in Soekanto, 1982: 144) "about the Paguyuban (Gemeinschaft) and Patembayan (Gesellschaft)". A common life is a form of shared life in which its members are bound by pure and natural and eternal inner relationships.

The basis of the relationship is a sense of love and inner unity that is indeed codified, for example, family relationships. In contrast, Patembayan (Gesellschaft) is a birth bond that is essential for a brief period, the form of Patembayan is mainly found in treaty relationships based on reciprocal bonds, for example bonds between merchants. Thus, social life is a relationship or interaction that is set up between other individuals or a way of life for residents who are in a slum area on the banks of the Karang Mumus River in the village of Sungai Pinang in the city of Samarinda.

Community Behavior Towards Meeting Economic Needs

In the economic life that hit Indonesia, it also affects the communities around the banks of the Karang Mumus river in Sungai Pinang village, where this area has a slum area, where the people have to work to be able to meet their daily needs so that they can continue their lives by requiring food, drink and shelter. Economic factors are the most crucial factors in human life that meet daily needs. Human beings both individually and collectively face many economic problems, problems that arise due to the imbalance between the number of needs and the amount of goods and services available.

On the one hand, human needs have an unlimited nature. This is not to feel satisfied drinking and maybe even too full but what is meant here is that overall human needs will never be satisfied. If one kind of need is met then various kinds of new needs arise, this will happen repeatedly what is important to know is the human nature that always wants to be better or much achieved now. On the other hand, the sources used to supply or produce various tools to expand human needs are extremely limited in number (rare). Therefore, the amount of goods and services produced is much less when compared to human needs. It is these two conflicting circumstances that cause the emergence of various economic problems within society.

In connection with the description above, the author describes several economic problems, namely:

1. Human Needs

To be clearer what is meant by human needs and how they affect economic life, the author can cite the opinion of Carla Coll (1992: 9-11) who said needs can be classified as follows:

a. Basic Living Needs

Basic living needs include things like food, drink, clothing, housing, medicine, and self-preservation, rest, and soon. This includes the so-called primary needs, namely food, clothing, and housing.

b. Socio-Cultural Needs

Humans do not live only from eating rice alone as a cultured human being, living in society other things that are wider and perfect both about quality, quantity and types can be said that human needs are endless, namely:

- 1) The need to eat, want to eat more, tastier, more nutritious, and more varied.
- 2) The need for clothes, wanting to be nicer, modern action, according to the last fashion with expensive decoration.
- 3) The need for a home, want a bigger and nice house with great and luxurious equipment.
- 4) The need for rest, not just sleeping but need recreation, movies, reading magazines, listening to music, radio and television, parties and excursions.
- 5) For transportation developed various means from bicycles to flying boats.
- 6) For education required books and stationery and others.

All these needs (in addition to the basic needs of life) are called secondary needs, for the welfare of life the fulfillment of secondary needs is often not as important as basic needs. However, basic needs must be numbered together because it is necessary to keep physical life.

Socio-cultural needs cite many things. Experts do not yet agree to classify them but what is clear is that these needs are largely related to the environment of the society in which we live, as well as to the psychological traits of human beings. Based on this, it is further detailed:

1) Social Needs

It is a necessity that arises because the demands of living together in society also require people to have or conduct various things so that they are seen as possible or ordinary, such as official clothes, shoes, and ties as well as donations of alms and others.

2) Psychological Needs

Psychological needs are closely related to the spiritual nature of man, for example the need for a sense of security, a sense of respect or acceptance by fellow human beings, the need for peace of heart, of freedom to regulate one's own life and others.

2. Individual Needs and Shared Needs

This classification is based on who needs something, individual needs include things that individual people guide such as food, clothing, vehicles but there are also things that are needed by a group of people together by the village or city community or by the community as a whole for example security, roads, public transport, water, public hygiene and as a need these are called collective needs or together, because the infrastructure is for the public, the way of organizing is also by the public by means of joint business or financed by the government and the money from the withdrawal of taxes.

3. The Needs of the Present Moment and the Needs of the Future

This division is based on the time when something is needed, there are needs that cannot be delayed (e.g., treatment for the sick) there are also things that are needed in the future, both short-term and long-term (e.g., education).

From the description above, the author can conclude that the life of people who live in slums to meet economic needs is especially important because as street people also need food and drink in addition to other places and needs.

In addition to these needs experienced by the community, the phenomenon of poverty that occurs in the community around the outskirts of the Karang Mumus River, Samarinda Municipality, focuses attention on structural conditions and cultural conditions. These two conditions of poverty the results of

the author's research have produced the identification of facts and can be close to the real picture in that society. This phenomenon is supported by the opinion of Parsudi Suparlan, (1983) that poverty is defined as a condition in which a person is unable to keep himself by the standard of life of his group and is also unable to use his mental and physical energy in the group. Then Ian Roxborough, (1990) argued that against the historical background, the state of rich and poor side by side, was a social problem until the time when trade developed rapidly and the emergence of new social values. With the rapid development of trade throughout the world, and the establishment of a certain standard of living as a habit of society, poverty appeared as a social problem. At that time, individual people were aware of their economic standing, so they could afford to say whether they were rich or poor. Poverty is considered a social problem, if the difference in the economic position of the citizens of the community is expressly decided (1990).

In a society that is still simple in its structure and organization, perhaps poverty is not a social problem, because they consider that everything is destined, so there is no effort to overcome it. They won't pay much attention to the situation, unless they really suffer from it. The factors that also cause them to hate poverty are its awareness that they have failed to buy more than what it has had, and the feeling of injustice.

In a complex modern society, poverty becomes a social problem because of the attitude of hating poverty, a person does not feel poor because of lack of food, clothing or housing, but because his property is considered insufficient to meet the existing standard of life. This is seen in major cities in Indonesia, such as Jakarta, Surabaya, and Makassar; a person is considered poor because he does not have a radio, television or car so that over time these secondary objects are made a measure of a person's socioeconomic situation, that is, whether he is poor or rich. Thus, the problem may become different, namely the absence of a fair division of wealth.

The problem is different for those who take part in the flow of urbanization but do not find work. For them (the people on the outskirts of the Karang Mumus River), the main problem of poverty is caused by not being able to meet their primary needs so that work tuna, moral tuna and so on arise. Sociologically, and anthropologically, the causes of the problem are due to one of the societal institutions in the economic field; and the lameness will spread to other areas, for example in the lives of families affected by poverty (Soerjono Soekamto, 1986:349-350). The social background that gives birth to poverty due to unemployment for unskilled workers, low wages of workers, unsuccessful low-income groups voluntarily or on the initiative of others, the strong set of values in the ruling class that emphasize the accumulation of wealth and the possibility of vertical mobility, and the thrifty attitude and the assumption that low economic status is the result of personal inconsistency or indeed in principle it is already low in position.

The conditions by Oscar Lewis are considered to color the way of life of the poor group referred to as the Culture of Poverty. About this culture of poverty, Lewis said the culture of poverty is an adaptation or adjustment, and at the same time it is also a reaction of the poor to their marginal position in a society with a class stratum that is very individualistic and characterized by capitalism (Oscar Lewis, in Parsudi Suparlan, 1983: 29-31). Furthermore, Oscar Lewis describes the culture of poverty as a condition in which poor people live in a subculture; and because of the similarity of experiences, they have certain attitudes and patterns of behavior that parents pass on to their children. (Oscar Lewis, in Paul B. Horton and Chester L. Hunt, 1993:19). This kind of culture of poverty includes the matrifocal family, actions that occasionally lead to physical aggressiveness, inability to plan, tries to seek instantaneous satisfaction, and a fatalistic view of the future. (Kerbi, in Paul B. Horton and Chester L. Hunt, 1993:19).

The cultural formulation of poverty above hints at the existence of a kind of self-mechanism expressed by the poor to perpetuate the structure and conditions of poverty and has given birth to certain

cultural patterns, which make the poor have enough adaptive abilities to survive in conditions of poverty. This line of view also suggests that poverty as an economic phenomenon has been institutionalized in a cultural configuration, so that poverty has a much more complex range of problems beyond the boundaries of the economy alone.

Community Behavior Patterns Related to The Social System Around Slums

Sociological thinking about social systems gained a very prominent articulation in Talcot Parson. Through his approach to structural functionalism, Parson and his followers formulated a number of presumptions; among other things, it regards society as a system rather than parts that are interconnected with each other (Talcot Parson, in Nasikun, 1986:9-12). Thus, the relationship of influencing influences between such parts is of a dual and reciprocal nature.

Furthermore, the conception of a social system refers to a number of activities and social relations that take place among a number of people, as well as being permanent. The conception essentially puts pressure on the institutionalization of social relations that include unlimited social units, such as family, community and society in the macro sense. Thus, the theoretical construction of social systems has always been based on assumptions about functional and interactive social roles between different social segments within a particular social unit.

There are two things that are important in the study of social systems: namely, the concept of function and integration. By function it is intended that each element in the social system has its own role in keeping that system, meaning that each element has a clear scope of role and has firm authority. Meanwhile, the relationship between one element and another is reciprocal where the functions of each element always support each other.

Then about integration refers to the existence of interactive relations between different elements that are not seen as contradictory, but rather as an integral whole. Thus, the social system shows the reality of integration between different social elements. A complete social system is characterized by a wholeness to the dimensions of functioning and integration between social elements within the system. On the contrary the bankruptcy of a social system is due to the non-work of functions and the integration between the elements of production of society adequately: for example, the unavailability of factors of production (capital, resources and skills).

In addition, there are internal factors that dynamize the social system, so externally various kinds of changes that come from outside contribute to the development of the social system. That is, changes that occur outside a certain social system can supply changes to the social system itself. In this connection, it can be traced the relationship between socioeconomic phenomena with macro dimensions at the rural level. From the point of community production, for example, there is an opportunity for rural communities to become industrial workers, because of the need for labor during the intensive industrialization process. Such external developments directly influenced the composition of production activities in the countryside, where labor that had previously been dominated by certain types of work, at once underwent changes, which is characterized by the gradual transition to industrial labor, due to the need for industrialization.

Such a transformation if it occurs within an agrarian society will certainly give birth to new characteristics in the social system, where an industrial culture that is relatively characterized by the principles of rationality and efficiency will gradually become more prominent. As a result, there will be significant changes in the social system, which include institutional changes, social relations and soon.

Social mobility refers to the presence of movements that take place in the social structure. A social movement that is not only caused by the existence of an awareness of a group or individual to do

so, but also a movement that occurs due to conditional urges. In other words, social mobility can occur due to engineering, where the process of conducting occurs systematically and planned. In addition, social mobility also occurs due to certain unplanned conditions, for example urbanization due to poverty factors in rural areas. (Paul B. Horton and Chester L. Hunt, 1993: 35-56). But, before giving a broad theoretical description of the concept of social mobility, it is first revealed the scope of the concept of social mobility. According to (Pitirim A. Sorokon in Soerjono Soekamto, 1986) gives the concept of social mobility on two main themes: namely, vertical (social) mobility and horizontal mobility.

Vertical social mobility includes the dimension of population acceleration, which in real terms is concerned with an increase in the social position and role of community members caused by an increase in income or also due to the occurrence of certain promotions in social relations. Thus, vertical social mobility is meaningful as a social movement that is symbolic in social roles. Referring to the context of vertical mobility above, it is necessary to see how the possibilities of social mobility occur. The most important of the various aspects that affect social mobility vertically is about the structure and production patterns of society that are "how" that are considered relatively conducive to social mobility vertically (Herlianto, 1986). Of course, the structure and pattern of production that is promotive for the occurrence of social mobility is the structure of the egalitarian and non-exploitative pattern of production, where all levels of society have the same opportunity to own and master the means of production, then every member of society has the hope of developing its socioeconomic base, so that the possibility of achieving a better socioeconomic level will be fulfilled. On the contrary, in non-egalitarian and exploitative structures and patterns of production, such opportunities are extremely limited, so what happens is a process of impoverishment of weak social groups. Thus, the opportunities for the occurrence of social mobility tend to be static.

Furthermore, educational factors have a decisive influence on social mobility. That is, education as a medium transforms people's consciousness is determinant, because theoretically social mobility occurs through changes at the level of consciousness. Awareness of the need for achievement and empathy (the ability to put oneself in the progress of others) are conditions that support the continuation of social mobility. In addition, sociologically it is also seen that a person's social status in society is relatively strongly influenced by the quality of his education. The assumption is that the higher a person's education, the more likely the person is to achieve a higher status. Thus, educational institutions are one of the modern institutions that are the drivers of social mobility.

Apart from the foregoing, another deciding factor that allows social mobility to occur is the cultural value system contained in society (Soerjono Soekanto, 1986). In this regard, it is necessary to underline that the cultural value system is progressive, such as the high work ethic and respect for time are the necessary value requirements to support and encourage social mobility. On the contrary, the cultural value system can be presumed as a dynamic factor for the continuation of social mobility.

Next, we will see how the process of social mobility is horizontally. Social mobility of this type refers to the movement of the population from a certain territory to another region. The process of such a population movement points to basically bringing various socioeconomic cultural and political consequences. From a social point of view, for example, there will be an agglomeration (buildup) of residents in the designated area and simultaneously cause a scarcity of residents in the abandoned area. (Lane, in Paul B. Horton and Chester L. Hunt, 1992:34-40). From an economic point of view, it will be characterized by labor consequences, such as the issue of employment opportunities. From the cultural side, the population movement at once gave birth to cultural interactions that often took place in a disharmonious manner, due to differences in cultural expression. Then, from the political aspect, horizontal population movements give birth to various political impacts, for example gaps caused by cultural, economic and social principles. Although horizontal social mobility carries various consequences, the process is part of the problem to the occupation, where the cause of the disaster must

be traced to the cultural, economic, social and political dimensions (Willian J. Goode, 1983). That is, the roots that give birth to horizontal social mobility need to be returned to the civic context of the population that conducts such mobility. Very risky economic pressures will encourage residents to conduct social mobility to areas that are quite productive. Horizontal mobility will also occur in societies that have a strong "wandering" culture. And the hope of obtaining a good political climate is also an aspect that encourages the acceleration of horizontal mobility.

By giving a simple description of horizontal social mobility above, it can be concluded that nevertheless the hope of obtaining a better "life" reality, is a dynamic element of horizontal mobility. This means that it does not take place in a vacuum of society but is closely related to the dynamics of a society that nota bene is loaded with hopes of progress. Thus, horizontal mobility is one of the options for achieving hopes for his life. (Ankie M. Hoogvelt, 1985:126).

Conclusion

Based on the results of data analysis that has been said in the discussion above, the following conclusions can be drawn:

1. One of the most obvious impacts of population growth in Samarinda is the increasing density of urban areas and the emergence of several new poor villages / slums in suburban areas, especially on the banks of the Karang Mumus river.
2. The residential area around the banks of the Karang Mumus river is basically also caused by the lack of awareness from most of the people about the importance of environmental cleanliness, as well as the lack of community participation in maintaining and maintaining the environment, it can even be said that some of the people do not know the negative impacts that this situation can cause, especially the community whose socioeconomic level is still relatively low.
3. The negative impacts that can be caused by the existence of slums where residents live (settle), not only interfere with the beauty and cleanliness of the environment but can cause environmental pollution which in turn can interfere with human life.
4. In terms of the aspect of community settlement, it can be said that some of the people still have low social welfare, this is also related to the level of income (income) of the population which is also still low so that they do not have the ability to participate in improving their villages and settlements.

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