Social Development in the Urban Informal Sector: A Case Study of Street Vendors in Pasar Minggu, Jakarta

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Abstract
Street vendors are basically able to sustain the economy of the urban poor. However, their existence is considered to cause disorder in the way they often deal with disciplinary actions organized by the government. The policy set by the provincial government on street vendors should be addressed to the cultural dimension, by minimizing acts of violence and instilling the values of cleanliness and order. Previous studies see street vendors as alternative economic actors who have a stake in the national economy. The studies also put more emphasis on policies (structure) and behaviour of street vendors (culture) so that they do not show sustainable and inclusive development. For this reason, the study in this article adds the dimension of social processes besides discussing the structure and culture under the social development framework in the case of street vendors through interactions that are built between them and the government. It uses surveys as the quantitative method to measure the level or achievements of social development, and applies cluster sampling techniques according to the area and type of commodity. In addition, a qualitative method is also used to explore the meaning of street vendors in dealing with the structure by interviewing and conducting FGDs on market managers, government officials, street vendor associations and street vendors themselves.

Keyword: social development, informal sectors, street vendors, Jakarta
INTRODUCTION

The development of the informal sector in urban areas is closely related to the attractiveness of a city which eventually brings the people from rural areas to come and search for fortune in the city. Besides the limited employment in the formal sector, those who have limited skills and knowledge as capital to compete in the city enter this sector as a means of survival. From the total of 267.7 million inhabitants in Indonesia, about 150.9 million people or 55.8% are in urban areas (Jayani 2019). In terms of employment conditions, the 2016 economic census shows that around 70.8% of nonfarm business in Indonesia is a business category which does not occupy a special building as a place of business, such as street vendors (Katadata.co.id 2016). The data from the Department of Cooperatives, the Micro, Small and Medium Enterprises (MSMEs) and Trade in Jakarta in 2010 shows that the number of street vendors in the capital of Indonesia is equal to 92,715 people or 30% of the total workers or employees. Such number is comparable to the figure mentioned by the Statistics Indonesia on the percentage of informal sector workers at the national level. The existence of street vendors in urban areas can actually be considered as a shield for the urban poor in maintaining their lives. However, such existence is often seen as one of the obstacles to city planning by the government, causing traffic jam and disorder.

Studies on the informal sector have always been an interesting activity as an effort to position these alternative economic actors as citizens who have a stake in the national economy (Carolina and Pau 2007; Hofmann 1986; Ahlburg 1996). However, studies about the process confronting the structure of policy with street vendor culture are rare. Previous studies on informal sector, both in Indonesia and overseas, place the sector as economic actors who do not have a legal standard and have not received specific policies from the government in developing their economy. The informal sector is basically inter-related with migration in response to the shadow economy phenomenon which has happened in Antilles, the Netherlands, due to the tax burden and high unemployment rate. This condition shows there are similarities with the informal sector actors in Indonesia who make an effort to find alternative jobs to maintain their life (Carolina and Pau 2007). The policy taken by Egypt in developing small cities also shows the development of the informal sector which is centered in metropolitan...
cities (Hofmann 1986). The effect of remittance in Tonga, for instance, as an effect of informal sector migration plays a role in the economic development of migrant communities, even the income they earn can provide assistance to the families who are in the area of origin. Further, the existence of the informal sector provides a solution for the economy of urban communities that have limited costs (Ahlburg 1996). Those studies show similarities with the informal sector actors in Indonesia, sending the results of their efforts to finance the lives and education of their families in the rural areas.

A study on informal sector in Indonesia has been conducted in Solo, Central Java, using the concept of social development (Wirutomo 2011). In this city, the informal sector actors are more homogeneous compared to Jakarta, which is more heterogeneous. Wirutomo and his team’s study illustrates the existence of the informal sector under the government policy wholly as a social structure that becomes the legal standard and cultural aspect which is the lifestyle of street vendors. In addition, a social process as a dialogue between structure and culture is necessary for sustainability. Therefore, Wirutomo offers a new concept in discussing the informal sector using the concept of social development through structure, culture and social processes (Wirutomo 2011). Using the same concept as the approach taken by Wirutomo, this study seeks to explain the reality of policies towards the informal sector actors in Jakarta areas, who are more heterogeneous with different characteristics. In the same way, it attempts to combine the concept of social development (Wirutomo 2011) and the Social Development Index developed by Hardjosoekarto (Hardjosoekarto 2012) by adding a quantitative approach. It has several similarities with the concepts used by both Wirutomo, 2011 and Hardjosoekarto, 2012 in developing social development indices with changes in several indicators. The difference is that it uses qualitative and quantitative data to complement each other and explore deeper meanings and measure the achievements made by the Jakarta city government in inclusive development efforts for the informal sector in Pasar Minggu, Jakarta.

RESEARCH METHODS

This article is written based on a research which was designed with transformative mixed (quantitative and qualitative) method (Cresswell 2003) to obtain a comprehensive analysis of the government policy
in dealing with the informal sector and social development issues. In collecting quantitative data, a cluster sampling technique is used with 208 respondents to group several street vendors according to the area and type of commodity. Pasar Minggu region is chosen as the research location as it is the first location in the arrangement and relocation of street vendors in four Jakarta areas including Pasar Tanah Abang (Central Jakarta), Pasar Minggu (South Jakarta), Pasar Rebo and Pasar Jatinegara (East Jakarta). In addition, South Jakarta is the area with the highest number of street vendors referring to the data from the Department of Cooperatives, the Micro, Small and Medium Enterprises (MSMEs) and Trade in Jakarta. In the meantime, to collect the qualitative data, some data collection methods are carried out. The methods include survey in terms of questionnaires to respondents (street vendors), document analysis on various policies regarding the informal sector, in-depth interviews and focus group discussions with the Jakarta street vendor associations and street vendor representatives, the market manager of Pasar Minggu, the local government and the Municipal Police of Pasar Minggu. The author of this study has also conducted an observation at the research location to see the street vendor activities in the area first hand.

The social development index used in this study is the one designed by Wirutomo (2012). The structure development consists of the vision and mission of inclusive city development, inclusive socio-cultural development policies, regulatory structures, programs/projects/budgets related to inclusive development, community empowerment, anti-violence approach, legalization/formalization and provision of business space for street vendors and participation. The cultural development, for instance, consists of system of values and norms of non-violence, traditional culture, deliberative assembly culture, and hygiene culture, and new cultural product, street vendors. Further, the development process includes the process of changing approaches in controlling street vendors, delivering aspirations and interactions, negotiations, social mobility, business development, cleanliness education and mentoring/training (Wirutomo 2012).
SOCIAL STRUCTURE, CULTURE, AND PROCESSES DEVELOPMENT

The social development addressed in this study is development based on structure, culture and process elements, referring to the concept developed by Wirutomo (2011). First, the structure element here means the regulations or policies set by the government and passed on to the society to regulate their lives in order to be better. Such element is a legal force that has the power to drive them to follow or implement the regulations.

The concept of structure is used to see a number of rules or regulations issued by the government on the society to regulate their ongoing life. In the case of structuring the informal sector in Jakarta, the regulation applied is the Local Government Regulation No. 8/2007 article 25 paragraph 2 which regulates and restricts the existence of the informal street vendors. According to this regulation, the street vendors are allowed to sell their commodity in certain places mentioned in the governor’s decree. Besides the street vendors, consumers are also prohibited from doing some transaction in restricted areas (Article 25 paragraph 3). The structure development includes several aspects; structural instruments, street vendor relocation and structuring, and environmental cleanliness structuring and counseling. The structural instruments, for instance, include venture capital assistance from the government, entrepreneurship training and assistance to business development. The second aspect in seeing the structure development is street vendor arrangement and relocation. The third aspect of structure development is participation, counseling, and environmental structuring as an effort to institutionalize by improving the quality of inter-group relations (Wirutomo 2012).

The social structure development includes two aspects; structural setting and structural instrument. The structural setting, for example, includes social differentiation and stratification in society. The social stratification is related to the quality improvement of “social relations” which concerns the pattern of power relations between social strata that aims at improving the gap among social classes, opening opportunities for social mobility towards an egalitarian and emancipatory society. In the meantime, the social differentiation shows a society that is more complex and plural, yet multicultural, by understanding and having a high tolerance for the existing diversity. The structural instruments are
more directed at institutionalizing all policies, regulations, programs, government instructions, procedures, programs, projects and budgets in the bureaucratic and administrative systems that provide opportunities for the majority of the society. The structural component in the structural instruments includes the Jakarta city government’s policies consisting of programs, projects, and budgets in the bureaucracy/administration that can provide access for street vendors.

Second, culture is a tradition and custom applied in society and internalized in their lives. It requires strong efforts to be able to change it. The culture for selling on the side of the road or sidewalk, bus stops, bridges, and in several public places is openly seen in the daily life of the society. Despite being disciplined by the municipal police, some street vendors occasionally return to do transactions in the areas. This cultural change can occur through a policy structure which is implemented by the government.

Third, the social process is dialectic between structure and culture in the negotiation process in society. It can lead to a new culture which is internalized in the life of the society and can even be institutionalized and give birth to new regulations or policies from the government. In the same way, it becomes a novelty in the concept of social development as a bridge that connects structures which are coercive with cultures which have become habits.

Social process is an activity carried out by individuals or groups in daily interactions. These interactions are a dialogue that can build a network, community and solidarity. At that moment, it can result in a change in terms of cultural internalization or regulatory institutionalization. Thus, the concept of social development can be an inclusive and populist alternative development.

The relationship between street vendors and social development which includes social structure, culture and process are as follows:
1. Structured culture is values that have been internalized in the society and are strengthened by regulations/policies or laws set by the government.
2. Structured process is a form of interaction that was initially informal and is considered useful by the society and the government then considers it necessary to regulate them through laws/regulations/policies.
3. Structure, the policy implemented by the Jakarta city Government based on the regulations/policies stipulated in the law or local government regulation.
4. Cultured structure is a condition in which the law or regulation set by the government is internalized into the life of the society.
5. Culture, the applicable norm and value systems that give birth to new better norm and value systems and changes to new cultures.
6. Cultured process is daily interactions in the society which are then entrenched in the environment where the society live in.
7.Processed culture is the occurrence of certain traditional culture elements that are being revisited by the society.
8. Processed structure is an existing regulation or law which is initiated or renegotiated by the society.
9. Process. Here, interaction, adaptation and solidarity proceed to follow the policies implemented by the government and turn into something that can be accepted in life.
10. Structure, culture and process at the ideal level work together to shape social development.

Figure 1. the Relationship among Structure, Culture and Process at the Ideal Level


The social process developed between the government and the society is dialogical which in turn creates a new regulation, but the
society perceives the regulation to not be coercive as a communication has been built. As the result, their movements or attitudes are carried out without coercion. From this social process, a new regulation starts from the habits of society which is then legalized through regulations as an “institutionalization”. Besides leading to institutionalization, the social process can also bring an “internalization” as the existence of regulations set by the government, but then becomes a new culture that is internalized in the life of the society.

The informal sector in term of street vendors as the object of this study will be analyzed using the social development concept. Some experts have mentioned various opinions about the informal sector. Hart as an economist anthropologist, for example, introduces the concept of the informal economy by the distribution of income opportunities. There are 3 income opportunities; formal, informal legal and informal illegal incomes. In the meantime, Dutch scholar, Julius Herman Boeke, distinguishes the informal economy from the economic activities that are in accordance with the capitalist principles (represented by companies) and oriental economic activities (Dwianto Dewantari 2008). Fujimaki, in turn, says that economic activities are categorized into four activities; formal, informal, illegal and criminal activities. Such category happens in large or small companies. The Illegal activity occurs for occupying a place which is not meant for economic activity. Illegal and criminal activities are even often used by smugglers. Hans Dieter Evers and Rudiger Kaff highlight the informal sector as a survival strategy for those who live in urban areas. Although they live in the city, they are not recorded or not included in the country’s balance sheet. It is therefore considered as a shadow economy, meaning beyond the reach of the policies of the ruling government or inversely proportional to the formal sector. Considering that the informal sector is included in the “shadow economy”, it is often regarded as an opponent to the country development (Dwianto Dewantari 2008).

With so many concepts about the informal sector, this study sees the concept of the informal sector more as a business conducted by the society as a strategy to live and survive in urban areas. The actors of the informal sector mostly do not have a particular or permanent place to sell their commodity and sometimes move from one place to another.

Besides the social development concept, this study uses another analysis, referring to the thoughts of Levebre (1992) and Habermas (1989) which are related to the concepts of production and production
space as the process of street vendors in interacting with the situations and conditions they face. Space as a social product or complex social construction is based on social values and production on the meanings that influence the practice and perception of space. Public space, for instance, is a space or arena created by the society as a place to gather and exchange ideas in discussing social and political issues that occur in their life (Levebvre 2007). Such space is widely open and autonomous as a means for individuals or groups to discuss and exchange opinions. The occurrence of discourse in public space is due to the process of mutual understanding between two individuals or groups to achieve the desired goals as rational reasons (Habermas 1991).

**THE STRUCTURAL POLICY FOR STREET VENDORS IN JAKARTA**

The discussion about street vendors in Jakarta is interesting to study as the city is regarded as a heterogeneous area and a reflection of the capital city in Indonesia. There are 92,715 street vendors who are distributed to various regions in Jakarta. However, there are only 20 permanent locations that accommodate 2,500 street vendors or 2.6% of the total (Rosalina 2012). Here, the number of street vendors with the target locations seems unbalanced and is very likely to have a negative impact on public order. Structurally, such condition is a strong point that must be considered and made as a policy by the Jakarta city government in relocating and structuring them. Based on the Jakarta city’s official website about the locations of the street vendors, the 2019 data shows that there are changes in the number of street vendors assisted, about 4,225 675 street vendors. 675 street vendors distributed to Central Jakarta, 883 to North Jakarta, 1,393 to West Jakarta and 752 to East Jakarta respectively (*Jakarta.go.id* 2019).

The social structure development on street vending can be seen from the Jakarta city government’s policy about the existence of the informal sector in term of street vendors in its area. The structure development in structuring the street vendors in Pasar Minggu is related to the Jakarta city government’s policy in relocating traders or vendors to Large Market Unit locations. Pasar Minggu or target locations under the Small and Medium-Sized Enterprises (SMEs) are considered capable of providing better solutions for street vendors and their businesses. The implementation of street vendors in Pasar Minggu is carried out by an
integrated team involving PD. Pasar Jaya, the Police Chief, the Military Rayon Command, the head of District, Lurah, the Head of Bus Station and the Head of Train Station as follows:

“Such action was taken so that the street vendors do not violate the Local Government Regulation No. 08 in the way they occupy roads or sidewalks although they are public facilities. Well, after some negotiation, we have finally come to a decision to structure and control, but socialization is indeed necessary as we know that there are people in uniform playing behind the street vending. We understand that we do not want to let anything undesirable happen. That is the reason why we conducted socialization in terms of making banners and alike in the beginning. Some names were chosen for our integrated team. In this integrated team, we talk about the ways to respond to the controlling in the way no turmoil occurs.” (R, the Manager of Pasar Minggu, Thursday, January 23, 2014).

The relocation or spatial planning for street vendors carried out by the Jakarta city government aims at making them a formal business group that can sell their commodities in an orderly and safe manner. They are given the opportunity to occupy the kiosk that has been provided and given time for 6 months to occupy it for free. The goal is they can sell their commodities in a new place in a stable manner and get customers to pay the next kiosk rent. The results of the survey conducted to 209 street vendors in Pasar Minggu as respondents illustrate that the majority (67%) of them have agreed with the relocation policy to a new place in providing business guarantees.

Figure 2. Guarantee to Get a Business Place

Source: Author’s survey to street vendors in Pasar Minggu 2014
This policy has fulfilled the structural development component as an effort to improve the quality of street vendors after being placed in Large Market Unit locations. Pasar Minggu or target locations can sell without having to be worried or burdened by disciplinary actions as they sell their commodities at an official location. According to one of the vendors (HA, Jakarta, February 4, 2014), they feel more fortunate being placed in the locations for they can sell their commodities more comfortably and neatly and do not have to pull ropes to make a tent. In addition, they can avoid rain and heat. Such conditions indicate the structural development component in term of providing a better quality of life is fulfilled by giving a sense of security to street vendors with no fear of being evicted. It can be seen from the observations conducted by the author on January 23 in two blocks, B and C.

Figure 3. Vegetable Vendors in Block B and C

Source: the Author’s Documentation 2014

The Jakarta city government’s policy on the other aspect, capital assistance for vending business development is considered low with the lack of capital assistance. After asking the respondents, most of their answers is never as illustrated in figure 4.

Figure 4. Capital Assistance for Business Development

Source: Author’s survey to street vendors in Pasar Minggu 2014
Referring to the above table, about 48.3% do not receive venture capital assistance by answering disagree. This percentage is even higher when combined with the 32.1% of respondents who have given ‘strongly disagree’ as an answer. This shows the majority of street vendors do not get venture capital assistance from the Jakarta city government. One street vendor selling shoes and sandals, AF (Jakarta, February 4, 2014), for example, stated that he had to get capital assistance from the loan sharks:

“... there hasn’t been any capital assistance so far. Like it or not as I don’t know where to go, I had to borrow from loan sharks. I don’t have any collateral to make loan from the bank. I heard about the People’s Business Credit from the bank but it doesn’t seem possible as it is only addressed to formal people, not for street vendors. With the cooperation between the DKI bank and PD Pasar Jaya, the Business license is hopefully issued in this February.”

Such condition worsens by the lack of entrepreneurship training for street vendors from the Jakarta city government in which its budget can actually be allocated from the city’s Regional Revenue and Expenditure Budget and assistance in business development.

**Figure 5. Entrepreneurship Training from the Jakarta Government**

Source: Author’s survey to street vendors in Pasar Minggu 2014

**Figure 6. Assistance in Business Development**

Source: Author’s survey to street vendors in Pasar Minggu 2014
A different statement was made by R, the Pasar Minggu Manager, regarding the training for vendors which has actually already existed but could not be fully joined by the vendors. His statement is as follows:

“We have the training for vendors, involving the Ministry of Trade and the Ministry of Marine Affairs and Fisheries as well. However, the vendors are often lazy. Sorry to say, I usually represent some vendors here for training about butchery, fishery and alike. From 20 people we have asked, only 5 or 3 people have decided to join. The Ministry of Marine Affairs and Fisheries would then give us free box after the training. Cooperative training is also available for funding and developing finance. We even present the SMEs and all micro banks. We give them all.” (Jakarta, January 23, 2014).

In short, the social structure development through policies to empower and develop street vendors in Jakarta, especially Pasar Minggu tends to be ineffective, both in terms of quantity and quality.

**INTERNALIZING CULTURE IN STRUCTURING STREET VENDORS**

The assessment on cultural development in the case of street vendors in Pasar Minggu is seen based on the internalization of deliberative assembly culture, courtesy and non-violence, and cleanliness value. The disciplinary culture which was initially followed by violence has begun to change to a more educational and peaceful action. In the process of controlling the street vending, the street vendors are invited to a deliberative assembly to have a discussion aimed at finding the best solution for all parties and creating inclusive social development. The deliberative assembly culture is applied to the process of structuring street vending in Pasar Minggu through socialization to vendors in arranging the vending location.

“In the process, we make a meeting at the sub-district level (Su-District Leader Meeting) at first. Socialization will be held accordingly. Those who are invited to the meeting are the related institutions such as Department of Public Cleanliness, Department of Fire Services, Department of Transportation, police, and Military Rayon Command and others. Some parties from the street vendors are also
present as they are also invited. This is socialization. The head of street vendors is called by the Head of Sub-district and is told about how the planning looks like and to whom it is addressed to.” (AR, the Chief of Municipal Police of Pasar Minggu, Jakarta, February 10, 2014)

About 51.2% of the respondents have mentioned that they agree about the availability of deliberative assembly effort between street vendors and the Jakarta city government, while 26.3% have said otherwise. This might happen because the deliberative assembly held by the Jakarta city government only invites street vendor representatives without involving the entire street vendors.

Figure 7. the Availability of Deliberative Assembly on Ordering and Structuring

Source: Author’s survey to street vendors in Pasar Minggu 2014

Instilling the value of cleanliness under the structure of the Jakarta city government’s policy to street vendors is an effort to internalize cleanliness culture in their lives. The lack of awareness in cleanliness in the society is sometimes considered effective if it is assisted by structural government policies as an effort to instill cleanliness culture among them. The policies can be in term of giving sanctions to violators. The Jakarta city government has tried to instill the value of cleanliness to street vendors as seen in the following figure.
The table shows 75.1% of the respondents mention that they agree about the availability of internalization in the value of cleanliness to street vendor business environment. Such internalization is carried out by the Jakarta city government. The social development undergone by the Jakarta Provincial Government seeks to position street vendors as formal vendors who are neat and clean which can eventually bring the economic sector in Jakarta to be more inclusive for them as economic actors who contribute to the national economy. Structuring and relocating them to Pasar Minggu Regional Market is facilitated with the presence of cleaning staff that are assigned to clean up and create a healthy and clean environment.

**ASPIRATION AND INTERACTION PROCESS**

One of the variables in the social process development is expressing aspirations and making interactions. Ones of the social process indicators include; street vendors and municipal police establish positive and active communication, street vendors have some space to express their aspirations, and meetings between the Jakarta city government officials and street vendor associations are increased. These indicators are the main keys of the process, the existence of interaction, communication and negotiation to bring new orderliness. The interaction process, for example, can lead to a new regulation or legislation as a form of problem solving, and compliance with the applicable regulations can even come from the street vendors themselves as they feel ashamed if they do not follow the regulations and might be alienated from their groups.
“To be honest, I was the most stubborn here. When I was told to move, I didn’t do it and I sold my commodity secretly without them noticing. It was like playing “hide-and-seek’ (laughing). Eventually, I was ashamed of myself as I was alone with no friends. I used to pay Rp10,000 to sell in the area including parking fee, but there were no other people selling like I was the only one. When I was asked to move, then I did it so. If not, I would be taken to a police station. I don’t remember the name. I didn’t choose the spot in the kiosk and it wasn’t chosen either. That would be unfair. Everyone was asked to take a piece of paper inside a straw and no one knew which spot they got.” (AD, broiler chicken seller, Jakarta, August 9, 2014).

Controlling the street vendors in Pasar Minggu and getting them to be discipline has gone through a long and dynamic process with the involvement of all relevant parties, integrated teams and the street vendors themselves. Such process is an arena or space of interaction among various elements of society in applying the regulations or policies set by the Jakarta city government as a structural force. Deliberative assembly as a culture of the Indonesian people to get a win-win solution has been developed during the process. Expressing aspirations and making interactions is a key element of process development. Interaction and communication are considered necessary to express some aspirations structurally or culturally until negotiations and new agreements are made. According to the data in figure 9, aspiration space for street vendors appears 50.5% of the respondents have a space to express their aspirations.

Table 9. A Space to Express Aspirations for Street Vendors

Source: Author’s survey to street vendors in Pasar Minggu 2014
The lack of space to express aspirations will lead to social turmoil. With enough space to express aspirations, the street vendors can negotiate through a discussion or debate among group members regarding the policies set by the Jakarta city government in order to get new policies. This space is not only made available to external parties, but also within the street vendors internally in the way they can have some discussion and express their opinions. This internal discussion process is targeted to build cultural and structural conditions that can provide space for the quality and quantity of social process development among them. Often is the deliberative assembly regarding structural policies between the Jakarta city government and street vendors only attended by a few number of street vendor representatives. Consequently, the lack of associations among the street vendors causes the lack of negotiations with the city government. This condition is illustrated in the following table. About 39.9% of the respondents mention the absence of negotiation. This will eventually have a negative impact on the growth of social development due to the poor number of street vendors associations as a place of discussion and the low negotiations established between them and the Jakarta city government.

Table 10. Street Vendor Negotiation to the Jakarta City Government Regulation

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>39.7%</td>
</tr>
<tr>
<td>Rarely</td>
<td>29.2%</td>
</tr>
<tr>
<td>Often</td>
<td>24.0%</td>
</tr>
<tr>
<td>Very often</td>
<td>0.5%</td>
</tr>
</tbody>
</table>

Source: Author’s survey to street vendors in Pasar Minggu 2014

The driving factor of the social process development is the improvement of the quality and quantity of social interaction within the society as a means of expressing their aspirations or demands to the government. The improvement of this interaction aims at initiating, socializing and negotiating new values and norms in the society development.
If you look at the correlation or the relationship among the above three aspects; the availability of space for expressing aspirations for street vendors, street vendor associations as a place of consultative assembly, and street vendor negotiation with the city government, the three have a very strong relationship (with a very strong significance value of 0.000 < 0.005) as mentioned in the following correlation table. They go hand in hand and support one another for the social process development.

Table 1. Aspiration Space, Street Vendor Associations and Negotiation with the Jakarta City Government

<table>
<thead>
<tr>
<th></th>
<th>Aspiration Space</th>
<th>Street Vendor Associations</th>
<th>Negotiation with the Jakarta City Government</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspiration Space</td>
<td>315**</td>
<td></td>
<td>544**</td>
</tr>
<tr>
<td>Street Vendor Associations</td>
<td></td>
<td>315**</td>
<td>362**</td>
</tr>
<tr>
<td>Negotiation with the Jakarta City Government</td>
<td></td>
<td>544**</td>
<td>362**</td>
</tr>
</tbody>
</table>

Source: Survey Data Processing Results

The social structure, culture, and process development are interrelated with one another in a sustainable manner. The power of the structure in term of policies or regulations issued by the Jakarta city government has gradually turned into a culture applied in society. Likewise, things which were originally cultural in the society are later institutionalized under the government policies or regulations.

Table 2. Social Structure, Culture and Processes

<table>
<thead>
<tr>
<th>Component</th>
<th>Structure (S)</th>
<th>Culture (C)</th>
<th>Process (P)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structure (S)</td>
<td>S</td>
<td>SC</td>
<td>SP</td>
</tr>
<tr>
<td>Culture (C)</td>
<td>CS</td>
<td>C</td>
<td>CP</td>
</tr>
<tr>
<td>Process (P)</td>
<td>PS</td>
<td>PC</td>
<td>P</td>
</tr>
</tbody>
</table>

Source: Wirutomo 2012
The interaction between individuals and groups has given birth to new unstructured and uncultured coordination and agreements. This will eventually lead to institutionalization and internalization in the life of the society. The dynamics of social structure, culture and process will be illustrated in details as follow.

First, Structured Culture is values that have been internalized in the society and are strengthened by regulations/policies or laws set by the government. This means the culture that exists in the life of street vendors becomes a regulation in the policy structure. The habit of clearing and disposing of garbage in its place is a culture that is usually done in the life of urban society, but to strengthen this culture some sanctions are made for those who litter.

Second, the Structured Process is a form of interaction that was initially informal and is considered useful by the society and the government then considers it necessary to regulate them through laws/regulations/policies. The policies made by the Jakarta city government proceed in the interaction and the life of street vendors. In the end, they can accept policies. The existence of street vendors is considered a marginalized economy. Therefore, they often get disciplinary actions and are even evicted violently.

Third, Structure is the policies implemented by the Jakarta city Government based on the regulations/policies stipulated in the applicable law or regulation. The policy issued by the Jakarta city government in controlling the street vendors in Pasar Minggu is a realization to the Local Government Regulation No. 8/2007 on public order. Referring to this regulation, street vendors are prohibited from selling in public locations. The street vendors who sell their commodities on sidewalks and disturb public order, causing traffic jam in Pasar Minggu.

Fourth, Cultured Structure is a condition in which the law or regulation set by the government is internalized into the life of the society. This dynamic is seen in the policies or regulations implemented by the Jakarta city government to maintain cleanliness. Although maintaining cleanliness is a structured regulation at first, but it is then internalized into a culture that applies in the life of street vendors.

Fifth, Cultured Process is daily interactions in the society which are then entrenched in the environment where the society live in. This condition is a new and better culture than the behavior of street vendors. Therefore, they can change their old habits which are not good into new and better ones and shape new cultures in their life. An example of this
cultured process is the change in their way of thinking to participate in managing a clean and orderly environment.

Sixth, Culture is the applicable norm and value system that aims at improving the quality of life of civilized people. The culture of politeness, courtesy and persuasion in Indonesian society is applied by the Jakarta city government in interacting with street vendors to form new norm and value systems that are better and lead to new cultural changes. The City Government is more polite, courteous and persuasive without using violence against street vendors in controlling them.

Seventh, Processed Culture is the occurrence of certain traditional culture elements that are being revisited by the society. The dynamics of intersection between the process and culture in discussing the informal sector in term of street vendors in Pasar Minggu can be seen from the process of placing street vendors in the market or in the places organized by the Jakarta city government. Although the society was initially pessimistic about structuring the street vendors in Pasar Minggu and an assumption that they preferred selling on the streets as they would directly interact with buyers closely arose, but they have finally decided to occupy a kiosk or any places organized by the government through interaction and communication, despite their tendency to return to the streets.

Eighth, Processed structure is an existing regulation or law which is initiated or renegotiated by the society. The intersection between the process and structure in the case of street vendors in Pasar Minggu can be seen when the regulation is enforced. Through a long process and several stages in the implementation of the Local Government Regulation No. 7/2008, street vendor controlling and relocation can finally be implemented.

Ninth, Process is an effort to negotiate, interact, adapt, and build solidarity towards the policies implemented by the Jakarta city government. The policies proceed into something that can be accepted in the life of street vendors. This condition is found in the communication and interaction when the street vendor structuring and relocation took place. The Municipal Police treated the street vendors very well and directed them to the designated places. Fortunately, the street vendors could accept this policy although this policy is structurally coercive.

Tenth Structure, Culture and Process (Ideal type). At the ideal level, the three elements work together in shaping social development. The social development is all the efforts carried out by various parties in
many ways to improve, correct, and enhance quality and empower the community. Through social structure, culture and process elements, rights and obligations are essentially given to all of them in an active, participatory, and emancipatory manner, which eventually produce an inclusive society or good society.

The social development for the street vendors in Pasar Minggu has not reached the ideal type. The development that has occurred is at the stage of restructuring the structure and culture through social process. The social development in Jakarta does not work optimally due to the clash in the structure, culture and process. Structurally, this is related to the implementation of administrative policies and regulations through lengthy negotiations. The structural instruments include venture capital assistance from the city government, entrepreneurship training, and assistance to business development. Referring to the answers of the respondents, the structural instruments do not seem to run optimally. CS, as the Lurah of Pasar Minggu, has mentioned that the training is related to the administrative process, which is specifically addressed to those who hold Jakarta ID. According to the data, from 1000 street vendors in Pasar Minggu, only 150 people hold Jakarta ID.

The assessment on the culture development in the case of street vendors in Pasar Minggu is based on the internalization of deliberative assembly, courtesy and non-violence as well as the internalization of the value of cleanliness. The courtesy culture is reflected in the way the Jakarta City Government and the Municipal Police do not engage any violence. The culture to maintain cleanliness is enforced by the availability of facilities such as adequate number of bins needed by street vendors.

The social process development can be seen from deliberative assembly and space for expressing aspirations among the street vendors. The Jakarta City Government must improve the patterns of interaction, communication and negotiation with them by further improving the quality and quantity of meetings in order to know their demands and aspirations.

Based on the structure and process, the social development of street vendors in Pasar Minggu requires the efforts and support from various parties. Structurally, the representatives of Large Market Unit of Pasar Minggu should make a discussion with the Jakarta city Government concerning the policies on street vendors.
Social development basically aims at creating an inclusive society. This can perfectly happen if the structure, culture and process development is carried out continuously. Jakarta has not yet fulfilled the prerequisites of perfect social development as it has a lower number of values on the structure and process compared to the culture. In this case, there are many structures that need to be negotiated through intensive interaction and communication between the government and street vendors. Negotiation, interaction and communication are processes that can bring structures to be accepted and provide general welfare in the life of the street vendors.

THE REFLECTION OF SOCIAL DEVELOPMENT FOR INFORMAL SECTOR IN PASAR MINGGU, JAKARTA

The regulation issued by the Jakarta City Government that prohibits street vendors from selling in public places aims at maintaining orderliness and tidiness. For this reason, the Jakarta city government has relocated the street vendors selling at the side of the road or sidewalks along Pasar Minggu to places that have been provided, including the Large Market Unit of Pasar Minggu and other target locations. By involving all elements of government and street vendors, this effort has taken place according to the Local Government regulation No. 8/2007. With the municipal police assistance, street vendors who sell their commodities on sidewalks and parking lots are asked to move to the official locations.

In the initial stages of relocation, most street vendors moved to the official locations. However, there were some of them who sold their commodities secretly. In the next stage, they all finally moved to the locations through a persuasive approach. Some of them have mentioned that they, at first, continued selling their commodities in prohibited places in secret or pay the parking attendants. However, they could come to reach their awareness and finally moved to the official locations provided by the city government. In this case, there has been a change in their mindset. They initially took part in the relocation due to the local government regulation, but they eventually do it because of their own awareness. The relocation which was originally carried out for the regulation has turned into a form of awareness or an internalized culture in their life.
The structuring and relocation of street vendors in Pasar Minggu has gone through a long process, such as ongoing socialization, starting from the process of moving out to occupying the official location provided. Socially and culturally, the behavior of street vendors has seemed to change as they feel more comfortable with the official location. In addition, the cleanliness mechanism applied in the location makes them aware of always maintaining cleanliness independently. Although there are janitors, but they provide their own personal bins as an effort to maintain the cleanliness of their environment. Here is the proof in which a structure or policy has given birth to a new culture among them. The structuring and relocation were initially considered impossible to apply in Pasar Minggu, but it could eventually happen through a cultural approach.

Structuring street vendors in Pasar Minggu areas using the concept of social development should be the concept applied by the Jakarta city government. Such concept seeks to improve the quality of life of the street vendors, not just environmental management and street vendor relocation. To that end, it requires continuous efforts in developing social structure, culture and process.

A sense of optimism for the success in structuring and relocating the street vendors to Pasar Minggu must, indeed, be followed up with concrete efforts by the Jakarta city government and the society. These efforts must include reforming the system that generally applies to them. The next step is planning an upcoming program to make sure that these situations and conditions continue to last, not only for a year or two. The internalization of culture is very effective in making a change into a new better culture in the society. With effective communication, interaction and dialogue among street vendors, the Jakarta city government and Large Market Unit of Pasar Minggu, all will come to a good end. The way the street vendors comply with the regulation to occupy the official location does not merely mean following such regulation, but it brings a new thought to participate in managing and protecting the environment. The changing in the behavior of street vendors and government officials is the objective in realizing the social change. The realization of social development based on the structure, culture and process elements is a concept that must be implemented in the life of street vendors in order to improve their life and inclusivism in development. To realize the concept in real life which is full of dynamics is certainly not an easy thing. However, it is likely to happen if the
social process through communication and formal and non-formal interactions is applied intensively as a space to express aspirations and carry out deliberative assembly.

The socio-cultural development as mentioned in Wirutomo’s concept (2012) is all efforts made to improve, correct, enhance quality, and empower the community through structure, culture and process elements. This is all done to produce a socio-cultural life that enables all societies to obtain rights and obligations essentially, so that they can actively participate in an active, participatory and emancipatory manner as an inclusive society. The revitalization programs for traditional markets are necessary to enable them to compete with modern markets and drive the economy of urban communities. If the programs run, Jakarta is expected to be able to balance the power of the capitalistic economy with the people’s economy. The consequence of this development does not only touch the economic development, but also the development of social structure that leads to social process in implementing inclusive development for all Jakarta citizens.

The social development for street vendors is a dialogical process between government officials and the vendor community. This pattern of interaction must proceed continuously to achieve the expected targets designed by the Jakarta city government and street vendors. In the case of street vendors, the social development can be used to analyze the efforts made by the government in improving the quality of their life as the people who are often marginalized. By using the concept of social development, the street vendors can enter and become a subject in the development. An ideal development concept certainly requires a device that supports the application of the concept in order to eventually produce a real holistic community development. To support and realize this concept, human resources are needed, those who can translate it into a real development that benefits all societies.

At the structural level, the concept of social development can be used to measure the structural settings or efforts made by the government in reducing social stratification within the society. In the case of street vendors, the efforts made can be measured through some actions taken by the government to improve the quality of the life of street vendors by providing a decent selling location for them and instilling the merchant mentality among them. The success of structural settings is indeed supported with structural instruments as the government policies in providing assistance in terms of applicable policies or regulations. This
includes real budgeting policies to reduce steep social stratification between the formal and informal sectors. However, there are things that need to be considered in seeing the structure development. First, the social condition of the society is structurally different. It is obvious that the outputs produced are according to the inputs. The government’s efforts to improve the quality of the life of street vendors and include them in an inclusive development framework are closely related to their social background, the majority of whom only passed elementary school as their educational background. Second, the structure development requires a firm leadership figure with a clear vision, mission and work programs in order to enable him to issue inclusive policies to improve the quality of life of the society overall.

The cultural development must be rooted in local traditions in order to be easily accepted by the society. In the case of street vendors, the coercive relocation with violence does not seem to maintain awareness of public order. However, polite attitude and deliberative assembly culture have given rise to the street vendors’ awareness of public order. Some of them have even admitted that they directly realize that their actions are not in accordance with the applicable regulations and finally follow them. The culture development approach is seen successful in its effort to relocate and structure the street vendors in Pasar Minggu. Nevertheless, the internalization of culture in society and a sense of compliance with the regulations need to be separated. If they only follow the regulations out of fear, they will change their direction when the systems or the actors also change. On the contrary, if they internalize the culture in their life, a new better culture will be produced and become a new habit.

The social process development can produce different results depending on the processes that apply in each area. The better the processes are, the more policy institutionalization and culture internalization are applied. These processes are interaction, communication, and negotiation carried out by the society through official or unofficial forums in discussing and responding to a new regulation or policy set by the government.

The policy issued by the Jakarta city government in controlling the street vendors in Pasar Minggu can be analyzed using Levebvre’s Concept (2007) regarding the growth of cities which causes contradictions. The concept is proven to have a strong power to break the social development concept, the contradiction between domination and approriation. In
the context of urban space with land tenure conflicts, the authorities prioritize the construction of malls over the construction and provision of facilities for street vendors. In Pasar Minggu, for example, the provision of permanent and more comfortable space for the street vendors has not been taken into account. Consequently, they sell their commodities in any places provided by the Large Market Unit of Pasar Minggu. The contradiction between perceived space and conceived space occurs when the urban space as a reality that becomes the domain of urban planners has caused deviations or discrepancies between development and urban planning. In the case of Pasar Minggu, the Jakarta city government doesn’t seem to be seriously firm in providing a proper place for street vendors by presenting development planning in favor of the people. If the government does not show its passion and firmness in building the economy of small communities, a contradiction between repressational space and representation of space will inevitably arise. In this condition, when the street vendors do not meet what is expected by the space planner, they will be removed from their environment. They are always excluded and are considered as the cause of social disorder without considering their role as a savior for the economy of the urban poor. In the meantime, the contradiction between fixed capital and variable capital happens when urban space is predicted to become a generator or preserver of capital and surplus values. Here, capitalists have a strong role in the growth of the city’s economy, leaving urban slums a small space due to the low profits gained by small communities.

CONCLUSION

The social structure, culture, and process development in the informal economy sector in Jakarta, the street vendors in Pasar Minggu in this case, has not entirely been realized. According to this development concept, Jakarta has a low value in interaction and communication which is built between street vendors and the Jakarta city government. In fact, interaction and communication as social processes are the ways to realize the institutionalization of policy and the internalization of new culture in society.

In the social structure element, the policy set by the Jakarta city government regarding the provision of venture capital and economic development for street vendors is weak. The main issue lies in the administration, as long as it is communicated with the street vendors,
such issue will never matter. In fact, considering that Jakarta is a region that has a high level of pluralism and multiculturalism, the government have not regarded multicultural aspects in making policies on the development of street vendors. In addition, the government can also make dialogues and issue policies to improve the quality and quantity of life and the welfare of the street vendors. The role of social development in community empowerment is to realize agreement and series of activities to improve a better quality of life. The street vendors think the control and relocation organized by the Jakarta city government by promoting a polite and persuasive culture reflecting the national culture as the intersection between culture and structure elements. Here, the interaction and communication established between the city government apparatus and street vendors are intersection between culture and process.

The social development of street vendors in Jakarta towards inclusive community is at the stage of the realization process. There are at least three points as intermediary variables; the existence of leadership, clear or firm regulation or policy structure, and changes in the behavior of officials who are more civilized. They are able to make intensive and more persuasive communication. The street vendors as urban economic actors seem to be marginalized and have limited access to get capital loans. In fact, they are active economic actors in urban areas who are able to sustain the economy of the urban poor.

REFERENCES


