

The Resilience of Poor Families and Their Effects on Poverty: A Grounded Research Approach

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Abstract: *This research focuses on seeing the poverty of poor families in facing very limited families. To reveal the mystery, researchers used grounded research methods in this study. This research was conducted for the first time in 2010 in Makassar City, then repeated at the end of 2018. The informants in the first study were 26 informants (employees - key informants, NGOs, and poor families) then followed by 14 informants at the end of 2018. Poor families generally do not have alternative jobs so they cannot make choices so their family needs can be met. They can only do what they face today. Poor families who lack everything do not have enough space to manage their families as can be done by the family in general. Access to education, health and other facilities is very limited so that the family is the only place to depend on all family members in their daily lives. Such conditions will be very common, so some of them beg on the streets, from house to house, and in places of worship. But there are some who survive and do not participate in such behaviour. This paper will reveal the reasons they can survive in their poverty without begging and its effects on poverty.*

Keywords: *poor family, family management, family resilience*

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I. Introduction

Poor families are faced with a situation that is very limited and with very little income every day but always strives to stay alive and out of poverty. A small percentage managed to get out of poverty that ensnared him, but most others could only survive in that situation. They try to manage everything they have to be enjoyed together in their families. The difficulties they faced for a long time became learning for some of them, but some did not care about this, so they fell into the deepest valley, namely being beggars and some even ended up being criminal because of coercion or pickpocketing.

The situation of those who generally have limited access to education, health facilities, banking, and other government services makes them have low levels of education and health and are very vulnerable to environmental influences. It is undeniable that poor families are sometimes the object of some circles to benefit, both material benefits and political benefits. If it happens, then the existence of a situation of poverty in society will benefit the "elements" so that poverty for some "elements" is a blessing for him. However, poor families will be increasingly difficult to get out of the situation.

The situation they faced was what caused some of the poor families to have resilience by doing various ways to keep them alive (not despairing, suicide, and still trying to manage their families well). The problem is "what makes them able to survive in their poverty and how it can affect poverty?" This paper seeks to describe the results of research conducted in Makassar City in 2010 and resumed at the end of 2018 in the same location.

II. Literature Review

This research refers to the human capital theory and interaction theory. The human capital theory says that human resources are qualified by having their skills and characteristics that have high productivity (Young P. Hong & Pandey, 2007; Zamora, 2007). However, if we refer back, then this human capital theory originates from Adam Smith's view of welfare. The human capital theory has been used from various fields of science.

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Although at first, got various criticisms Among the harsh criticism is the assumption that there is a limitation of human capital theory (Marginson, 2017). In addition, there are those who think that this theory has many problems so that it is difficult to use in certain cases (Fix, 2018).

Basically, a family will try to increase its productivity in various ways, for example by building a family based on certain principles. In addition to the explanation of the human capital theory, this study also uses interaction theory to explain how relationships between family members, between neighbors, and other social relations in society. The view of social relations or social interactions correlates with views (Gallagher, 2001) which were later developed by (Michael, Christensen, & Overgaard, 2013). And the most meritorious one with interaction theory is the development of how interactions between baby children and their caregivers (Trevarthen, 1979). These two theories underlie this study by looking at the quality of individuals born of family quality. The quality of this individual is also born from interactions between individuals and between families in society.

III. Research Methodology

This research was conducted using qualitative research, especially research grounded. Grounded research is intended to find new hypotheses that are related to the subjects in this study (Bryant & Charmaz, 2010; Chariri, 2009; John W. Creswell, 2010; John W. Creswell, 2013; Moleong, 2012), namely poverty. Grounded research is expected to be able to add knowledge to science so that knowledge can develop along with the times. The main instrument in this study was the researcher himself with the help of independent interviews, observation, and documentation. The key informants in this study were employees of the community welfare department at the research location, then NGOs, and poor families.

The informants in this study were 26 informants in Makassar City in 2010, then carried out again at the end of 2018 with 14 informants at the same location. The basis for determining the number of informants is the saturation of information obtained from sources (informants) so that informants are considered sufficient. To ensure the validity of the data, the researcher used triangulation, both data source triangulation and triangulation of data collection techniques (Bungin, 2007; John W. Creswell, 2013; Sugiyono, 2016). The intended triangulation of data sources is to obtain data from key informants then confirm to poor families, and NGOs in the research location. Furthermore, triangulation of data collection techniques by conducting in-depth interviews, focus group discussions (FGD), and documentation.

IV. Results and Discussion

This paper focuses more on managing poor families in facing difficult situations in every second of their lives. This research was conducted using grounded research methods to enable the results to be more than one topic of discussion, but this time focused on the management of poor family families. Based on the findings of (Hasmin, 2011a), it shows that alleged poverty has to do with the ethnic background of the poor family. It is believed that each tribe has a principle that is passed down to the next generation from generation to generation.

This study identified the existence of repeated patterns in all research areas regarding the management of poor families. In general, those who persevere in a life that is all right but not begging is having the principle of life that is planted in their families as stated earlier in this paper that there are some who cannot stand so that they use their identity as poor families to beg. They begged at a red light or went around to homes of people who were able or hanging out in places of worship while holding their hands up to everyone in the place.

But for authors who are interesting to discuss in this paper are the patterns that survive the situation they face with patience. Based on the results of the research, it shows that they have principles that are embedded in their families so that these principles are held firmly then passed on to the next generation. Family management aims to avoid environmental influences (Puspitawati, 2013; Trisnaningsih & Widyasari, 2010). The patterns that appear in these poor families spread throughout the study sites. These patterns, for example, instil regular life. They instil a regular life so that their children are educated to follow what their parents say, for example, not to be too long outside the home if there is nothing important, there is a certain time to help parents at home and their workplace.

Also, they always instil life-based on purpose to their children; this is in line with management by objective (Rivai, 2008). To buy something, they must first think about it; therefore, for example, their children must set aside some of their money for piggy banks. When enough, you can buy it as desired. Then this life has certain goals that they instil in their children, namely to always pray and strive for that goal to be achieved. With a clear goal in navigating this limited life, making them always instil a feeling of being watched, well by their parents and the creator of this universe. This feeling will shape the character of each of their children always to be patient and not easy to follow along with the environment where they are like joining juvenile delinquency and others. This view is in line with those stated (Patterson & Stouthamer-Loeber, 1984; Sampson, 2017).

The parents of these poor families also instil patience in facing life in limitations. According to them, if they cannot be patient, it will be easy for behaviour to occur that saves from the family commitments they have

built, especially in terms of their limitations, which is in line with the views of Cohen (2009). They always try as much as they can. In general, these poor families have relatively low-skilled jobs. Nevertheless, they are very loyal to their work for fear of losing so that their income will be lost. The interesting thing here is very small income does not discourage them but remains passionate about working. They just surrender to the almighty and believe that life in the world is only temporary. The work they currently have is the best so they must be grateful. They have the enthusiasm and think that trying everything is arranged.

Their patterns in managing the family in dealing with such situations can be described as follows:



Figure 1: The pattern of poor family management in the study location

The pattern used by this writer is referred to as "religion-based family management" (see Figure 1). Because some of the principles implanted in their families refer to the religious orders, they hold. They rely on their all-life limited to the principles by their religion and belief that trying is very important while the results are left to the almighty. They are relatively obedient to their religion in the future, as devout Muslims set up prayers even though they work or are busy with their daily activities, on average as day labourers, bentons, masons and so on. Christians also practice their worship by going to church or praying before eating and activities related to their religion.

"Religion-based family management" is a household management as the smallest organization, which is a description of the management concept (threat of implementing and regulating). "Religion-based family management" is alternative management of families, especially poor families that can be used to overcome poverty. The results of the study assume (as a hypothesis) that family-based family management is one of the factors that can reduce poverty. This is because "religion-based family management" carried out by several informants was able to bring them out of poverty as experienced by Karimah and Sitti Aminah (Hasmin, 2011b).

Next, they also think of their neighbours, other relatives and the environment in which they are located. Poor families usually live in communities so that they have a shared growth behaviour. At one time family, a experienced a disaster with a loss of a job; then other families will provide information about other job opportunities where they work. For them, going forward together is a common thing, and even some informants are willing to share the problems faced by neighbours or their relatives even though it is only limited to sharing stories between them.

The habit of sharing in the community of the poor is natural and often done. This is mainly done between family members, for example, between children and parents, between siblings, and between neighbours. One day parents cannot buy fish, so the child or other family shares it with the parents, and vice versa. Even researchers found a family of three generations who lived in a very small house. Besides being unable to make a large house, they are of the view that by living in one house or location or area, they can apply the habit of helping each other although this in some others has begun to shift towards individualism.

Also, they have other views; namely togetherness is important to strengthen each other. This is another reason so that you always live together in the same community or area or place. This view is in line with the findings (Andriana & A., 2017) that generally slums correlate with poor people who have low opinions. Although they do not live in the same area, there are some informants who have a habit of visiting each other. The visit was carried out mainly between families or between friends, even if only to commemorate the past (nostalgia). Another reason that it is still common to visit each other is to strengthen relationships between families or between friends. Some of these habits have been abandoned on the grounds of their respective busyness, especially with the existence of information technology that is so advanced now that the habit of visiting each other begins to shift.

As stated in the previous discussion that most poor families have relatively small incomes, and even some others are very small. They are responding to this, with the habit of visiting each other, living together, helping each other, and being open to anyone who comes to them because they believe that fortune from the owner of nature through others. Another interesting thing is some of the informants considered that their neighbours were the closest family so that having a good relationship with their neighbours had the same value as their family. They reasoned that if something happened to their family members, the first to help them were their neighbours. Although many families, if they live far away from them, need time to immediately help, with the presence of neighbours at the side of the house they will get help faster.

The pattern of relationships and views among poor families with habits, as mentioned in the discussion, can be described as follows:



Figure 2: The pattern of relationships between poor families in the study location

The pattern of relationships described earlier and shown in Figure 2; we call it "quality of silaturrahim". "Quality of silaturrahim" is a series of patterns of behaviour by poor families in building relationships between them. The pattern of relationship behaviour is mutually beneficial so that it becomes a social capital that enables them to survive the poverty they experience. A good "quality of silaturrahim" will reduce poverty because they can help each other, both in terms of material and opportunities to get jobs, access, and so on. That point is good "quality of silaturrahim" can help minimize the limitations they have so that there is a significant opportunity to get out of the poverty they experience.

The results of this study also generate a new hypothesis that the application of faith-based family management can encourage a better quality of hospitality and also increase resilience to poverty. Likewise, poor families who have a "quality of silaturrahim" will better have better resistance to poverty. This is evidenced by the phenomenon that poor families who do not implement "religion-based family management" (tend to be free / without parental attention to family principles to their children) are not found "quality of silaturrahim" as it applies. Furthermore, because they do not have good "quality of silaturrahim", they tend to despair and take the road to beg on the street or other places of worship.

V. Conclusion

The Resilience of poor families to stressful conditions are limited to access for education, health, and other facilities is a social capital that can be used as a benchmark in overcoming poverty. This research shows that resilience can be implemented if poor families can apply some of the principles adopted by some poor families. These principles are to instil a regular life, instil life-based on purpose, instil a feeling of being watched, instil patience in facing life, surrender to the almighty, live in the world only temporarily, and try everything it is set. We call these principles "religion-based family management", which is a household management as the smallest organization which is a description of the management concept (threat of implementing and regulating) whose principles are based on religion.

The resilience of poor families can also be built because of the pattern of relations between poor families. The pattern of relationships such as growing together behaviour, sharing habits, mutual helping habits, important togetherness to strengthen each other, the habit of visiting each other, believing that fortune from the owner of nature through other people, and neighbours are the closest family. We call these patterns of relations "quality of silaturrahim". "Quality of silaturrahim" is a series of patterns of behaviour of poor families in building relationships between them that are mutually beneficial so that it becomes a social capital that enables them to survive the poverty they experience.

This study also results in a hypothesis that the application of "religion-based family management" will improve the "quality of silaturahmi" between them. Furthermore, the application of "religion-based family management" will increase resilience in their poverty situation. The same thing is the "quality of silaturahmi" that is built between them further strengthens their relationship so that resilience to the poverty situation is getting better. This is not the case for poor families who do not implement "religion-based family management" and "quality of silaturahmi".

VI. These recommendations

Can be a matter of discussion for observers of poverty issues. Poverty is a multidimensional problem that requires various approaches to overcome it. The hypothesis of this finding can be continued in broader research and with the same method so that it can justify the results. Furthermore, research can also be carried out with different approaches (quantitative research) to ensure the relationships built into this hypothesis. If this finding can be further proven, the application of "religion-based management" and "quality of silaturahmi" can become a solution to accelerate the handling problem of poverty.

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