

Religious Activities of The Scavenger at The Landfill in West Java Region

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Abstract

Scavenger is a profession that is identical to the waste. Waste has the impression of dirty and contain unclean elements in it that far from the impression well worth to clean concept juxtaposed with the concept of clean and holy. Whereas every Muslim is required to be free from both large and small hadats and in the state of purification when conducting religious activities, must purify themselves, their clothes, or the place to be used to pray. The scavenger who becomes the respondents was the muslims scavengers which would require to run the order to conduct worship, one of them worship rituals that *sharia* compliant. This study was conducted to explain the perception and behavior of scavengers at the landfill in religious activity, in connection with the work which is not far from the dirty waste. The method is performed in a descriptive

way, with data collected using the open questionnaire, interviews, and observation. The results obtained indicate that: there are scavengers who participate in religious activities held around their neighborhood temporarily domiciled, with motives to stay in touch, gain knowledge, seek peace of mind, and gain merit from God. While the obstacles faced by scavengers to participate in these activities revolve around the limitations of time, psychologically feel they do not have the supporting facilities and equipment for these activities, as well as the stereotypes of a small number of individuals in the surrounding environment to their existence in these activities.

[Pemulung merupakan sebuah profesi yang identik dengan sampah. Sampah memiliki kesan kotor dan tak jarang mengandung unsur najis sehingga jauh dari kesan layak untuk disandingkan dengan konsep bersih dan suci. Padahal setiap muslim dipersyaratkan untuk terbebas dari hadats besar maupun kecil serta berada dalam kondisi bersuci pada saat menjalankan aktivitas keagamaan, baik diri, pakaian, ataupun tempat. Pemulung yang menjadi responden dalam riset ini yaitu pemulung yang beragama Islam yang diwajibkan menjalankan perintah beribadah, salah satunya ibadah yang bersifat ritual dan sesuai syariat. Pemulung tentu memiliki kendala tersendiri untuk memperoleh kondisi bersuci. Kajian ini dilaksanakan untuk memaparkan persepsi serta perilaku pemulung di tempat pembuangan sampah akhir dalam aktivitas keagamaan, sehubungan dengan pekerjaan dan lokasi bekerjanya yang tak jauh dari sampah. Metode yang digunakan dalam teknik analisis data dilakukan dengan cara deskriptif, melalui pengumpulan data yang menggunakan angket terbuka, wawancara, dan observasi. Hasil kajian yang diperoleh menunjukkan bahwa: terdapat pemulung yang turut berpartisipasi dalam aktivitas keagamaan yang diselenggarakan di sekitar lingkungan domisilinya sementara, dengan motif bersilaturahmi, mendapatkan ilmu, mencari ketenangan batin, dan meraih pahala. Sedangkan kendala yang dihadapi pemulung untuk mengikuti aktivitas tersebut berkisar pada keterbatasan waktu, secara psikologis merasa tidak memiliki sarana prasarana yang menunjang untuk aktivitas tersebut, serta adanya stereotip dari sebagian kecil individu di lingkungan sekitar terhadap keberadaannya dalam aktivitas tersebut.]

Keywords: scavengers; dirty; religious activity; Islamic; community

Introduction

Every human being needs the peace of soul, peace of mind can determine the tranquility of one's life. Every human being also gets the

test in each of their lives. The test can be either passing in various forms. The narrowness of the treasure, time, health, and so on. The narrowness of life tends to be relatively easier living if coupled with the peace of the soul, because of the peace of the soul can encourage human to more focus in overcoming the difficulties which they face.

Likewise also in the life of the scavengers. One of the main complaints which is considered the difficulty of life that expressed by the scavengers is economics matter. Complaints about economic difficulties to meet the necessities of life carried the scavenger, directed most of them to find peace of mind. One of the efforts made by the most scavengers who worked in the area of the end landfill (TPSA) in West Java, to find the peace of mind is by following the religious activity. They generally live by hiring or joining in shed, and they are Sundanese and Moslems.¹

For some people who believes in God and religion as the only lifeline. Normatively, religion creates a system of meaning to direct the behavior of piety in human life.² Religious commitment is the ability to be bound by the doctrine and obligations that are related to belief in God and the moral relationship with mankind manifested in the form of long-term behavior.³ Religious activities which included in the activities of worship, is an activity that is loaded with expectations. Expectations are based on the desire to obtain tranquility of life in the world, and supplies for the afterlife. Likewise with the motives of the scavengers who follow religious activities in the end landfill neighborhood where they temporarily reside.

Some scavengers that are already accustomed to actively participate in religious activities since before they become scavengers, still feel their wishes and needs to continue to follow this kind of activity. However, with its current status as a scavenger, there are some

¹Siti Kusumawati Azhari, "Sketsa Masyarakat Pemulung Kota Bandung," *Jurnal Sositologi* 8/17 (2009): 696–701.

²Fauzan Fauzan and Irma Tyasari, "Pengaruh Religiusitas Dan Etika Kerja Islami Terhadap Motivasi Kerja," *Jurnal Ekonomi Modernisasi* 8, no. 3 (2012): 206–32, doi:10.21067/jem.v8i3.787.

³Niken Widiyastuti and Vitry Melinda Q Pohan, "Hubungan Antara Komitmen Beragama Dengan Kecemasan Pada Narapidana Perempuan Menjelang Masa Bebas," *Jurnal Psikologi* 2, no. 2 (2004): 141–59.

new obstacles that arise. The obstacles remain active in religious activities that appear due to several factors, both internal and external.

One example of these obstacles is related to the concept of “hygiene is part of the faith”. This phrase turns out to have influence that is pretty strong in the construction of understanding about faith in the minds of some scavenger. On the one hand, there are some scavengers that reveal themselves including the believers, however at this time they felt difficult to obtain the sacred conditions so for that reason they changed their mind to perform activities of worship which requires sacred conditions.

The statement, presented by Ayi, one of the scavengers was appointed as follows:

I left home, since it's dawn (very early in the morning), sometimes I had already left before adhan for dawn prayer, first I must look for trash in complexes housing, then in the afternoon I went to the landfill, so it becomes difficult if I want to pray, not to mention in the temporary worker housing (TWH) there are too many sacks containing items that have not been sold to collectors yet, so the TWH becomes narrow and dirty, so how can I pray with such conditions.⁴

Another example is the existence of a judgment from the scavenger about how difficult the kind of work they do. That is, the work of them living as a scavenger, is considered a job requiring physical strength and condition of the fit. This causes, Ono, one of scavengers suggests the reason behind not running the fasting in Ramadhan with argumentation as follows, that:

work like this is a very heavy work, should be strong, a lot of power, to ascend mount garbage, looking for items that can still be worn during the day by the time the Sun is scorching-hot, if I am fasting, I became weak, so often go home do not get anything, they can not feed my wife and kids, it is a sin, so I

⁴Personal interview with informant, Ayi, Scavenger

decided not to fast, maybe later I will fast when the work I do is no longer as heavy as now.⁵

If the frequency of eating of the scavenger in one day associated with the inability to run the fasting, then surely the frequency is not different, which is twice a day, at dawn (sahur) and breaking (maghrib). Frequency and diet habits scavengers, mentioned in the research literature, that: survival mechanism scavengers in landfill sites Sumompo based on food needs, performed with diet twice a day morning and afternoon with a fried or steamed fish and sometimes with vegetables.⁶

Regardless of the arguments put forward, there are some scavengers who seek to remain in worship in accordance with their respective capabilities and their understanding. In fact, some of them relatively consistent to attend religious services in the surrounding environment, as manifested by Dayat, as follows:

When speaking about the barriers it is definitely a lot, not only for my work who work as a scavenger, for other people who work in a factory or office is also the same, the obstacles it is certainly always there, this is called temptations of the devil, there will never be endless if we follow it, so at least I always did the mandatory worship...when in my neighborhood there are events, such as tolab, Muludan, or tahlil, if I am healthy I will join in, that's what I do ... so when I heard the call to prayer, first I stopped the work that I do, then I take wudhu, I changed my clothes, then I pray, after I pray and then I went back to work ... when talking about fortune then I believe it has been arranged by God.⁷

Based on his statement, it is known that there are scavengers which still attempt to carry out religious activities in accordance with

⁵Personal interview with informant, Ono, Scavenger

⁶Angelyk Y. F. Kawalo, Charles R. Ngangi, and Agnes E. Loho, "Kajian Bertahan Hidup Pemulung Di Tempat Pembuangan Akhir Sampah Kelurahan Sumompo Kecamatan Tuminting, Manado," *ASE* 12, no. 1 (2016): 47-54.

⁷Personal interview with informant, Dayat, Scavenger

their capabilities and limitations. But not infrequently efforts that they did have to face obstacles caused by assessment from the surrounding environment so that they no longer join in the religious activities that organized in the surrounding environment. the following interview with Imas, excerpt:

I used to like to participate and come, but there seems to be unlike my presence, frequently I heard there are whispers saying "That person is a scavenger" (people who work at the landfill), I commonly feel uncomfortable because other participants were more commonly stared at me with unpleasant way of look, if something is missing, for example, sandals, I usually afraid that I'll be accused of taking it, whereas my original intention just wants to worship, but over with time I felt uncomfortable and finally I decided not to take part in it anymore.⁸

The activity is an attempt of energy or motion in which humans need it to be able to meet the necessities of life, the activity also is one sign of health as a person doing activities like walking and working. Assessment is one of the activities in the daily life of the elderly in doing the action that needs to be done correctly. Daily activity is all activities performed by seniors each day. This activity is done not through effort or endeavor. Daily activity is an activity that is done daily and recurring nature.

Some sense from W.J.S Poerwadarminto⁹, regarding religious activity is the power that exists or arises from something or a person, object or something in the form of character, belief or conduct of a person. Furthermore, activity is an action, while activity is derived from words viable which mean diligent, passionate, excited, and action efforts. Then the religious can refer to properties that are found in religion; everything about religion. While according to Suharso and Ana Retnoningsih¹⁰, activity is an action, busyness, liveliness, while the

⁸Personal interview with informant, Imas, Scavenger

⁹WJS. Poerwadarminto, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1991).

¹⁰Suharso and Ana Retnoningsih, *Kamus Besar Bahasa Indonesia* (Semarang: CV. Widya Karya, 2005)

religious system or associated with religion, so the conclusions of religious activity is an activity and routines in the form of outward or inwardly which manifest in the form of worship. Religious activity mentioned here is an activity performed by scavenger related to conducting daily worship.

Religious activities specifically regarding religious experience in the form of an act or practice in the form of mahdloh aspects or ritualistic of worship. Worship comes from the Arabic, but has become a general term and entered into the Indonesian language. Worship is in the meaning of servitude and the fact of the matter. Which means that the worship is the act to declare an act of God, based on his work on obedience and steer clear of his ban or in other words, all attempts either outwardly or inward according to the command of God to gain happiness and harmony of life either to themselves, their families, communities, and the universe.

Aspects of ritual worship among others Salat (daily prayer in Islam), Fasting, Almsgiving (*zakat*), and Prayer. While consequential aspects include: social relationships, upholding the norms in force. Consequential aspect is an aspect that describes the effect of Islam against the work ethic, interpersonal relationships, concern for the suffering of others and so on. In this restricted discussion related to social relations with neighbors and uphold the norms in force.

Another reseach explains tht the scavenger is the people who work with looking for garbage, this job conducted every day to earn an income, it reinforces their decision to do mobility. Working as a scavenger requires courage because the view is less well from the community regarding the scavenger. So it's not uncommon, the scavengers are isolated from the communities around them¹¹, Rahardian¹² explains in his research about the ways a scavenger to survive in the face of financial difficulties, namely by means of regulating consumption patterns, establish social relationships, and follow arisan (social gathering in which a group of friends and relatives meet monthly for a private lottery). The pattern of consumption

¹¹Arifi, "Agama Dalam Kehidupan Pemulung di TPS Tambakboyo Condongcatur Depok Sleman."

¹²Rahardian. (2012). Survival Pemulung (Survival Scavengers). Skripsi: Universitas Jember

conducted by scavengers through a tremendous effort. First, the pattern of expenditure, namely by means of a percentage of expenditures directed at households with food needs. More scavenger families put food problem than a problem of education. Second, the share of consumption of foods with food available i.e. eat 1-2 x a day can eat only during the day and eat only twice a day during the day and night.

In essence, the existence of scavengers as well as their activities in the landfill, often perceive as unsatisfied condition, including their presence in the community. Referring to some of the statements above, then the writers feel interested in exploring and understanding more, so that this research aims at expounding the dynamics experienced by the scavenger in the landfill through perception and behavior in a religious activity that is in the surrounding environment.

Based on the explanation, then this research aims to provide an overview of the motives, activities, and follow-up of the scavengers who were at the temporary landfill (TPS) to take part in religious activities held in their surrounding environment.

Methods

There are several studies that have examined the issue of religiosity activities, among them: religious activities among students¹³, religiosity in poor communities in the City of Kudus¹⁴, religious activities in a marginalized community in Argapuro¹⁵, while research related to scavenger life, there is research on the lives of scavengers in the City of Pontianak¹⁶, scavengers who become manusia gerobak (a distinctive group of city residents who spend their days in working with or living in their carts because they do not have permanent homes)¹⁷,

¹³Ali Said Damanik and Ida Ruwaida, "Aktivitas Keagamaan Di Kalangan Mahasiswa Perguruan Tinggi Umum," *Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 3, no. 3 (2005): 63–75.

¹⁴Anggar Baktiar Swadayanto, "Religiusitas Komunitas Miskin Desa Hadipolo Kecamatan Jekulo Kabupaten Kudus" (Universitas Negeri Semarang., 2011).

¹⁵Rahmawati, "Kegiatan Religiusitas Masyarakat Marginal Di Argopuro."

¹⁶Suhendri, "Kehidupan Pemulung Di Tempat Pembuangan Akhir (TPA) Siantan Hilir Kecamatan Pontianak Utara," *Sociodev, Jurnal S-1 Ilmu Sosiatri Volume* 4, no. 2 (2015): 1–15.

¹⁷Abdul Ghofur, "Manusia Gerobak: Kajian Mengenai Taktik-Taktik Pemulung Jatinegara Di Tengah Kemiskinan Kota" (Lembaga Penelitian SMERU, 2009).

and studies regarding religion through the scavenger perspective in Sleman's temporary landfill.¹⁸

These studies use several research approaches and the focus of these studies are different but still can be used as a reference to compare the findings of research conducted by the researchers. The research conducted by the researchers used a descriptive case study method with multi-cases and also intrinsic type of case.

Whereas the location used as the place of research included the Bantar Gebang Bekasi temporary landfill, Cikolotok Purwakarta temporary landfill and Cimanggu Subang temporary landfill. The resource person is chosen by the snowball method considering the willingness of scavengers to provide information and data. Meanwhile, more data collection techniques are used interviews and observations. For the phase of data analysis, it is done through data reduction, display, and verification of data to be concluded. The data validation step is done by triangulating data sources.

Results Pattern

Based on the results of data collection in the field note that there are a number of patterns which aspects influenced the scavenger to follow religious activity, as revealed in an interview with one of the following scavenger: "Yes ... I follow it to look for reward, so at least though I live hard in the world, at least I have provisions for life in world hereafter". In addition to seeking reward, the motive behind them is to seek knowledge and find peace of life, which is also spoken by the following sources, Samsul:

I like to force myself to go if there is a recitation or tausiah from ustadz here, I do that on purpose, besides I want to gain more knowledge, I also feel like more calm when I'm sitting in the panel of science, sometimes I can forget the complexity of the problems encountered in life, I become calmer.¹⁹

¹⁸Arifi, "Agama Dalam Kehidupan Pemulung Di TPS Tambakboyo Condongcatur Depok Sleman."

¹⁹Personal interview with informant, Samsul, Scavenger

As for the other reasons advanced by Iim, a scavenger who have long been active in religious activities at the landfill neighborhood, namely:

The purpose? Yes, the goal of Islamic gathering like this is lillahita'ala sincere, so I get to know the religion, charity, and also at the same time be able to stay in touch with others because silaturrahim can extend the life and increase the fortune.²⁰

This statement is in line with Colleta's claim that the habit of praying connects the institution of the mosque with the manifestation of the religious function of the attainment of inner peace, as well as performing other hidden functions such as social change.²¹

Based on interviews with the scavenger who became the source, then it can be inferred that the motives which become the influenced aspects to the scavengers to involve in religious activities were relatively the same as other individual general motives, i.e.: looking for reward; looking for knowledge, looking for tranquility; and establish silaturrahim (friendship) with others. Meanwhile, the model of scavengers participation motives in participating the religious activity can be illustrated by the following chart:

²⁰Personal interview with informant, Iim, Scavenger

²¹Iriana Bakti et al., "Pemberdayaan Pranata Sosial Melalui Komunikasi Lingkungan: Menakar Pelibatan Peran Perempuan Dalam Mitigasi Banjir Citarum," *Kawistara* 7, no. 1 (2017): 94–107.

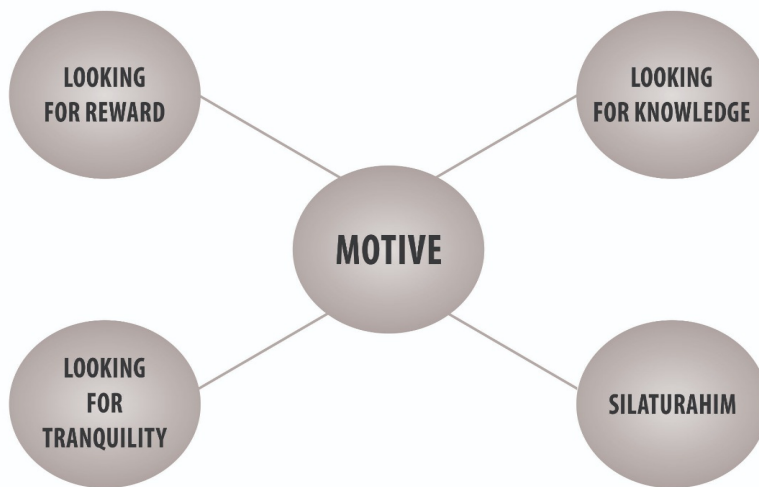


Figure 1: patterns scavenger to join in religiosity activities

Referring to the findings also could be said that regardless of their participation are driven by different motives, but the scavengers have positive perceptions toward religious activities and have confidence that religious activity has benefits for them either in the world or in the hereafter, so they seek to be involved in the activities that take place in their environment.

Follow-up of the scavenger in religious activities

Next is the follow-up from scavengers in participating the religious activities in their neighborhood. Initially, there were two types of scavenger behavior in following religious activity. The first was the scavengers that from the beginning has the desire to follow a religious activity that is driven by different motives. While the second was the pickers who interviewed indeed seems to have no desire to follow religious activity with different arguments, as was expressed by Ano, as follows: “Ah, better not follow-up, a job like this is unfit to attend such activities, at most I come only if there is a distribution of groceries or zakat”.

Next, the scavenger who have the desire to follow a religious activity will be faced with numbers of obstacles both technical and non technical, as can be described by Apep, as follows:

I had always want to join in religious activities, but so many obstacles ... You see, sometimes after sorting out searching for goods, I still have to sort them out, then wash the goods, in order to be able to sell, so sometimes I do not have time, so that eventually, now I very rarely to follow religious activities ... I know it is better to follow religious activities, but the obstacles are such as the earlier mentioned.²²

Based on these interviews, it is known that in the end the person concerned no longer follow religious activity held in their neighborhoods. Different case with a scavenger named Imas, initially eager to participate but there is no doubt that due to not having clothes deemed worthy to follow in that kind of activity, but it can be overcome according to the narrative of Iim's story:

I have always wanted to Islamic gathering rather than just stay at home, but at that time I do not have decent clothes to wear to recitation, I also do not have the Qur'an, I can not afford to buy it, but I was invited by the nice women of the compound they often informed me when there are events at the mosque for the womens, I kept saying I am embarrassed for not having proper clothes and the Quran, then they told me not to be ashamed, then they gave me a new set of white muslim dress and also the scarf and the Quran, although secondhand but I am very happy and so eager to participate in the recitation, and it continues to this day.²³

Looking at two types of how to solve problems encountered, both scavengers take different steps, the first scavenger can be said that he took the decision not to follow religious activities although there is a desire but stopped because it felt there was an obstacle, while the second scavenger, managed to overcome the problems encountered with strengthened determination and help from others. Actually,

²²Personal interview with informant, Apep, Scavenger

²³Personal interview with informant, Iim, Scavenger

religious involvement is known to be an important predictor of health behaviors and substance use.²⁴ Then, Religiousness remains an important aspect of human life and it usually has a positive association with good mental health. Basically, there are two types of scavengers, scavengers aware about self health and the environment, and scavengers not aware of their own health including mental health.²⁵

Another interesting thing is, there's a scavenger which has already actively participated in religious activities which further, thus eager to invite other scavengers who have not followed the event, so that she can be said to be an agent of change. As for her statement as follows:

I used to be frequently invited by the nice women around, initially I was embarrassed, so ashamed, but they continued to invite me and often assisted me, including if there are nosy mouth ... because people are not all the same, then the ustadz who lecture once said during a lecture and he praised me because I want to participate hahaha, even though at that time I was also ashamed, eventually I become confident, because the ustadz said that we are all equal, the only thing that makes the difference is the level of our piety, so the women here was also accepted me, finally then I also invite my scavengers friends or also their wives to participate in religious activities, some want to participate while others do not want to participate, but that's okay, the important thing is I had intended and attempted.

As it is spoken in the results of the interview, then it can be said that the scavenger who were active in religious activities in the end having the courage to invite their friends in order to participate in religious activities held in their neighborhoods. the participation of women in religious activities is actually important, since women have a

²⁴Zhizhong Wang, Harold G Koenig, and Saad Al Shohaib, "Religious Involvement and Tobacco Use in Mainland China: A Preliminary Study," no. November (2015), doi:10.1186/s12889-015-1478-y.

²⁵Sarah Nurtyasrini and Hanny Hafiar, "Pengalaman Komunikasi Pemulung Tentang Pemeliharaan Kesehatan Diri Dan Lingkungan Di TPA Bantar Gebang," *Jurnal Kajian Komunikasi* 4/2, no. 8 (2016): 219–28.

function in the family as the fulfillment of the biological needs of sexual needs, socialization function, affection, education, religious towards family members, especially their children.²⁶ Therefore, the environment should welcome women who have a desire to follow religious activities. Apart from ultimately the invitation get the positive response or not, but they believe that their invitation is a positive invitation i.e. invite to goodness. As for the follow-up model by the scavenger in following religious activities can be presented in the following scheme:

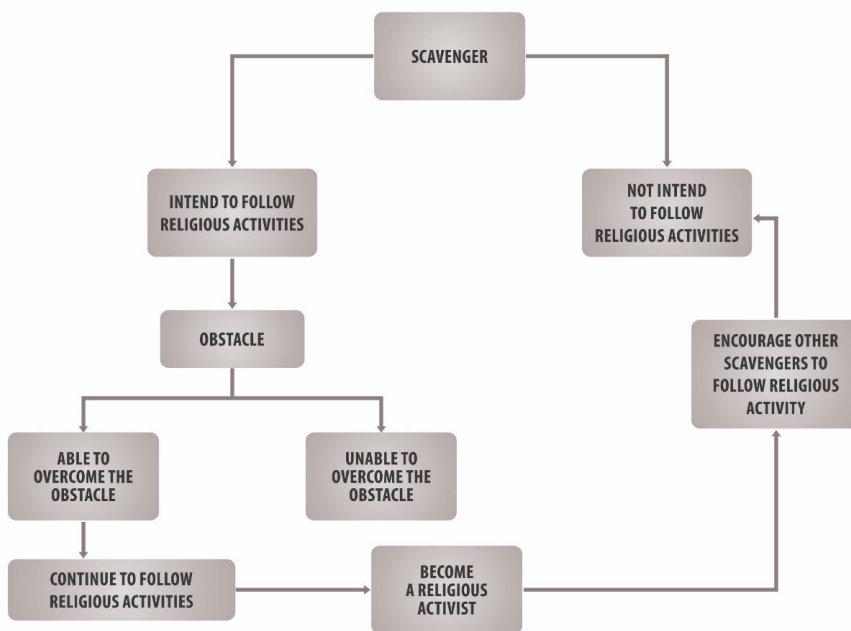


Figure 2: the steps of scavenger in joining the religiosity activities

Based on these findings, There is hope that a small group of scavengers who are a minority and live in a certain area may obtain

²⁶Achmad Syakrani, “Studi Tentang Strategi Hidup Pemulung Perempuan Di Tempat Pembuangan Akhir (TPA) Bukit Pinang Kota Samarinda,” *E-Jurnal Sosiatri-Sosiologi* 4, no. 3 (2016): 181–93.

their right to conduct religious activities without any particular stereotype of their identity, so that the concept of powersharing put forward by Gurr²⁷, can be accomplished, balancing the level of relationship between all groups and cultural identity, recognized as the basic elements of society and given equal public space among these groups.

Based on figure 2, it can be seen the obstacles faced by scavengers to be able to take part in religious activities held around their environment, comprising internal and external factors that cause to some scavengers who discourage themselves from continuing to join the religious community which organizes certain activities.

In point of fact, if the internal motives for gaining knowledge and seeking blessings from Allah can be increased, external barriers triggered by treatment by some people can be ignored and not become a barrier. On the contrary, if the external obstacles in the form of stereotypes and discrimination from some communities can be reduced, it could be that the intention of scavengers to continue to join in diversity activities organized by the surrounding community can be maintained and increased.

Therefore, the role of relevant parties, including community leaders and religious leaders is needed to be able to eliminate the demarcation line that separates the community because of differences in social status. This can be done by giving understanding to both parties so that there is harmony in the community.

This is considered necessary because scavengers also have families and children who certainly need religious knowledge and education. If they have not been fortunate enough to get a religious education through formal education, at least religious activities held in the neighborhood can be an informal place of religious education.

After all, as humans, scavengers need a life handle. The religion which contains spiritual values that can be used as a guide to keep people in the corridor of the law of God at least can keep them from staying on the track that does not hit the boundaries of state law. Because one of the factors that tend to make people violate legal

²⁷Cahyo Pamungkas, "Toleransi Beragama Dalam Praktik Sosial: Studi Kasus Hubungan Mayoritas Dan Minoritas Agama Di Kabupaten Buleleng," *Epistemé* 9, no. Desember (2014): 285–316, doi:10.21274/epis.2014.9.2.285-316.

boundaries and commit crimes that will harm themselves and others is economic difficulties, which is a daily problem for scavengers.

Discussion

Like humans in general, scavenger communities also need spiritual support, namely religion, although in this one case they have their own perceptions. In general, scavengers consider their condition as scavengers and classified as poor as God's destiny, but they also realize that poverty should not be a reason to commit disgraceful deeds, so they continue to seek fortune lawful while they are still more capable, rather than stealing or begging.

In addition to understanding the concept of God and destiny, it is known that most scavengers have a relatively limited level of religious knowledge. This is in line with the statement of the lack of religious knowledge as a consequence of low education.²⁸ The lack of understanding about religion has caused some scavengers to not perform mahdhah worship, such as obligatory fasting in the Ramadan moment. The purpose of fasting is assumed to be to be able to feel the hunger experienced by people who are in need, while during this time too, they find it difficult to be able to eat. This is often the justification for them when they are not fasting.

As for the worship of the Fardhu prayer, some scavengers stated that their busy life in making fortune made it difficult for them to pray on time, even often overlooked, and also the reasons for their dirty condition and far from the sacred requirements for prayer were also used as additional arguments. Another reason raised was their efforts to avoid the suspicion of other worshipers who were performing prayer services in mosques because there were fears that they would be suspected when something happened to the mosque's charity box or make mosque toilets and carpets becomes dirty or smelly.

This understanding is actually quite alarming, considering that scavengers also have children and other family members who need guidance and exemplary worship in accordance with religious orders because family development should always be directed towards the realization of family life as a vehicle for religious values and noble

²⁸ibid

values of the national culture.²⁹ Therefore, it is necessary to care for the community, such as religious leaders to be able to play a role in providing an understanding of scavengers capable of having a comprehensive awareness, as religious people and feel obliged to fardhu worship. Giving understanding can be done through informal education.

For Scavenger Families, formal education is a curriculum-based, structured education that is processed through education dissemination in schools. While informal education is a relationship with other social institutions such as religion, economics, ethics, and family.³⁰ Providing an understanding of religion through informal education is important so that scavengers can guide their children in an effort they have maintained a good relationship with God and fellow human beings.

The ability to maintain relationships with fellow humans is one of the important factors in society to minimize the existence of adverse conflicts. Relationships in humans will have positive and negative effects. Negative impacts will cause a conflict. If it does not resolve the conflict, it will be sustainable, therefore the solution must be sought, they commonly know which as conflict resolution..³¹ Because one of the functions of religiosity activities is educative, saving, social supervision, fostering brotherhood, and transformative.³²

In general, though not all, the scavengers who were the speakers in this study showed symptoms of not prioritizing the implementation of the Mahdhah religious ritual with the various arguments put forward. They also found this in the poor communities shown in the research which stated that most of the poor community of Desa Hadipolo, Kecamatan Jekulo, Kabupaten Kudus basically does not prioritize its religion because what they prioritize is to make money to fulfill their

²⁹M Ilham Muchtar and Hasan Juhanis, "Sociocultural Approach Dalam Pembinaan Keluarga Muslim Komunitas Pemulung," *Tarbawi: Jurnal Pendidikan Agama Islam* 3, no. 1 (2018): 51–65.

³⁰Setiono, "Pengaruh Pemahaman Keagamaan Terhadap Pendidikan : Kajian Empiris pada Keluarga Pemulung," *Tasamuh* 14, no. 1 (2016): 65–84.

³¹Welly Cahyati, Yohanes Bahari, and Rustiyarso, "Bentuk Resolusi Konflik Anak Pemulung Di Rumah Kasih Serambi Salomo Pontianak," *Jurnal Pendidikan Dan Pembelajaran* 5, no. 4 (2016): 1–12

³²Heny Kristiana Rahmawati, "Kegiatan Religiusitas Masyarakat Marginal Di Argopuro," *Community Development* 1, no. 2 (2016): 35–52

daily needs. However, there are some poor community members who continue to carry out religious orders according to their teachings even though the conditions are of concern.³³

The understanding and religious activities for each believer turned out to have different dimensions on each subculture. The side of the religious life of scavengers is an interesting phenomenon, considering their daily lives are often isolated from the surrounding community.³⁴ This isolation is mostly caused by labeling or stereotyping factors that apply in the community. Scavengers are considered having ignored various decent living standards such as health, environment, education, beauty, self-esteem, and even religion.³⁵ Whereas on the other hand, the presence of scavengers has the benefit of maintaining environmental ecosystems, such as rivers, from the waste pollution.³⁶ In addition, scavengers have a role in inhibiting the addition of plastic waste, because we can recycle plastic material waste collected by scavengers and provide economic value for scavengers, collectors or manufacturers engaged in processing recycled plastics.³⁷

Some scavengers also know about the usefulness of their roles. Some scavengers assume that their work also contributes to the maintenance of the environment from plastic waste and items that are already unused but can still be used and provide a certain income for certain parties. Here, they assume that their work also has a value of worship. An understanding of the value of worship also encourages scavengers to keep looking for work lawfully when there is not much

³³Anggar Baktiar Swadayanto, "Religiusitas Komunitas Miskin Desa Hadipolo Kecamatan Jekulo Kabupaten Kudus" (Universitas Negeri Semarang., 2011)

³⁴Ahmad Arifi, "Agama Dalam Kehidupan Pemulung Di TPS Tambakboyo Condongcatur Depok Sleman," *Aplikasia, Jurnal Aplikasi Ilmu-Ilmu Agama* 4, no. 2 (2003): 107–22

³⁵Nur Kamila, "Keberfungsian Sosial Keluarga Komunitas," *Jurnal Dakwah* XI, no. 1 (2010): 43–66.

³⁶Friska Indria Nora Harahap, "Pemberdayaan Masyarakat Pemulung Sampah Sungai Citarum Melalui Koperasi Bangkit Bersama Empowering Garbage-Gathering Community in Citarum River through Bangkit Bersama Cooperation," *Jurnal Pendidikan Dan Pemberdayaan Masyarakat* 4, no. 2 (2017): 180–86.

³⁷Nuraedah, "Pemulung Yang Termarginalkan : (Studi Sosial Ekonomi Masyarakat Pemulung Di Kelurahan Lasoani)," *Kreatif* 17, no. 3 (2014): 56–63.

waste which can be taken and used. Being a construction worker is a job that is usually done by scavengers when there is no large amount of waste.³⁸

Basically, religiosity is interpreted as how far the knowledge owned, how firmly the beliefs that are believed, how the implementation of worship and its rules, and how deep the appreciation of the religion they profess.³⁹ We can say the religious activities of scavengers at the location of the landfill to be still lower. There are various factors, both internal and external which cause it.

Internal factors are more influenced by the lack of knowledge and understanding of religion while it relates external factors to the stereotypes of the community which causes concern in scavengers to take part in religious activities they hold which is the closest community environment. Therefore, it is necessary to provide understanding to the community to be willing to be more open and accept the presence of scavengers amid their religious activities in order to minimize the reluctance of the scavenger community to join in religious activities.

Because when viewed from the aspect of Da'wah, the presence of scavengers in the middle of the Majlis is a positive thing that needs to get a positive response from both the community and religious leaders who can play a deeper role in increasing the religious understanding of their congregation without looking at professional factors and social status.

Conclusion

Referring to the results it can be concluded that, there are motives that encourage scavenger to follow religious activities held in their neighborhoods. Their motives tend to be the same as the motif which is owned by other individuals outside the community of scavenger, I.E the motives for looking for the reward, looking for knowledge, looking for tranquility, and maintain the friendship (silaturahmi).

³⁸Suhendri, "Kehidupan Pemulung Di Tempat Pembuangan Akhir (TPA) Siantan Hilir Kecamatan Pontianak Utara."

³⁹Heny Kristiana Rahmawati, "Kegiatan Religiusitas Masyarakat Marginal Di Argopuro," *Community Development* 1, no. 2 (2016): 35–52

As for the follow-up, there were two types of the scavenger, i.e. the type who wished to attend the religious activities and the type who do not wish to participate. The parties that have the desire will be faced with a number of obstacles, that would finally break the scavengers into the category of the part who is able to overcome the obstacles in their attempt to participate in religious activities and the part that can't. The parties which are able to resolve this, if it continues to consistently follow the religious activity, tend to have the courage to invite their friends in order for participating in religious activity they follow. As for the parties that invited, there are some part who succeeds to invite to join religious activities and there are some who have not been eager to participate in religious activities held in their neighborhoods.

The need for the role of the environment to engage and help slum dwellers in order to feel worthy, and comfortable to follow religious activities held in their environment, and avoid exclusion efforts, labeling, stereotyping and discriminatory behaviour, so the scavenger does not feel alienated in this positive activities.

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