

LIFE SURVIVAL, SOCIAL NETWORK, AND SOCIAL CAPITAL MATRILINEAL OF MINANGKABAU WOMEN STREET VENDORS DURING COVID-19 PANDEMIC IN WEST SUMATERA

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Abstract

This study aimed to analyze life survival strategy, social networks, and social capital measured from the networks, faith, and norms of Minangkabau Woman Street Vendor during the COVID-19 pandemic in the tourism destination area of West Sumatra. This research uses a mixed method. This research had a post-positivistic paradigm with the research locations in the tourist destination areas such as Padang City, Bukittinggi City, Sawahlunto City, and Tanah Datar Regency. The results showed that women street vendors performed life survival in tourism destination areas by strengthening social capital and human capital for a better economy.

Keywords: Street Vendors; COVID-19 Pandemic; Life Survival Strategy; Social Networks; Social Capital

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INTRODUCTION

COVID-19 threatens health and requires health protection, including socio-economic resilience. Based on Worldometer data on October 20, 2020, there were currently 40,626,763 confirmed cases of COVID-19 worldwide (Kompas.com., 2020). The data showed increase in the number of people who have been confirmed as COVID-19 infection over time, day and month. The increase in the number of COVID-19 has an impact on the

world and national economies. Losses to the world economy due to the COVID-19 epidemic reached US \$ 12 trillion or Rp. 168.00 trillion (exchange rate Rp. 14,000) (IMF, 2020). The economic downturn due to the COVID-19 pandemic has an impact on the education and non-education sectors and one of them is trade. The trade sector aims to smoothen the flow of goods and services, and to increase production and services. This encourages opportunities to expand and expedite daily needs. One

trade sector that has an impact is the street vendor.

Street vendors become nervous because of less buyer. Moreover, it affects the livelihoods in meeting household needs. The economic impact on the Street vendors is a threat and they are forced to carry out business activities to close their businesses due to losses. The average street vendor in the tourism destination area of West Sumatra is women with a percentage of 93 percent (Survey Results and 2020 primary data, 2020). The category of women is women whose husband is divorced, women husbands are sick, women are the backbone of the family but their husbands do not work. , women help their husbands in the family economy, women are abandoned by their husbands who die and women are not married but are the backbone of the family.

Overcoming the conditions experienced by street vendors, it is necessary to have a survival strategy built by households. A survival strategy is carried out to overcome the shocks experienced by COVID-19 and the stress they experience. The strategy carried out is to optimize all the potential of the street vendor households (Edi, 2000). This view is related to Ellis (2020) and Dharmawan (2007) that life survival strategy tends to the use of assets (financial capital, natural capital, physical capital, human capital and social capital) and livelihood structures. Besides that, to overcome this, of course, it is necessary to develop a social network for the economic resilience of street vendors. This is in line with the thinking (Fowler and Christakis, 2008) that the development of social networks in economic resilience is an important force in everyday life.

According to Edi (2000) social networks are the power to sustain the economy. Based on the description above, it is important to conduct research to reveal the life survival strategy, social networks and social capital of street vendors in

relation to the COVID-19 pandemic. Therefore, it is important for this research to be appointed as a solution and policy making for the Street vendor affected by COVID-19.

The objectives of this research are, first, analyzing the life survival strategy of Street vendor trader, Matrilineal Minangkabau, the mass of the COVID-19 pandemic in the tourism destination area of West Sumatra. Second, analyzing the social network of five-time trader Matrilineal Minangkabau in fulfilling the livelihoods of the COVID-19 pandemic masses in the tourism destination area of West Sumatra. Third; analyzing the level of social capital measured from the network, trust, norms and economic rationale for women traders Street vendor Matrilineal Minangkabau in responding to the mass of the COVID-19 pandemic in the tourism destination area of West Sumatra.

METHODS

This research used a mixed method that combines qualitative and quantitative methods. Qualitative method was used to answer questions number 1 and 2, while quantitative methods are used to answer questions number 3. This research was in the post-positivistic paradigm by considering the social reality that exists in the reality of natural law and is studied by a researcher.

The location of this research is in the tourist destination areas, namely Padang City, Bukittinggi City, Sawahlunto City and Tanah Datar Regency, especially street vendors. The data collection techniques were carried out by collecting documents, in-depth interviews, FGD and questionnaires. In a qualitative method, data management is done by collecting data, reducing data, presenting data and drawing conclusions (Miles & Huberman, 1992). Meanwhile, quantitatively, data management was analyzed using descriptive statistics.

RESULTS AND DISCUSSION

Life Survival Minangkabau Matrilineal Street Vendor Women during Pandemic Period

Culture theory explains the anatomy and function of the male and female bodies. According to Budiman (1983), it is the obligation of women to give birth, so women are analogous to being diligent child nurses who also have high affection with various tenderness. The main task of women is in the domestic sector or household duties. Women's work is of course for the benefit of the household which is complex and needs patience. Married women experience a heavy burden with dependents and workloads. 1950 About 30 percent of housewives send their children to school and work outside the home. Women experience a double burden of being responsible for children and work pressure. The year 1990 has increased dramatically to 70 percent. The problem of gaps between men and women in the economic structure in the UK is resolved by increasing incomes, salaries, opening job opportunities for women, and empowering women. Women have a role as breadwinners inside and outside the public sector (Irwan, 2015). It raises that women's participation is not only in reproductive activities, but in productive activities in meeting household needs. According to middle-down household, the role of women in earning a living is more obvious than that of middle-upper class households (Ihromi, 1995). According to (Mitchell, 2000) states that in developing countries women's occupation usually includes three components, namely reproductive work, productive work, and work that involves oneself with community activities.

Life survival strategy as strengthening in fulfilling household and community economic life. This features the ability to survive with the shock or pressure that occurs. Life survival strategy is carried out to make ends meet, so that all needs

are met, especially primary needs. According to (Chambers R dan Conway GR, 1992) explaining life survival strategy is a capability, wealth (asset) and activities carried out in fulfilling the economy both food, shelter and clothing. This view is in line with the thought (Ellis F, 2000) that life survival strategy involves assets, whether they are natural, physical, human, financial, social and activities in the use of assets. Asset exists as an effort to access through institutional and social relations to survive under the COVID-19 condition.

Assets owned by street vendors, as an activity to generate income and reserves in the face of the pressure of COVID-19. This thinking is in line with (Chambers & Conway, 1992) that asset as strength and ability to reduce the pressure that occurs. According to (Scoones, 2015) it explains that a survival strategy can be done by creating jobs and sustaining resource livelihoods. Survival requires the ability of a framework that unites and can be controlled with various strategies. Capital assets in life survival strategy are related to financial capital, natural capital, physical capital, human capital and social capital.

Street vendor in tourism destination areas have survived the conditions and pressures experienced during the COVID-19 epidemic. Street vendor in tourism destination areas are currently experiencing a decline in economy. This is what encourages Minangkabau street vendor to continue carrying out trade (economic) activities in meeting household needs. Women street vendors in tourism destination areas consist of women who are divorced by their husbands, sick husbands, women as the backbone of the family but their husbands do not work, women help their husbands in the family economy, women are abandoned by their husbands who die and women are not married but as bones back of the family. These categories can be seen in the Figure 1.

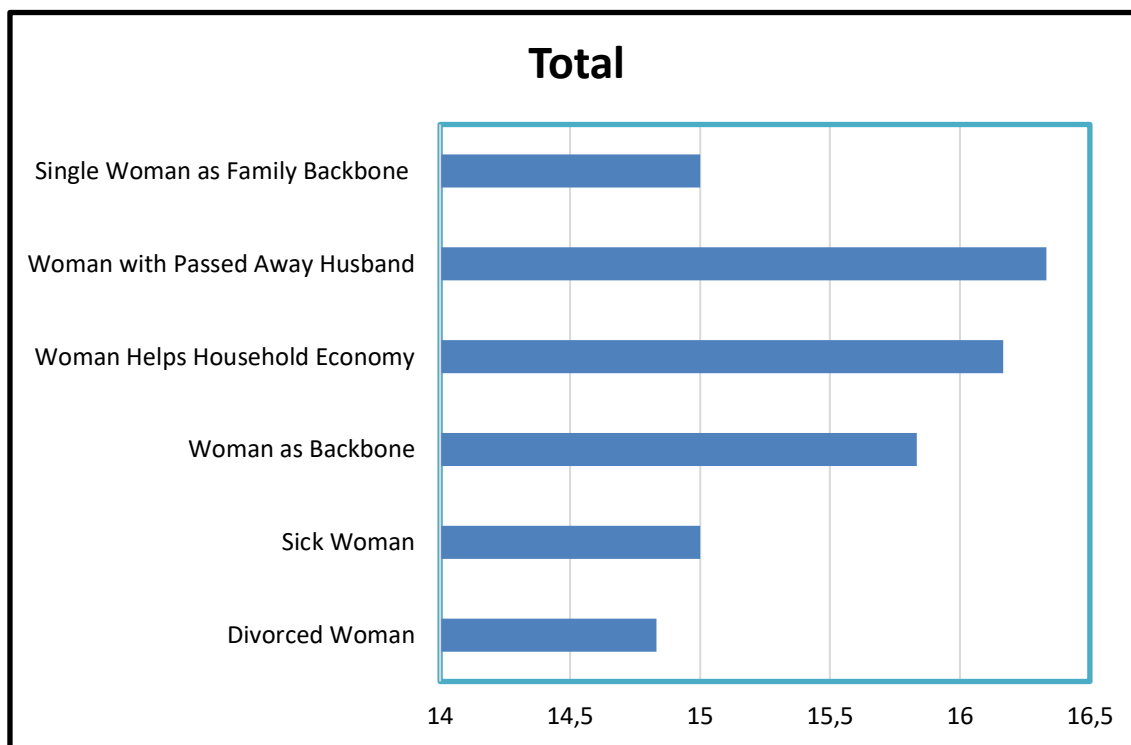


Figure 1. Percentage of Minangkabau Women Categories in Tourism Area

Based on the Figure above, the category of Minangkabau women with the highest percentage is women who help their husbands in the family economy and women who are abandoned by their husbands because of their death. It shows that women have become the main actors in fulfilling household needs. Besides that, Minangkabau women are also women who are tough in helping sumai work and women who are able to survive with difficult economic conditions. Minangkabau women can survive even though their economic pressures that are not fulfilled in the household economy.

Minangkabau women in the Tourism Destination area have survived in the trade sector as a strengthening of the household economy. It occurs in households to support and utilize the social capital of

traders to survive. Minangkabau women create a form of capitalization of the Tourism Destination household to improve the family economy. It takes maximum efforts in utilizing financial capital, natural capital, human capital and social capital in the household economy. Minangkabau women in the Tourism Destination area use financial capital such as saving household expenses and saving money. Actions taken as a form of continuing to carry out life during the Covid-19 pandemic. In addition, taking advantage of natural capital by performing odd jobs, including collecting used goods for sale. It is an action in fulfilling the household economy.

Economic action is also carried out by utilizing human capital of female households in tourist destination areas. Human capital is related to requiring all

household members to work together and work other than traders in the Tourism Destination area. Social capital is related to the togetherness of the street vendors by borrowing money and helping each other. It

shows that the actions taken to maintain the economy in the household. The amount of power for household income is shown in the Figure 2.

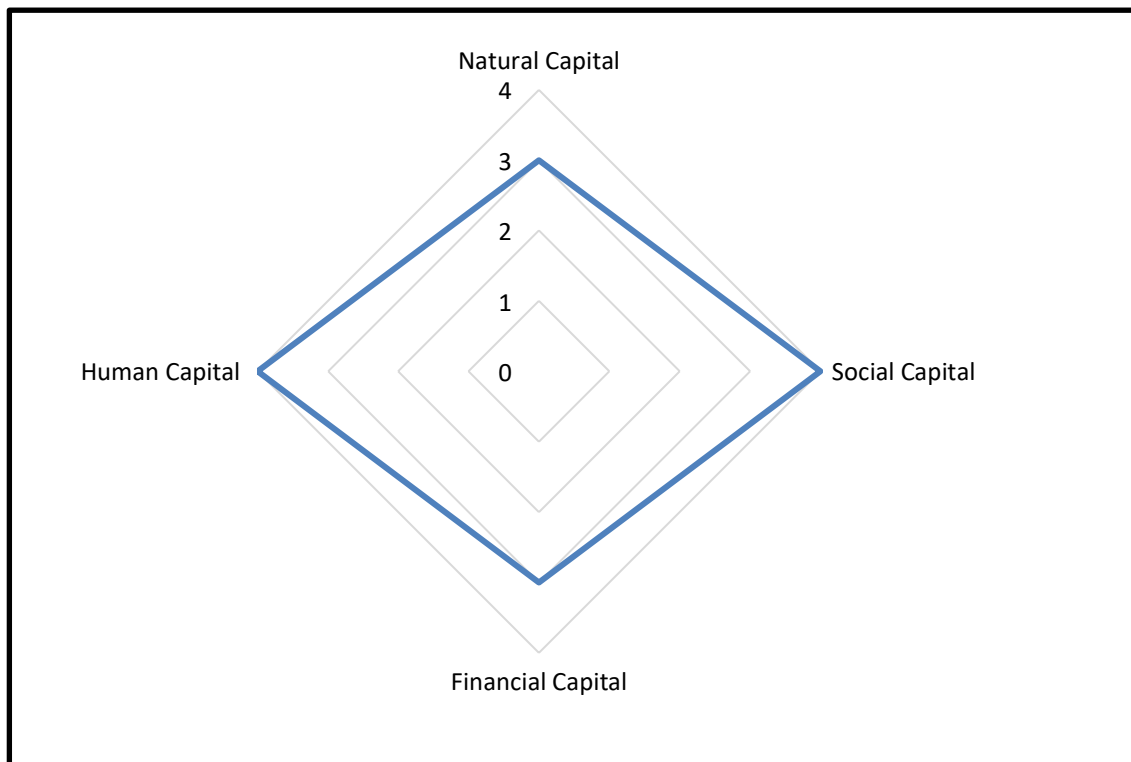


Figure 2. *Life Survival of Minangkabau Matrilineal Street Vendors Women during Pandemic Period in Tourism Destination Areas*

Based on the figure above, it shows that women street vendors are doing life survival in tourism destination areas to survive during COVID-19 pandemic conditions. Women who become backbone of the household have strengthened social capital and human capital as a strengthening of the economy. Financial capital and natural capital are not a main priority in strengthening household economies. Exploring this is in accordance with the view of Ellis (2000) which state that life survival consists of nature, humans,

social and others as assets in household livelihoods. This woman took action to determine household life in the era of the COVID-19 pandemic.

Social Network of Women Matrilineal Minangkabau Steet Vendor during Pandemic Period

Social networks emphasize the bonds in social relationships in society. According to (Lawang, 2004) explains that social networks are related to continuous cooperation in life. This view is in line with

(Powell & Smith-Doerr, 1994) social networks facilitate the strengthening of social relationships as an attachment to the order and meaning of social life. According to Backer (1994) in (Granovetter, 2002) distributes two types of networks, namely: narrow network type; extensive network type.

The livelihood of the women street vendors is a force to keep them going in carrying out economic activities. The results of research on life survival explain that social capital such as networks is maintaining the household economy. Women street vendors carry out these actions as a means of survival in the era of the COVID-19 pandemic. Supporting the economy of women street vendors, maintaining social relationships and social networks that have been built by borrowing money

The social network of women street vendors of Matrilineal Minangkabau emphasizes that social networks are used as advice in dealing with economic pressures in the household. It is in line with Stack's (1975) that social network is a form and suggestion of collective adaptation to the life pressure. Street vendors women make social relations in social networks not by chance, but in order and format. Women street vendors form of movement for households in COVID-19 conditions.

Social networks contain social structures in the form of patterns in a series of rules and relationships that are correlated in social positions. Social relationships are formed in a group of people and motives for taking action. Besides that, the social network of women street vendors affects their behavior in a network-bound pattern to achieve a goal. This pattern is an access and institution where there are natural resources related to the use of resources, the use of assets owned and the use of information in achieving household livelihoods.

This utilization is a social arena in a social context as regulation and obedience to the rules and involvement of women street vendors households to continue carrying out economic activities. The action determines the real and concrete social relations of women households to collaborate and act together. Networks performed out by women are not only at the household level but with fellow traders to provide information related to how to earn income or earn income. The actions of street vendors are determined in the context of the cultural values built up by fellow traders and the success of communication as well as the interactions that have been built.

Social Capital of Minangkabau Matrilineal Street Vendors Women during Pandemic Period

According to Field (2010) and Pretty (2001) social capital has several aspects, namely social networks, relationships of trust, reciprocity and exchange, norms and sanctions as well as cooperation and group connections. This view is linked to the thoughts of (Beugelsdijk S, Smulders, 2009); (Bourdieu Pierre, 1985); (Coleman JS, 1998); (Fukuyama, 2002); (Prayitno and Singgih, 2004) whose classify the formation of social capital, namely kinship, organization, work networks, political society, formal and informal rules to regulate life and values and beliefs.

Besides that, (Putnam, 2000); (Kawach & Lochner, 1997); (Coleman, 1998); (Halpern, 1999); distributes social capital into three, namely trust, network and norms. According to (Dudwick Nora, Kathleen Kuehnast, Veronica Nyhan Jones, 2006) social capital consists of groups and networks, trust and solidarity, collective action and cooperation, information and communication, social and inclusive cohesion and empowerment and political action.

According to Granovetter (2002) distributes the six dimensions of social capital, namely the number of members, the level of diversity of members, the intensity of meetings, the level of decision making, the level of contribution, money and energy and community orientation. Social capital is built with the exchanges that occur in people's lives. Society will take action if it has the same benefits with one another.

Balanced social capital is called equilibrium because of a favorable interaction (North, 1990) Equilibrium is a condition where each participant chooses the best strategy, where the strategy of the other party can be known (Anwar, 2002). According to (Ansoff, 2010) social capital arises because there are two balances that occur in each of the interactions analyzed showing that the interactions between development actors in the cities of Padang and Padang, besides that, the choice of cooperative strategies contains the consequences of sharing the costs of building social capital. According to (Lesser E., 2000) the importance of social capital consists of several aspects, namely: providing easy access to information in each community, becoming a media for power sharing in society, developing solidarity, enabling the mobilization of community resources, for collective achievement of society and forming collective behavior and organize society. This also encourages awareness to deal with the pressure or shock that occurs.

The social capital of street vendors is related to trust, networks and rules that can be applied in life. Woman street vendors have relationships and mutual trust among traders to stay afloat with economic conditions during the COVID-19 period. It showed that social capital is a strong built the bond to help each other. The bond is like one body helping one another. Furthermore, traders build mutual trust values to lend money or goods.

Social capital is a force in the success of women street vendors in strengthening the household economy during the COVID-19 period. The stronger the value of trust in the network system, the more the cooperation process and mutual help among women street vendors in tourism destination areas. Measurement and indicators are found on the survival of street vendor household life. This study proves that the social capital that is built to able to prioritize the household economy in facing COVID-19 conditions. It explains that the trust of street vendors is the main value of togetherness, sympathy and empathy among traders. Besides that, the control function or social control experiences the value of trust in real life.

Social capital is not only at the household level but also the solidarity between the street vendors. The development of technology, communication and information tends to bring up new things among traders. In addition, this development can be seen in the aspect of the pressure that leads to strengthening of social capital. It shows the pressure, activism and fear of becoming or strengthening the social capital of women traders Street vendor in tourism destination areas. Trust as a power that raises social activities in the households of women street vendors and makes the strength of the value of the widespread network.

Schwartz (1994) explains that social capital is related to the understanding that there are other people with the situations and conditions experienced, so that it creates a sense of tolerance among humans (Ancok, 2007). Street vendors in tourism destination areas have the power to bring action together with the value of increasing economic welfare because women are the backbone of the family. This shows that social capital comes from mutual trust in taking action and social interactions.

Social capital plays an active role in improving and fulfilling household economies in tourism destination areas. Generally, there are several reasons to strengthen the social capital of woman street vendor in tourism destination areas such as : (1) woman street vendors maintain effective communication relationships and move quickly so as to create good and effective social capital; (2) Effective and strong social capital will reduce government control in economic improvement and cooperation in household economic progress. Both reasons explain that the power of social capital contributes to reducing negative externalities that arise in people's lives. It makes households think actively about strengthening the economy.

Women street vendors in destination areas are strengthening social capital as a form of reducing risks for households with COVID-19 and fulfilling their daily needs. Actions taken as a form of minimizing the psychological level and stress for the woman. Moreover, the social capital in women street vendors shows that social capital is in a position to help and cooperate with each other. It is proved that the social network built by street vendors creates a high level of trust. Besides that, it raises a spirit of togetherness with the term a sense of the same fate as a struggle. This is in line with what Irwan (2020) states that people or households in disaster areas and experience pressure have high social capital and generate strong solidarity.

CONCLUSIONS AND RECOMMENDATIONS

Woman street vendors in tourism destination areas performed life survival by strengthening social capital and human capital to improve their economy. Life survival for women street vendors related to financial and natural capital is not a top priority in strengthening household economies. It is related to the fact that women street vendors take the advantage

of social and human capital in strengthening the economy during the COVID-19 epidemic. Natural capital and financial capital for these women were limited and could not be the main income for households during the COVID-19 pandemic. Furthermore, social networks what is done by maintaining the economy, reduces risk, helping each other, builds cooperation and create a trust.

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