

Subjective Well-being and Self-acceptance among Scavengers

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Abstract: Working as a scavenger provides positive and negative experiences. It relates to the individual's self-esteem and subjective well-being. The purpose of this study was to determine the relationship between subjective well-being with self-acceptance on scavengers in Banda Aceh. This study using a quantitative approach with non-probability sampling and incidental sampling techniques which involved 94 scavengers consisting of 48 males and 46 females (17-65 years). Subjective well-being was measured using Satisfaction with Life Scale (SWLS) and Scale of Positive and Negative Experience (SPANE), while self-acceptance was measured using Berger's Self-Acceptance Scale. Data analysis using correlation analysis Spearman-Brown Formula with the result of correlation coefficient (r)=0.036 and significance value (p)=0.727 ($p>0.05$). These results indicated that there was no relationship between subjective well-being and self-acceptance on scavengers. In separate, data showed that more than 50% of scavengers with the highest category, both for subjective well-being (67.1%) and self-acceptance (61.7%). It happens caused by several factors in the meaning of life.

1 INTRODUCTION

The population continues to occur in Indonesia. According to Bahar (2014), a country will increasingly get poorer population and economic growth does not increase in harmony. Indonesia's Central Statistics Agency (BPS) 2019, the number of poor people in March 2019 reached 25.14 million people with the number of poor people in Aceh as of March 2019 depending on the number of 819 thousand people or 15.32 percent and the highest in Sumatra. Poor population in Indonesia, including Aceh, decreased population from the previous year, but the poor population will affect the social life of the community (Bahar, 2014; Nurnaningsih, 2017).

The results of Fitrah, Isnaini, and Asshary (2017) research stated that scavengers are alternative jobs chosen by several individuals so they will not be accepted. Scavengers, according to Shalih (2003), are individuals who collect, collect, and search for trash, both individuals and groups. The positive impact of working as a scavenger is to get an education and be able to finance education for families, free from work rules (KumparanNews, 2017), and also avoid deviant policies (Magdalena, 2015). Another benefit of scavengers for the surrounding environment can reduce the amount of

waste in the city while classifying waste by type (Pardede, 2017). On the other hand, the negative impact of working as a scavenger is that some people consider working as a scavenger representing a profession that is considered low (Perdanaffebri, 2016), risks to health due to uncleanliness and the safety factor of the scavengers working in 'mountains of garbage' (KumparanNews, 2017).

Working as a scavenger is one part of economic development to get income. Efforts to increase income to meet the needs needed and can improve individual welfare (Rochaida, 2016). According to Diener (2000), subjective well-being is determined by how individuals evaluate information or events experienced. The methods used to evaluate an event are also influenced by temperament, standards set by the individual, mood, situations that occur and are experienced as well as cultural influences. In other words, subjective well-being includes cognitive and affective evaluations (positive and negative feelings) of the individual.

In addition to subjective well-being, the impact that is received by the scavengers is very influential on the individual, so that this condition indirectly relates to self-acceptance with the situations and conditions that are undertaken. According to Osborne (1992) self-acceptance as an attitude of

accepting themselves both weaknesses and strengths they have. Self-acceptance is the key to achieving success because individuals can walk with confidence. Individuals with low self-acceptance conditions will tend to close themselves off from others, ashamed, to make certain efforts towards various things that are still lacking (Ridha, 2012). Conversely, individuals with high self-acceptance will be able to accept all the weaknesses and strengths they have to create self-confidence, joy, enthusiasm, not feel inferior, be able to communicate, adjust, and be able to carry out social interactions with others and be more focused in business optimizing one's potential for success (Santrock, 2003; Prihadhi, 2004).

Working as a scavenger is not something that every individual wants, but rather a life demand that forces the scavenger to continue to live his life as well as possible and accept his life sincerely (Ulina, Kurniasih, & Putri, 2013; Diansari, 2016). Individuals with low self-acceptance will tend to close themselves off from others, ashamed, to make certain efforts towards various things that are still lacking (Ridha, 2012). Based on this, this study aims to see whether there is a relationship between subjective well-being with self-acceptance in scavengers.

2 LITERATURE REVIEW

2.1 Subjective Well-being

In early 1969 Bradburn introduced welfare having two approaches which are usually called hedonists and eudaemonic. Hedonic well-being refers to good feelings, while eudaimonic well-being refers to a good life. Hedonic well-being is also often called subjective well-being (Hederson & Knight, 2012). According to Diener and Tov (2013), subjective well-being is the way a person evaluates himself and the experiences that occur from their lives. Subjective well-being is also better known as happiness, it is because positive feelings become an important thing for the welfare aspect. According to Diener and TOV (2013), subjective well-being has three components, including; a) life satisfaction, b) pleasant effect, and c) Negative Affect. Diener (1984) explains that 6 factors influence subjective well-being, some of which are subjective satisfaction, income, behavior and results, personality, and biological influence.

2.2 Self Acceptance

In the 20th century, experts discussed the acceptance of acceptance (Williams & Lynn, 2010). In the late 1940s acceptance (acceptance) was divided into two domains, namely self-acceptance and acceptance of others (Sheerer, 1949). Self-acceptance is an individual's assessment of him by giving rise to confidence in living life, being responsible, being able to accept criticism and suggestions objectively, not blaming yourself, not feeling rejected, not thinking of himself differently from others, and not ashamed and feeling inferior (Berger, 1952). Self-acceptance behavior according to Berger (1952) are; a) Internal standards for individuals are guidelines for behavior where the individual does not rely on external pressure to behave; b) Have self-confidence in living life; c) Responsible for accepting the consequences of each behavior, d) Receiving praise and criticism objectively, e) Individuals do not try to reject and deny the feelings, motives, limitations, and abilities possessed, f) Feel valuable and equal with others; g) Individuals do not feel that others will reject it; g) Individuals do not consider themselves strange, abnormal, and different from others; h) Individuals do not feel ashamed or self-conscious of others.

3 RESEARCH METHOD

This research is a type of quantitative research using a non-probability sampling method with incidental sampling techniques. The subjects in this study were 94 scavengers with the following subject criteria: collecting or collecting used goods in various places to make a living, do not have a permanent job, aged 15 years and above. Measuring instruments used in the study are divided into three, on subjective well-being measured using two scales, namely Satisfaction with Life Scale (SWLS) (Diener, et al., 1985) which measure the components of life satisfaction and positive and negative affect components measured using Scale of Positive and Negative Experience (SPANE) (Diener, et al., 2009). Self-acceptance was measured using Berger's Self-Acceptance Scale compiled by Berger (1952). Analysis of the data used in this study uses non-parametric methods, namely Spearman-Brown Formula because the two variables are not linear.

4 RESULT

The results of data analysis using the assumption test that is the normality test on the subjective well-being variable have a significance value (p) = 0.634 and the self-acceptance variable shows a significance value (p) = 0.390, and a linearity test with a significance value (p) = 0.759. The assumption test results indicate that the research data is normally distributed and not linear, so the hypothesis test is performed using the nonparametric method, namely the Spearman-Brown Formula correlation. This method is used to analyze the relationship between subjective well-being and self-acceptance in scavengers. Both variables show a correlation coefficient of (r) = 0.036, with a significance value (p) = 0.727 ($p > 0.05$), thus, it can be interpreted that there is no relationship between self-acceptance and subjective well-being of scavengers. The demographic data of research subjects can be seen in table 1.

5 DISCUSSION

The results showed that there was no relationship between subjective well-being with self-acceptance in scavengers, in other words, the hypothesis put forward in the study was rejected. The absence of a relationship between subjective well-being and self-acceptance in individuals can be caused by several factors. According to Diener (1984) which can affect subjective well-being in individuals, for example, subjective satisfaction, income, age, gender, culture, religion, work, education, marriage, and personality. The same thing was expressed by Hurlock (2009) that several factors affect individual self-acceptance, namely the existence of self-understanding, having realistic expectations, the absence of environmental barriers, appropriate social behavior, the absence of emotional stress, and self-concept stable one. Further study is conducted at the level of subjective welfare categorization and self-acceptance. Can be seen in the following Table 2.

Table 2: The level of subjective welfare categorization and self-acceptance.

Variable	Categorization		Percentage (%)
	High (%)	Low (%)	
Subjective well-being	63 (67.1%)	31 (32.9%)	100
Self Acceptance	58 (61.7%)	36 (38.3%)	100

Table 1: Demographic data of study samples.

Description	Number of Subjects	Percentage (%)	Total (%)
Gender			
Male	48	51 %	100
Girl	46	48,9 %	
Age			
17-25 years	19	20,2 %	100
26-35 years old	29	30,8 %	
36-45 years old	27	28,7 %	
46-55 years old	16	17 %	
56-65 years	2	2,1 %	
65 and above	1	1,06 %	
Last education			
Elementary school	13	13,8 %	100
Middle School	38	40,4 %	
SMA / SMK / STM	39	41,4%	
D2 / D3	2	2,1 %	
S1	2	0,01 %	
Marital status			
Married	65	70 %	100
Single	20	21,2 %	
Widow	6	6,3 %	
Widower	3	3,1 %	
Suku			
Aceh	82	87,2 %	100
Flores	1	1,1 %	
Java	8	8,5 %	
Mandailing	1	1,1 %	
Nias	2	2,1 %	
Religion			
Islam	94	100 %	100
Length of work			
<3 years	43	45,7%	100
4-6 years	14	14,8%	
7-9 years	12	12,7%	
10-12 years	18	19,1%	
13-15 years	6	6,3%	
> 16 years old	1	1%	
Earnings (per day)			
Rp1,000 – Rp50,000	38	40,2 %	100
Rp 50,000 to Rp 100,000	49	52,1 %	
IDR 100,000 - IDR 150,000	5	5,3 %	
Rp150,000 – Rp200,000	1	1,06 %	
> 200,000	1	1,06 %	

According to the results of the study, researchers suspect the role of religious and cultural factors that greatly affect the level of subjective well-being and self-acceptance of waste pickers in Aceh. Of the 94 subjects, there were 82 Acehnese and all of them were Muslim. According to Ishak (2013), Islam is the identity of the people of Aceh, so that Islam becomes a way of life that is settled in a system and social structure that will become a way of life. Umami (2009) further explained that Aceh was known to have a culture with strong religious values, attitudes, and a hard character in dealing with life's problems, and patience and sincerity towards things that were God's will. According to Abdullah (2010), there are several characteristics of Acehnese according to the socio-cultural side of Aceh built based on religion and tradition which forms a source of social structuring that takes place in Aceh, Acehnese people uphold the values of collectivity, it can also be explained that culture and Acehnese adat is nothing but the Islamic norm itself. Culture or adat in the context of religion is very important and Islamic teachings have become the way of life of the people of Aceh (Samad, 2017).

Diener in 1984 said that religion and culture were one of the factors that influenced subjective well-being. In general, individual trust tends to increase higher subjective well-being, such as prayer and worship have also been linked to higher subjective well-being (Diener & Ryan, 2009). Badaria and Astuti (2004) also revealed that religion can be one of the factors that influence self-acceptance, where individuals will accept all trials and see as something natural, consider themselves as people chose to be tested, as trials of life, and maybe things are not liked but that's the best thing for him. individual self. The same thing was expressed by Subandi (1997) that individuals who can accept their nature with all their shortcomings and weaknesses by trusting to foster an attitude of self-acceptance. This is supported by the results of the research conducted. Mukti and Dewi (2013) found that there is a relationship between the role of religion and self-acceptance.

When conducting research, researchers also obtain information verbally in the field that shows several reasons why subjects choose to work as scavengers that can affect the level of subjective well-being and subject self-acceptance. Some reasons for choosing to work as a scavenger include; because it went bankrupt from the business that was undertaken before, did not get a job despite getting a bachelor's degree, and other reasons because working as a scavenger did not beg for others and

avoid deviant behavior (stealing). According to Diener (2013) individuals who have a job, have higher subjective well-being than those who do not. work can also affect the feelings and happiness of individuals. The results also showed that some of these subjects showed high levels of subjective well-being.

Based on the results of the analysis conducted separately showed that more than 50% of research subjects are in the high-level categorization both for the variable subjective well-being and self-acceptance variable, where there are 67% of subjects have a high level of subjective well-being, and there are 61.7% subjects have a high level of self-acceptance. Furthermore, there were only 32.9% of subjects in the low categorization for subjective well-being and 38.2% of subjects for low self-acceptance. This is because there are factors that influence subjective well-being and self-acceptance in each of these variables.

6 CONCLUSIONS

The results showed that there was no relationship between self-acceptance and the subjective well-being of scavengers in the city of Banda Aceh. However, if the two variables are examined separately it can be seen that more than 50% of scavengers in the city of Banda Aceh have subjective well-being and high self-acceptance. Based on the results of further analysis of each variable, it is known that there are factors that influence subjective well-being and self-acceptance, namely the role of Acehnese culture and religion, in which Acehnese culture makes Islam as a guide or guideline in the values of life.

The next researcher can use qualitative methods through observation and interviews to deepen the results of the research variables, especially related to the dynamics or the description of subjective well-being and self-acceptance in the scavengers. Research can also be done not only with scavengers but can be compared with beggars or individuals who have similar criteria.

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