

Conference Paper

Social Communication Patterns of Silver Man in Daily Life in South Tangerang City

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Abstract.


The silver man phenomenon in South Tangerang City is quite troubling. In addition to impacting the perpetrator, this silver man's existence indirectly disturbs the order on the highway. This fact is certainly interesting if you look more closely at the actual conditions and the appearance of the silver man, who seems complicated to take firm action against. This study discusses the Silver man's social communication pattern in daily life in the City of Tangerang. The researcher used descriptive qualitative research with a qualitative approach. The data needed to describe the Silver Man communication pattern in South Tangerang City were obtained using in-depth interviews, observation, and document review techniques. From the analysis of this study, it was found that first, social communication took place in the form of individual communication with other silver people using regional and non-verbal languages. The second is that social communication also takes place in the form of personal communication with parents and siblings.

Keywords: community communication, communication pattern, silver man

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Published 18 July 2023

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the TSBEC Conference Committee.

1. Introduction

Nowadays, the diversity of social phenomena that are present in large urban areas in Indonesia is increasingly complex and growing so rapidly, even faster than the actions actually chosen by the government or various competent parties. One problem has not been resolved and has not even been addressed at all, a new problem has arisen, including the problem of transgender women as an event that is often heard, especially in large urban areas in Indonesia.

The different opinions and the principle of life: the principles of individuals having views different life, that can cause conflict and problems in community. Distinction social status: distinction social status can cause the discrimination and social exclusion to individual or group having lower social status. Inequality: economic poverty and inequality can cause of social problems, less access to health facilities, and less access

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to education. radicalism and terrorism and terrorism and disorder can cause fear of the community, and threatening stability and social security.

The development of human life is accompanied by the development of the necessities of life, the economy, and the population. This need is realized in the pattern of human life. Economic growth is accompanied by various groups, positions, which are both formal and informal. Population growth also has a new pattern of individual life. The geographical location of the population and the total density of the population change the function and role of the individual as a human being. In life, humans experience obstacles. These obstacles or challenges create an idea, desire, and support in the initiative, to then be able to solve the existing challenges [1].

A phenomenon becomes a tool to measure the existence of real information that can be used to produce information in accordance with the facts that exist in social life. Rangkuti [2] states that events are social facts found in the field. These social events can provide a general description of citizens, through the dynamics of social groups or can create social integration. The definition of social phenomena can be expressed that social phenomena or events are all things that exist in society. The existence of social events can provide social change that has a negative and positive direction. The relationship of events is a source for social contact with students to freely perceive or have opinions on existing problems. Perception also makes value important in creating a result where this value is an application that has a purpose.

Silver man has become a new phenomenon that has enlivened the highway, especially the highways in urban areas. The silver man made a living on the road to survive and help support his family. The silver man is estimated to have spread since 2020 and is often found in big cities in Indonesia, such as Jakarta, Surabaya, Yogyakarta, Bandung, etc. Silver man performs the action by standing on the side of the road or in the middle of a highway with a traffic light. While carrying cash boxes, they hoped to get money from people who saw the action. The silver man gave up his body to be covered with silver paint, so the silver color adorned the whole body. No matter the impact of the paint's coloring on the body's health, the silver man continues to carry out his profession to survive.

The silver man problem in South Tangerang City is quite troubling. In addition to impacting the perpetrators, this silver man's existence indirectly disturbs order on the highway. Strict rules have been set, but these rules have not been able to erase the existence of silver humans in South Tangerang City. It's very interesting if you look more closely at the actual conditions that occur and the appearance of the silver man who

seems difficult to take firm action. How is the communication pattern of the silver human community in carrying out social life activities in South Tangerang City?

2. Literature Review

2.1. Symbolic interaction theory

Communication science is built by a number of theories originating from various disciplines. Therefore, communication science is referred to as a multi-disciplinary science. To understand communication theory, it is necessary to first understand what is meant by theory and its functions. Kerlinger [3] reveals that the theory as a set of concepts or constructs that are interconnected with one another, a set of propositions that express a view of the phenomenon.

Communication that takes place in a face-to-face, reciprocal dialogic interpersonal setting is called symbolic interaction (SI). In recent times, symbolic interaction has become an interdisciplinary term of communication and sociology. The material object is the same, humans and human behavior [4].

Symbolic interaction according to the interactional perspective, is one of the perspectives in communication studies, which is perhaps the most "humanist" [5]. This view really shows the great sense and masterpiece of individual values above the influence of various values that have existed so far. This perspective or view assumes that each person in himself has the essence of culture, there is interaction in the social community, and creates the meaning of "thoughts" by agreement simultaneously. In the end, it can be said that every form of social interaction that is carried out by each person, taking into account that person's side, is a feature of the interactional view with the flow of symbolic interactionism.

Symbolic interactions are parented in a phenomenological perspective. The phenomenological term, based on Natanson, is a generic term that refers to the entire perception of social science that assumes human awareness and objective meaning which is the central point in order to obtain a definition related to human action in society [4].

The perspective of this symbolic interaction theory gives a signal that human actions or behavior need to be seen as a process that allows humans to form and create their own behavior through consideration of the conditions of social reality. This theory seeks to understand human behavior from a subjective perspective by Herbert Blumer, namely conceptualizing humans as creators or reformers of the environment. Herbert

also explained the components of the symbolic interaction perspective, namely self-concept, thinking, social interaction and the social world [6].

The essence of symbolic interaction is an activity as a special human characteristic in communicating and exchanging meaningful symbols [6]. Symbolic interaction seeks to understand human behavior from the perspective of the subject. This symbolic interaction suggests that human behavior needs to be observed as a process that allows the formation and regulation of its behavior through consideration of the expectations of other individuals who are their interaction partners.

2.2. Social group

The emergence of groups is generally not far from the background of life. Ethnic groups, namely various groups with backgrounds from the same ethnicity, appear and then there are religious groups, professions, origins, etc [7].

Various social groups have a more stable nature than other social groups. There are also social groups that are experiencing rapid growth. But usually, other social groups have changes which are a process of formation or information from various parties in the group [8].

Conditions with instability in the group exist because of problems between everyone in the group or because there is conflict between parts of the community group. There are sections or groups in these citizens who wish to seize power through the sacrifice of other things. There are interests that are not aligned, so an unfair attitude arises. There are also differences in understanding about how to fulfill the group's goals. All of this causes divisions in the community group [7].

2.3. Social communication as one of the communication functions

According to Mulyana [9] one of the functions of communication is as social communication which at least implies that communication helps each individual in forming self-concept, self-actualization, survival, to obtain happiness, avoid pressure and tension and foster relationships with others. The principle is how communication can help individuals work together with community members to achieve common goals. In this understanding, social communication is implicitly the function of cultural communication. Social scientists recognize that culture and communication have a reciprocal relationship. Culture becomes part of communication behavior; in turn, communication also determines, maintains, develops or inherits culture.

Edward T. Hall in Mulyana [9] states that "culture is communication" and communication is culture. This is very appropriate when viewed from the point of view of the subjective paradigm in viewing communication studies. Communication Science pays attention to how the interactions between humans create meaning through symbols. On the other hand, communication is a mechanism for disseminating the cultural norms of society, either horizontally, from one society to another, or vertically, from one generation to the next. Likewise, culture establishes norms (communication) that are considered appropriate for a particular group [9], which according to Alfred Korzybski [9] is called a "time binder" referring to the ability of humans to pass knowledge from generation to generation.

2.4. The origin of the silver man

The origin of the silver man began with the action of a group of youths in Bandung in 2012 who took the initiative to raise funds to care for orphans. To make it look unique and different, they painted the body with silver paint to get the attention of the people around them. Almost every day the silver man is seen on the protocol streets of Bandung such as the Dago - Cikapayang intersection, Kartika Sari Dago which is a famous hawker center in Bandung which is located on Jl. Ir. H. Juanda, and other places. In addition, silver men are often found at the Martanegara intersection and the Buah Batu intersection which is located close to their headquarters. Community groups label them with the name Silver Peduli community, this is because it attracts attention from the community. Many buskers and other street children are trying to find an easy-to-use material to cover the body with the silver paint [10].

Over time, the Covid-19 pandemic has swept the world today. Many companies have laid off their workers, shops have been closed. The drivers of city transportation (Angkot) lost passengers, unemployment increased, and many other incidents. The Covid-19 pandemic is the trigger for the large number of silver people on the streets, earning sustenance on the side of the road or at red lights. Even though the shops are closed for a certain time, the streets are still busy with passing vehicles. Many who originally worked as city transportation drivers (Angkot), buskers, street vendors, turned into silver people. In fact, a mother is willing to bring her child to work as a silver man [10].

The silver man has become a new phenomenon that has enlivened the highway, especially the highways in urban areas. The silver man made a living on the road to survive and help support his family. The silver man began to spread, it is estimated that since 2020 and is often found in big cities in Indonesia, such as Jakarta, Surabaya,

Yogyakarta, Bandung, etc. [11]. Unlike the silver man in Kota Tua, precisely in Fatahillah Park, Jakarta, there is a silver man or human statue in this place. However, they are included in the Kota Tua Character Art community which aims to attract tourists and are under the management of the Kota Tua Area Management Unit [12].

Silver man is a job that is done almost the same as buskers. If buskers sing to earn money, it is different with silver people who paint their bodies in silver to earn money. The silver man does his job by walking around on the side of the road or being a statue at a red light or round the street, while providing a money box to hold the money he gets. Walking around the streets of residential areas is also done if the income is still small. Silver people work individually or in groups. Children usually do this work to adults, both male and female. To apply screen printing paint to the body, mix it with a little vegetable oil, then apply it to the body. Vegetable oil aims to make it slightly shiny. The paint will dry quickly on the body. To remove screen printing paint from the body, mix water with dish soap, then rub it into the body when bathing.

3. Research method

This study focused on verbal and nonverbal communication patterns. This is based on the problems encountered in the communication pattern carried out directly without mediating the silver human community in South Tangerang. In order to obtain holistic and integrative data, and the relevance of the data to the objectives, the researchers used three techniques provided by Bogdan and Bikle when collecting data on the activity, namely in-depth interviews and observation. The analysis was carried out by elaborating the results of the data obtained both qualitatively with structured and detailed descriptions [13].

4. Results and Discussion

4.1. Social communication as one of the communication functions

One of the men who used to be the “Silver Man” with the initials AA (18), said that he did this job to make ends meet. The scorching heat of the sun and the risk of being hit by a vehicle were faced by him in order to earn money ranging from Rp. 50,000 to Rp. 150,000. This work was carried out for two months with a range of six hours a day starting at 12.00 WIB. Another reason AA chose to become “Silver Man” was because

from an early age he had been abandoned by his mother and raised by his eldest sister. This man also could not continue his education since the 1st grade of junior high school.

In addition, one of the women with the initials RR (19) is also a "Silver Man" from Ciomas. This work has been done for four months. RR lives near the Sempu red light junction which is where he has been living as the "Silver Man" all this time. The reason RR became "Silver Man" was also because it made ends meet. RR only graduated from junior high school and her father died in 2015.

Generally, these "Silver Man" clean silver paint by using liquid soap intended for washing dishes. They cleaned the paints that stuck to his body in the river. This paint can only be removed with dish soap and detergent.

From various sources such as websites, journals, and direct interviews, they began this work by looking at other people who had become "Silver Man" first. This job is considered easy because you only use paint, do a few moves, then you can earn money. In a day, "Silver Man" generally only needs to deposit Rp. 5,000 to Rp. 10,000 per day to buy paint.

Although "Silver Man" uses a lot of non-verbal communication through pantonyms, statues, or robotic styles in doing his work, "Silver Man" returns to being a normal human who communicates verbally or non-verbally after doing his job. Social interaction continues to be carried out by "Silver Man" while still proving that "Silver Man" still needs other humans or is a social creature.

In general, this "Silver Man" is a marginalized human being who lives with all limitations. In terms of social life, "Silver Man" experiences significant social stigma because of the work he does. Many people around them discriminate especially when they are doing their job. Some people are also aware that "Silver Man" has violated the prevailing norms, especially with regard to the law.

In addition, the existence of "Silver Man" also disturbs the city view and creates traffic jams. This is what makes people have a stigma against "Silver Man". However, some people think that "Silver Man" is an art of creativity that can help many people who are in need. So, there are still people who do not underestimate the existence of "Silver Man".

4.2. The pattern of social life of the silver human community in South Tangerang City based on symbolic interaction

According to Fisher [14], symbolic interaction is a theory that sees social reality created by humans. Humans themselves have the ability to interact symbolically. Then, humans

have the essence of culture, are interconnected, social and have ideas. In addition, according to him, every form of social interaction begins and ends by considering the human self. Blumer [15] classifies three assumptions from the theory of symbolic communication, first that humans act on the meanings that other people give them. Then, the second meaning is created in the interaction between humans. Finally, the meaning is then modified through interpretation.

Based on the explanation of the symbolic interaction above, the pattern of silver human life seen from the symbolic interaction process is how they without adequate expertise must maximize the profession seen as "low" by the surrounding community. However, life must go on and they cannot delay hunger. Therefore, this activity became an option for them instead of stealing, let alone stealing people's money. Their pattern of life is still considered lacking because the income from this profession is not enough apart from the shadows of law enforcement officers who might be able to rob them of their income.

Based on people's perception, the life patterns of silver humans are definitely more concerning than them. This profession does not use special skills, but it only needs to win the attention and sympathy of the people so that they will be happy to give some money because they feel entertained. However, they are labeled useless by people who have good skills and professions so they consider this profession "low". In fact, demeaning the profession is not at all justified. In addition, this profession does not interfere with public order or even harm anyone. Even if they had the skills the industry needed, the silver man would probably choose this job due to economic pressure.

In order to steal the public's attention, the "Silver Man" who is in charge of practicing some robot-like movements. It could be that these stiff and silent movements without words are influenced by the choice of silver color like iron which indirectly imitates a robot. This is a form of communication that the naked eye is not aware of its existence. The communication style shown by "Silver Man" while on duty is closely related to nonverbal communication, which is the type of animated style.

4.3. The social communication experience of the silver man

The action of social communication that is observed directly and indirectly in silver humans is to get an idea of how they communicate. From observations made directly, it can be seen that the existing communication is communication within the silver human group. The language they use is verbal and nonverbal. Like AA (18), uses Sundanese

when chatting with other silver human friends. AA (18) usually combines Sundanese and Indonesian in his daily conversation.

In addition, verbal communication among street children is more free, there is no pressure because they feel the same fate. Harsh words are not appropriate to be spoken to the general public. It is different with RR (19) which uses non-verbal communication or communication with sign language. Non-verbal communication that RR (19) does is giving the code when starting the show, and when it's time to stop. Non-verbal language that is shown is by gesturing or waving. Social communication between silver humans in indirect observations can be seen from the results of interviews with silver human subjects.

Silver human communication to parents, siblings, and fellow silver humans generally uses two languages, Sundanese and Indonesian. The conversations used by silver people usually use regional languages in everyday life. The silver man's conversation with the highest communication intensity is with the person related to the permit when going out on the road. From the thoughts of Berger and Luckman, it is explained that silver human behavior is a habit. Therefore, the silver humans can recognize each other and interact through verbal and non-verbal communication. Verbal Language Communication is an example of communication to the general public and parents who tend to be more polite and careful while verbal communication for fellow silver people is more free. This non-verbal language is used to earn money from society.

5. Conclusion

Based on the discussion, it can be concluded that work as a silver man is not considered a profession for most people but a way to survive. Although at first the existence of this silver man was more inclined to social activities so that many people sympathized, changes in culture and times have made this activity deviate from its previous purpose. In the end, Silver Man is nothing more than an act of busking, even disturbing those around him. Silver Man is also considered to be able to disrupt public order, smooth traffic, and pose a health risk.

However, this marginalized group also has no choice and inevitably has to face a dilemma. The pandemic period is one factor that makes them have to keep fighting. Even if they have special skills or job opportunities for them, silverman work is not a primary choice. However, not all the quality of human resources in Indonesia are ready to be absorbed in the industrial world. This is because the level of education and its quality is still not evenly distributed. Many do not have access to a qualified education

so that they are not able to compete in their area so that in the end they have to be marginalized. Therefore, the government must provide solutions so that these actions no longer become chronic or repetitive.

Thus, the government must embrace the Silver Man to provide an educative approach and provide solutions in action. This problem will certainly be resolved if the solution that is considered balanced between the two can work well. However, silver people also need to understand that their actions have deviated from their original goals, which is the main reason silver people are labeled negatively by the community and local regulations. Silver people need to be given an in-depth explanation that they need to look at the aspects that are violated and then be given deep understanding.

The existence of silver people should carry out their activities in the right location and are not allowed to disturb the people around, not to mention the traffic which they often use because the potential to earn money is much greater. Even though this is in conflict with traffic regulations and they can be threatened with a much heavier penalty than the fine contained in the regional regulation sanctions.

The research subject's experience of social communication in responding to social communication is twofold. The first is social communication that takes place in the form of individual communication with other silver people by using regional languages and also using non-verbal languages. The second is that social communication also takes place in the form of individual communication with parents and siblings.

Based on research on Silver Man in South Tangerang City, the researchers provide suggestions that can be taken into consideration to be followed up by interested parties, including:

1. Know the life patterns of the happening in the society in human community silver in south Tangerang city: the objective aims to gather information on the manner of someone or group of people to communicate and interact with others in the community , and how the communication social was formed and developed in the community;
2. The local Social Service as the person in charge of social problems can provide socialization, education, and training for silver people, for example providing briefing and employment opportunities. This will be able to raise their standard of living to get a better job without violating the applicable regulations;
3. For the Silver Man community, it is better to return to its original goal, namely donating to orphans. This should be done in a place that is considered safe such as a park. This will reduce the negative stigma towards silver humans; they are

also not considered a threat but heroes to those who do not need it. So, Silver Man will not be considered a busker anymore, but a form of self-expression related to art;

4. Know ways to promote social changes positive on people in community silver south Tangerang to: this purpose to develop effective strategy or ways to promote social changes positive on man community south Tangerang, as by improving access to health facilities, education, and services social.

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