



## Relocation as Empowerment: Response, Welfare, and Life Quality of Street Vendors After Relocation

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### Abstract

*The presence of street vendors along Magelang-Yogyakarta Highway 5-8 led to the disruption of the smooth traffic, order, beauty and cleanliness of the street. To resolve these problems, the government relocated the street vendors to Mertoyudan Street Vendor Corner. The study aims to analyze how the vendors' responses, welfare, and quality of life after the relocation to illuminate the practice of effective empowerment. This study used qualitative method. Results show that the street vendors in Magelang-Yogyakarta Highway 5-8 mostly show positive responses to the relocation policy, in the form of acceptance and approval, while 40% of them decide to move. The welfare of street vendors, especially seen from the income, has declined. Not to mention the quality of life as measured from the street vendors' prosperous income aspect, the fulfillment of material needs, the degree of fulfillment of biological needs, human needs and freedom of choice also show a decline. The study concludes that to function properly, relocation as an effective empowerment should develop creative programs to popularize the relocation sites.*

### Abstrak

Keberadaan PKL di sepanjang jalan raya Magelang-Yogyakarta km 5-8 menyebabkan terganggunya kelancaran, ketertiban, keindahan dan kebersihan jalan. Untuk menyelesaikan permasalahan tersebut, pemerintah Kabupaten Magelang merelokasi PKL di sepanjang jalan raya Magelang-Yogyakarta km 5-8 ke PKL Mertoyudan Corner. Tujuan penelitian ini adalah untuk menganalisis bagaimana respons, kesejahteraan, dan kualitas hidup PKL pascarelokasi untuk melihat praktik pemberdayaan yang efektif. Penelitian ini menggunakan metode kualitatif. Hasil penelitian dianalisis dengan teknik analisis kualitatif. Hasil penelitian menunjukkan bahwa PKL di jalan raya Magelang-Yogyakarta km 5-8 sebagian besar menunjukkan respons yang positif terhadap kebijakan relokasi, yaitu dalam bentuk penerimaan dan persetujuan (40% di antaranya memutuskan pindah). Kesejahteraan PKL, terutama dilihat dari pendapatan mengalami penurunan. Kualitas hidup PKL yang diukur dari aspek penghasilan, pemenuhan kebutuhan material, derajat dipenuhinya kebutuhan hayati, kebutuhan manusiawi dan kebebasan memilih juga menunjukkan penurunan. Kesimpulannya relokasi sebagai pemberdayaan agar berfungsi dengan baik harus mengembangkan program-program kreatif untuk mempopulerkan tempat relokasi.

**Keywords:** welfare; quality of life; relocation; Mertoyudan street vendor corner

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## INTRODUCTION

The presence of street vendors as one of the informal sector in urban areas leads to congestion, lack of orderliness, as well as a drop in the cleanliness and beauty of the city (Setyowati: 2004; Utami: 2009). This is supported by the results of Budiman's research (2010) about The Environmental Study of the Presence of Street vendors in Banjarran, Tegal Regency, which indicates that the presence of street vendors poses a negative impact which results in a disruption of pedestrian walkways, as they're used for trading, leading to traffic congestion and air pollution, as well as a decrease in the quality of the environment as a result of the trash pile. Therefore, the street vendors are marginalized from the flow of city life and always become the object of a curb (Adityawan, Tumenggung Zees, and Sugiantoro: 2014). The actual point of the issue is the existence of inequality between the interests of the government on one hand and the interests of street vendors on the other side (Alim Tualaka: 2013).

These problems are also experienced by street vendors who run businesses in Magelang Regency. The Government of Magelang Regency has curbed the street vendors that carry out the trading activity along the national road, Magelang-Yogyakarta Highway 5-8. According to the Department of Commerce and Markets' data in 2013, in Magelang Regency, there are 4507 street vendors. Along the highway of Magelang-Yogyakarta from Mertoyudan to Blondo, there are 129 street vendors. (Interview with Head of Trading Guidance Department Commerce and Markets Magelang Regency, January 10th 2014)

In order to solve the problems of street vendors, the Government of Magelang Regency released a policy in accordance with the Regional Regulation No. 7 in 2009 about Management and Empowerment of street vendors, Regent Regulation No. 43 in 2012 about the implementation of the Regional Regulation of Magelang Regency No. 7 in 2009, and Presidential Regulation No. 125 in 2012 about the Coordination of Management and Empowerment of street vendors.

The implementation of the regulation is to manage and empower the street vendors along Magelang-Yogyakarta Highway 5-8 from Mertoyudan to Blondo by providing venues and facilities to them to sell goods. Magelang Regency Government has built a relocation place for the street vendors who had been selling goods along the highway of Magelang-Yogyakarta 5-8. This area is called "Mertoyudan Street Vendor Corner".

Mertoyudan Street Vendor Corner is an area developed as a relocation place for street vendors equipped with representative facilities, such as stores, bathrooms, mus-hola, electricity and water as well as a spacious parking area. The policy of relocating street vendors along Magelang-Yogyakarta Highway 5-8 to Mertoyudan Street Vendor Corner is expected to be the solution of the various problems faced by the Government of Magelang Regency, mainly due to the presence of street vendors who occupy public space. The solution is expected not to adversely affect their livelihood as street vendors and to make Magelang-Yogyakarta Highway 5-8 orderly, safe, clean, and beautiful.

Relocation policy carried out for the street vendors is not only to organize public space to make it more orderly, clean and not slummy, but also to organize street vendors who do business, hence they are not only capable of maintaining continuity of business and life, but more than that, increasing their prosperity. All places provided for the street vendors are convenient to run their businesses, have complete amenities, and close to the crowd, so welfare and income raise of the street vendors can be fulfilled. Research conducted by Handoyo (2012) about the contribution of social capital in improving the welfare of street vendors after the Relocation to the Minister Soepeno Semarang strengthens the statement. The research resulted that the relocation carried out aimed to make Semarang as a safe, comfortable, productive, and sustainable international-scale trading and service center.

Social capital, primarily *trust* and *networking* contribute in improving the welfare of traders that is to fulfill the merchants' minimum needs assuring the long-term survi-

val of the merchant. In addition, the quality of life of merchants who sell goods on Menteri Soepeno Street is pretty well seen from the aspect of prosperity, freedom, as well as security and comfort in running his business. Traders who had been moved in fact can adapt socially and economically in the new environment and can accept the policy conducted by the Government of Semarang (Handoyo 2012).

Other studies have also demonstrated that the relocation policy gives positive impact for street vendors. Setyowati and Nurhayati (2013) in their research about relocation of the flower market and the welfare of the traders (Descriptive Study of Flower Market Traders Group Communication Madiun) conclude that after it is relocated to a new place, the trader welfare has increased, seen from the income raise, from less than or equal to Rp. 1.500.000 to more than Rp. 1.500.000. In addition, the fulfillment of needs for food and clothing is increased by more than 50%.

Fatnawati (2013) in her research about the impact of relocating street vendors based on Regional Regulation Surakarta No. 3 in 2008 about The Management of Street vendors toward their Business in Surakarta, concludes that the relocation provides a positive impact for the street vendors, i.e. they can run a business in a quiet, safe, and comfortable place, in the absence of threats and disruption of curbing, and get legal certainty over their business activities at once. The allotment of los or kiosks that do not correspond to the type of the goods is one of the barriers to street vendors in maintaining communication with the buyer (customer), because a lot of buyers have trouble finding their subscribed los.

From some researches above, it can be drawn that the relocation of street vendors generally provides positive impacts for the street vendors such as a sense of security and not having any worry about being condemned, as well as increased welfare and quality of life. This research is also expected to acquire a similar result.

Based on the above background, this paper will examine how government poli-

cy of Magelang Regency in organizing and empowering street vendors is responded by the street vendors. This paper also aims to prove whether the relocation policy gives positive impact, especially toward the welfare of street vendors in Magelang after the relocation. It will also be seen whether their quality of life improves after the relocation to Mertoyudan Street Vendor Corner.

Before the result of the study is presented in this paper, the exploration of the documents related to the management and empowerment of street vendors is needed, including the affirmation as regulated by law and regulation.

Empowerment is a part of development activities. Development is defined as planned process to change or improve towards a better future (Anwas 2013). Development is not "given", but well-planned (Mardikanto and Soebiato Poerwoko 2013). According to Misra (1981), development is the increase in achievement of goals regarding the culture values that generates a better quality life. The keyword of development is a change and that change results in something better (quality). Empowerment is born as the antithesis of the model of development that is topdown, growth-oriented, and less in favor to the people (poor). In connection with development, empowerment is an attempt to make an individual or a group powerful or dominating upon themselves in order to achieve a better quality of life.

Citing the views of Parsons, Suharto (2005), empowerment is defined as a process by which people become strong enough to participate in, share control over, and influence events and institutions that affect their lives. With empowerment, people will gain knowledge, skill, and enough power (over themselves) to manage their lives and affect the lives of others.

In line with this view, Rappaport interprets empowerment as a mean by which the people, organizations, and communities are directed to be ruled or reigned over their lives (Suharto 2005; Anwas 2013).

According to Shardlow (Rukminto Adi 2003), empowerment examines on how individuals, groups, or communities try to

control their own lives and strive to shape the future in accordance with their wishes.

World Bank as quoted by Mardikanto and Poerwoko Soebiato 2013, defines empowerment as an attempt to provide an opportunity and the ability of the poor to be capable and courageous to voice or give opinions and ideas as well as to choose something that is best for themselves, their families and communities.

Empowerment can also be seen as an effort of strengthening capacity; the process of improving the ability of individuals, groups, organizations, and other institutions to understand and implement sustainable development (Mardikanto and Soebiato Poerwoko 2013).

Conceptually, empowerment has three elements. First, the creation of atmosphere, condition or climate that allows individuals, groups, communities, or communities to thrive. Second, it is an activity to strengthen potential or power owned by individual, group, community, and society. This potential can be strengthened through education and training activities. Third, the empowerment activities mean giving protection; protecting the weak and vulnerable groups in order that they have the power to manage their lives.

The empowerment activities are related to poverty. Underdevelopment, paucity, and poverty which emerged from the process of development that does not favour are caused by the lack of the ability of the poor to gain access to economic and social resources. That is why, empowerment is the attempt to make the weak or the poor powerful, capable of making choices, more productive, and have access to social and economic resources to meet the needs of subsistence or to develop better quality of life.

From the different views above, it can be concluded that the empowerment activities are preferred in the group of weak, poor, vulnerable, and marginal people, with the aim of strengthening its potential, allowing them to make the choice to live freely, to be able to control their own lives without any intervention of other parties (independent),

to determine their own future, so they can make ends meet, even improve their welfare and quality of life.

In empowerment, it is certainly not forbidden to do interventions by the Government in so far as such interventions are made to dig up and strengthen the potential of the individual, group, or organization so that they are able to rule over himself and independently able to determine their future. In the sense of an individual or group, the intervention is called micro-interventions; whereas in broader scale, it is called macro-intervention (Adi Rukmin-to 2003). In micro interventions, individual social assistance and group social assistance activities can be done, whereas macro intervention can carry out local community development, social planning, social policy, as well as administration and management. Macro intervention that can also be called community intervention is a form of direct interventions that are designed in order to make changes programmatically at the level of organization and community.

In connection with the street vendors, either micro or macro intervention (community) can be done by the Government or NGOs, allowing them to empower all their potential in order to run their businesses optimally in attempt to meet their daily needs and increase their prosperity, so that their future is assured.

The management and empowerment activities for street vendors are nationally set up in Presidential Regulation (Perpres) No. 125 in 2012 and the regulation of the Minister of Domestic Affairs (Permendagri) No. 41 in 2012. In those regulations, the management of street vendors is the efforts made by local government by determining the location of development to assign, transfer, curb, and eliminate the street vendors' location regarding the public interest, social, aesthetic, health, economy, security, environmental hygiene and order, in accordance with the legislation. The activities of managing street vendors include logging setup and registration, location assignment, transfer and elimination of the previous site, rejuvenation of the location, as well as planning to provi-

de space for their activities.

As the regulations above said, the empowerment of street vendors is the efforts made by the Government, local governments, the business community and society synergistically as established in the form of developing business climate and business development toward street vendors so they are able to grow and expand both quality and quantity of their businesses. The empowerment activities of street vendors include (1) education, training and/or social guidance; (2) improving business ability; (3) development and technical guidance; (4) facilitating access to the capital; (5) granting the aid and infrastructure; (6) strengthening institutional through cooperative and joint business group; (7) facilitation to increase the production; (8) processing, network development and promotion; (9) cooperation facility between regions; and (10) developing partnership with the business world.

## RESEARCH METHOD

The approach to the research conducted in this study was a qualitative approach. The location of this research was in Magelang, particularly at Mertoyudan Street Vendor Corner, i.e. the central of street vendors which was a transfer location for street vendors who used to carry out their businesses in Magelang-Yogyakarta Highway 5-8. This location was chosen since it is a relocation area that offers new hope to the street vendors affected by the relocation policy. This location is also a flagship of Magelang Government as part of management policy of street vendors.

## RESULTS AND DISCUSSION

Mertoyudan Street Vendor Corner is an unincorporated area that lies on May. Gen. Bambang Sugeng Street developed in the framework of management and empowerment of the street vendors that sell goods along Magelang-Yogyakarta Highway 5-8. On Maj. Gen. Bambang Sugeng Street are also Harmony Estate, shops "Metro Square", gas station "Japunan" and garage "Mufidah Motor". Not far from the location of

the street vendors, there are also residential area "Griyo Rejo Indah" and some schools. The location is pretty crowded. Street vendors relocated to the center of Mertoyudan Street Vendor Corner were expected to be running their businesses safely, not afraid to be condemned, and able to increase their income. After street vendors left Magelang-Yogyakarta Highway 5-8 which had previously been occupied by street vendors, it is expected to be more orderly and safe for road users.

Relocation of the street vendors had been done carefully by the government. It began with the logging activities, socialization of relocation, kiosk draw and occupying the relocation site. Thus, the management activities for the street vendors as set forth by the regulations, such as logging and registration of the street vendors, location assignment, transfer and elimination of the previous site, rejuvenation of the location, as well as planning to provide space for their activities had been carried out by the Magelang Government.

Mertoyudan Street Vendor Corner provides 40 permanent stores and 28 tents, with adequate facilities for business events, such as electricity, clean water, bathrooms, *mushola* and parking area. Electricity and clean water are given away for free in the early 6 months of relocation. This social policy of Magelang is almost similar to the policy undertaken by the Government under the leadership of the Surakarta Mayor, Joko Widodo. The difference is the infrastructure for the street vendors' management in Surakarta is more complete, such as the completion of the location, bus station and transport connections; even promotion to bring in buyers was very heavily done by the Government of Surakarta.

Street vendors relocated to Mertoyudan Street Vendor Corner are street vendors who previously had business in culinary that did not have any parking space for shoppers. It was predicted to cause wild parking and street vendors to occupy the sidewalk along the corridor of Magelang-Yogyakarta Highway 5-8 as a parking area. Relocating street vendors to Mertoyudan

Street Vendor Corner was done in May 2013 and inaugurated on May 18, 2013 by Regent Magelang, IR. Singgih Sanyoto. Out of the 129 street vendors along Highway Magelang-Yogyakarta 5-8, 92 street vendors fell into the category of relocation. Of the 92 street vendors, 60 street vendors occupied Mertoyudan Street Vendor Corner and the remaining chose to find or buy a kiosk somewhere else. For the street vendors who sell “*nasi kucing*” are allowed to run their businesses around the village or housing, but are prohibited to carry out their businesses along the corridor of Magelang-Yogyakarta Highway. Magelang Regency Government shows no power that all street vendors must be willing to move to a new site. The proof is that of the 92 street vendors only 60 street vendors who are willing to move to a new location, the others are free to choose and search the new location independently but can no longer occupy the old location. This means that 32 street vendors that were not relocated to Mertoyudan Street Vendor Corner have the freedom to choose, in the sense that they have power over him to determine their own future without intervention from any party. In the concept of empowerment, the street vendors belongs to the individual or group of traders who have already had the capacity and autonomy to manage their lives, although it is not directly related to the level of welfare and quality of life.

At Mertoyudan Street Vendor Corner there are many types of food for sale, such as “*sup buah*” (fruit soup), “*es tape*” (iced fermented cassava), “*martabak*” (vegetable and meat omelette), “*sup iga*” (ribs soup), “*soto Klaten*” (chicken/beef soup), “*tongseng*” (blackened lamb soup), “*gulai*” (curry), fried rice, seafood Lamongan, “*nasi rames*” (rice with various side dishes), “*pecel lele*” (fried/grilled eel with vegetable and sambal) and others. Traders start selling in the morning until the evening; there is no time restriction for merchants that sell their goods. This indicates that traders have freedom, access, and option to trade in the new location, without any time limit. Nevertheless, they generally carry out their businesses in the morning until midnight. Working hours

at Mertoyudan Street Vendor Corner is not much different from street vendors (food) in the city of Semarang which sell commodities in the morning until the evening. Even in the evening, culinary delights from street vendors in Semarang can open until midnight; like traders who sell food in Simpang Lima area and Menteri Soepeno Street.

### **Responses of Street Vendors toward the Relocation Policy**

Relocation policy conducted by the Government of Magelang Regency in order to manage and empower the street vendors gave rise to a wide range of responses from the street vendors. In principle, the street vendors along Magelang-Yogyakarta Highway 5-8 gave positive responses to the relocation in form of acceptance. Of the 11 informants, 9 informants were positive toward the relocation to Mertoyudan Street Vendor Corner. The others, initially refused, but were finally willing to move as well. The following table shows the responses toward street vendors’ relocation to Mertoyudan Street Vendor Corner.

One of the factors driving the acceptance of street vendors toward the relocation policy is due to the ease obtained through the facilities given to the street vendors. In addition, the absence of levy also became the impetus for the acceptance of street vendors toward the relocation. Other reason that makes street vendors willing to be relocated is because street vendors have no place to sell their goods so they chose to helplessly accept the relocation policy. With this relocation policy, street vendors hope that their living conditions would be better than the conditions they were when having business on the roadside. Relocated street vendors also hope that the Government performs a promotion, allowing street vendors at Mertoyudan Street Vendor Corner better known and many visitors will come; and they hope their income will increase.

The relocation was carried out by Government of Magelang integratedly invol-

**Table 1.** Response Data of the Traders toward Relocation Policy

No	Name	Type of Food	Response
1	Ms. Ani	<i>Martabak</i>	Accept
2	Mr. Afif	Fried Rice	Accept
3	Ms. Sri	<i>Soto, Gulai and Rawon</i>	Refuse at first *
4	Mr. Ahmad	Seafood and Fried Duck	Accept
5	Ms. Rina	<i>Soto and Nasi Kuning</i>	Refuse at first *
6	Ms. Darwanti	<i>Soto Klaten</i>	Accept
7	Mr. Kunadi	Lamongan	Accept
8	Mr. Temon	Chicken Porridge	Accept
9	Mr. Pitoyo	Fruit Soup	Accept
10	Mr. Sodik	<i>Nasi Kucing</i>	Accept
11	Mr. Edi	Chicken and Lamb Satai	Accept

\* in principle, the traders agree or accept the relocation  
(Source: primary data)

ving the Department of Trade and Markets, CSPU, Department of Public Works and Department of Tourism. In order for the relocation policy to be followed by the street vendors, Magelang Government provided coaching and mentoring that were carried out for 13 days. Coaching was done by opening the information and complaint post for the street vendors, so that street vendors may convey their expectations and obtain information related to the relocation policy. What Magelang District had carried out was a manifestation of Magelang Government intervention as part of the empowerment activities toward the street vendors. Micro-interventions were carried out individually to the street vendors who would be relocated and by group to the street vendors associations. Meanwhile, the macro-intervention that had already been carried out by the Government were well-planned and had good social policy in accordance to the relocation policy, which refers to Regional Regulation No. 7 in 2009 about management and empowerment of street vendors, Minister of Internal Affairs Regulation No. 41 in 2012, and Presidential Regulation No. 125 in 2012. Based on the regulations, street vendors that began trading in Magelang-Yogyakarta Highway had already had permission to do their businesses from Magelang Government and when it was relocated

to Mertoyudan Street Vendor Corner, they were prepared the venue, facilities, mentoring, guidance, and promotion.

Not as much as elsewhere, street vendors relocated to Mertoyudan Street Vendor Corner had positive attitude toward the policy of relocation. They were willing to move, although there were some who initially refused, but after the communication and dialogue, at the end all street vendors were willing to move. This contrasts with the relocation of Semarang Government committed to the street vendors of Sampangan, Basudewo, and Kokrosono in 2010 with regards to the project of Kaligarang and Banjir Kanal Barat river normalization. Street vendors in those three places were resistant and refused to move from their places of business at a time when Government did eviction to them (Handoyo 2012).

The acceptance indicated by Mertoyudan Street Vendor Corner's street vendors is in line with the theory of action, during which acceptance or approval performed by STREET VENDORS is a decision to act, as a result of goal-oriented mind. Someone is going to decide what is done in accordance with his/her interpretation of the surrounding world (Jones, 2010: 25). The theory suggests that a response in the form of acceptance of street vendors is based on a purpose so they can run their businesses permanent-

ly, secure, not condemned, and hope that in the new place will be full of shoppers and earn greater income.

### Street Vendors' Welfare after the Relocation

The assessment of the quality of life of a person cannot be separated from the welfare condition. The welfare of the street vendors after the relocation affects their quality of life. Welfare according to Nicholas Barr (in Simarmata, et al; 2008) measured from income in which a person's work and ability to set aside a portion of its revenue. Broadly, the welfare according to Amartya Sen (in Swasono 2010) includes the level of life, fulfillment of basic necessities, quality of life, and human development. Welfare according to the Legislation No. 11 in 2009 about Social Welfare covers aspects of the fulfilment of the material, spiritual and social. The welfare aspects emphasized in this research are earning and material fulfilment.

In fact, after the relocation to Mertoyudan Street Vendor Corner, street vendors experienced a decline in their earnings due to the lack of visitors. This does not correspond to the expectations of the street vendors who are willing to be moved because they believe their income will increase. The

decline affects their fulfilment of material, social and spiritual. The merchant must conform due to the decline in order to be able to meet all their needs. Of the 11 traders, 9 traders have a decline in their earnings and only 2 traders that are stable or increasing. The following table shows the decline in their earnings.

One of the reasons of the declining income of the street vendors that is not many buyers come to Mertoyudan Street Vendor Corner caused some street vendors to look for a new place to run their businesses. They would rather move than have no buyers and went bankrupt. Some of the moved street vendors gave an indication that street vendors are free to determine the option to trade anywhere, including moving from new locations that do not give security to his survival. They are powerful and dominating upon themselves, so they moved on looking for another location which allows them to develop his business. They truly are powerful, but it just does not automatically increase their welfare, but powerful in the sense of free self-determination after knowing that there are only a few buyers at Corner Mertoyudan.

The welfare of society is not only measured in material aspect, but many opi-

**Table 2.** The Decline of Street Vendors' Income after the Relocation

No.	Name	The Amount of Income per Month (Rp)		Additional Information
		Before Relocation	After Relocation	
1.	Ms. Ani ( <i>Martabak</i> )	2.5 millions	3.5 millions	Increase
2.	Mr. Afif ( <i>Fried Rice</i> )	4.5 millions	9 millions	Increase
3.	Ms. Sri ( <i>Gulai and Rawon</i> )	9 millions	5 millions	Decrease
4.	Mr. Ahmad ( <i>Seafood</i> )	11 millions	10 millions	Decrease
5.	Ms. Rina ( <i>Soto and Nasi Kuning</i> )	3 millions	600 thousands	Decrease
6.	Ms. Darwanti ( <i>Soto Klaten</i> )	3 millions	1.5 millions	Decrease
7.	Mr. Kunadi ( <i>Lamongan</i> )	4.5 millions	Can't be calculated	-
8.	Mr. Temon ( <i>Chicken Porridge</i> )	5 millions	3 millions	Decrease
9.	Mr. Pitoyo ( <i>Fruit Soup</i> )	1.5 millions	Can't be calculated	-
10.	Mr. Sodik ( <i>Nasi Kucing</i> )	7.5 millions	Can't be calculated	-
11.	Mr. Edi ( <i>Chicken and Lamb Satai</i> )	18 millions	Can't be calculated	-

Source: Primary Data 2014

nions state that the economic dimension play an important role, because it can be the means and encouragement for the fulfilment of needs on the other dimensions or aspects. If the opinion is followed, it can be inferred that the major precondition the community can meet its needs in a variety of dimensions is by increasing the earnings. Community welfare can be considered increased if a society is increasingly able to meet his needs or to fulfil the growing number of their needs in their lives (Sutomo in Utami, 2013: 132).

Assessment of welfare, in addition to terms of earnings, it can also be reviewed from the aspect of material fulfilment. In terms of materials such as food and beverage needs, education and place of residence, the street vendors are able to meet the needs of eating and drinking even though the condition is relatively simple. This is because the income of the street vendors declines, as experienced by 9 informants. This declining economic condition makes street vendors may not set aside money for savings. From this aspect, the ability to save, street vendors are not included in a prosperous state yet. In terms of meeting the needs of education, street vendors rely on the help of scholarship, especially for children of the street vendors who attend high school and college.

In the social aspect, harmony is created between traders at Mertoyudan Street Vendor Corner through the association they belong to. Association and *arisan* (get together as a society) as means to socialize and communicate for the street vendors have long stopped. This is because many street vendors had moved from Mertoyudan Street Vendor Corner to sustain their businesses, so the practical activities of the association were disturbed. At this time (during research) there were only 36 active traders who were running their businesses, 24 or 40% of 60 street vendors relocated decided to move away from Mertoyudan Street Vendor Corner. The convenience provided through facilities that exist in reality provides no improvement in terms of the economy. Quite complete facilities and infrastructure without an interesting promotion may not

necessarily make Mertoyudan Street Vendor Corner full of visitors.

Another important requirement for human beings is the fulfilment of spiritual needs. Spiritual needs include feeling secure, calm and satisfied by enjoying the entertainment. After the relocation, the street vendors got a sense of security and calm from the eviction but were not safe and calm in terms of economy, because their earnings were declining. It also results in reduced levels of comfort of the street vendors. Due to the declining earnings, most of the street vendors are unable to enjoy such entertainment they got before the relocation. The entertainment they pretty much enjoy is entertainment for free or a low cost entertainment, such as watching television and taking a walk to modern shops. Reviewed from the assessment of income, the fulfilment of material, social and spiritual needs, in principle, the welfare of the street vendors after the relocation is declining.

Midgley's opinion, et al (in Suharto, 2006: 3) becomes one of theories that strengthens the research about the condition of the street vendors welfare after the relocation to Mertoyudan Street Vendor Corner. According to him, peace or welfare condition occurs when human life is safe and happy, because the basic needs of nutrition, health, education, housing and income can meet as well as when getting protection from the major risks that threaten their lives. In fact, the condition of the street vendors after the relocation to Mertoyudan Street Vendor Corner shows a decrease of some aspects as stated by Midgley above, such as a decrease in income and reliance on a scholarship in order to get education in high school and college.

Social policy realized through a variety of programs and area regulations issued by the Government do not always take effect directly against the welfare of the community. Timtus (in Huda, 2009: 88) states that social policy can also lead to an uneasiness condition he calls illfare. This condition is in fact proven through the relocation policy carried out to the street vendors along Highway Magelang-Yogyakarta 5-8. The decli-

ning welfare after the relocation shows that a policy does not necessarily have a good effect on the welfare of the community.

### **The Quality of Life of the Street Vendors after the Relocation**

The relocation policy issued by Magelang Government in order to manage and empower the street vendors gives impact on the quality of life of the street vendors. Quality of life is how a person feels toward welfare, basic needs fulfillment and satisfaction of the environment (Warner, 2006: 5).

Yuan (in Sarifudin, 2011: 30) revealed that the quality of life is formed by three interconnected aspects i.e., viability (economic), livability (social) and sustainability (environment). The welfare of a society is part of the assessment of the quality of life, meaning one's welfare affects one's quality of life but does not merely indicate a person's quality of life.

Assessment of quality of life based on the Quality of Life Indicators, is seen from several aspects such as fulfilment of education needs (education), economic growth (growing a vibrant economy), protection from nature (natural environment), social welfare and harmony (promoting social welfare and harmony), acquiring the entertainment (recreations), health (health), responsive and sensitive government (responsive government), good mobility (mobility), and feeling secure (safety) (Warner, 2006: 5-20).

A good quality of life is when someone has the ability to meet most indicators or basic needs so that he/she is able to maximize his/her potential (Warner, 2006: 269).

Assessment of quality of life based on the Quality of Life Indicators has similarities with the Soemarwoto's opinion (2009: 23) which divides the indicator into three aspects, namely the degree of fulfillment as the requirements for biological beings that are as absolute as it affects someone's viability (clean air, water, food, and health), the degree of fulfillment of human needs that are relative (house, clothing, education, entertainment) and the freedom of choice (religion, occupation or other options).

The need for life as a biological being

is absolute, as the fulfilled food needs, protection of health, clean water and clean air. Fulfillment of the need for life as biological beings as a part to measure the quality of life is absolute. Humans should be able to keep his survival by means of fulfilling the needs for clean air and water, food, health protection and having offspring. Due to the mediocre earnings, even declining for most of the street vendors' earnings, their needs as biological beings are not fulfilled properly. Declining earnings caused them to have to adjust to meet the daily needs in accordance with their income, for example, eating potluck menu. Many street vendors who decided to move because of the encouragement to meet the needs of life worthily show the difficulty to make ends meet as a biological being in a new place. It indicates that in the new place (relocation), the street vendors' quality of life seen from the aspect of needs as a biological being is not fulfilled.

The health of the street vendors at Mertoyudan Street Vendor Corner shows quite good condition. Not many traders complained to feel pain, though they did not work out. Traders revealed that their trading activities like lifting goods, washing dishes and serving shoppers are already considered as a sport. This is a typical sport of the street vendors. Diseases that they often suffered were cold or flu. This is because they are too tired of trading and selling goods until late at night. In these circumstances, traders choose medical treatment to the doctor or buy medicine at a drugstore when they are sick. The need for clean water in the Mertoyudan Street Vendor Corner has already been quite good, similar to that, electricity, all of which are provided by Magelang Government as promised when they were about to be relocated.

The second criterion to measure traders' quality of life is the degree of fulfilling the needs of life. Despite this relative nature of the needs of life, it is still associated with the first criterion in measuring quality of life. The higher a person's ability in fulfilling this degree, the higher the person's quality of life indicated. This second degree can be measured from the aspect of the relative

needs that traders are capable to fulfill such as education, recreation, and the need for clothing and home.

In terms of education, street vendors have a high concern over the future of their children. The concern for the future of the children is demonstrated through financing their education, ranging from the level of elementary, junior high, high school, and even college. The goal is in order to build a better future. In the fulfillment of the needs of education, street vendors have to adjust the education level to their economic level. For the street vendors who are quite capable, their children are educated until college. If prior to the relocation the street vendors could pay the education's fare, currently after the relocation with the declining income, several street vendors rely on the help of a scholarship to support their children's education, especially those educated in high school and college. This educational aspect shows that there is a decline of degrees after the street vendors move to Mertoyudan Street Vendor Corner.

Other factor like clothing is also still capable of being fulfilled by the street vendors. Street vendors can afford to buy decent clothes to wear to protect their bodies from exposure to sunlight and rain, according to the needs of the family. It is possible to do that if the economic condition supports it. The need for home or shelter is met although the condition is quite simple, either a private home or rented house. The street vendors generally have their own private home as a place to take shelter and rest.

Other need that is no less important than the others above is entertainment. Recreation or entertainment needs are important as human and affect their quality of life. The street vendors generally opt to acquire entertainment in ways as simple as hanging out with family, watching television, or having an outing to the modern stores. The entertainment they enjoy is a simple theme that does not cost that much money. Declining income is one of the factors that makes the street vendors can no longer enjoy recreation like going to the beach or to other places that need greater budget. They prefer

to enjoy a simple and free entertainment at home. If prior to the relocation some street vendors could take a vacation once every 2-3 weeks, now nothing can be done anymore because their income is declining. An assessment of this aspect shows that the quality of life of the street vendors also experienced a decline.

The third criterion in measuring quality of life is through the degrees of freedom to choose. This aspect can be seen from the street vendors' freedom to work and do their activities and also the comfortable condition of the street vendors after the relocation. Viewed from the freedom, street vendors acquire their freedom from eviction or curbing. The street vendors also gain freedom from the aspect of time for selling, even if they are capable; they are allowed to run their businesses for 24 hours. This freedom also includes the freedom to work. With the condition of being lack of customers, most street vendors at Mertoyudan Street Vendor Corner preferred to move away and searched a more profitable location to carry out their businesses. The received freedom of street vendors will have an impact on their pleasure to work.

Convenience factor can't be removed from the measurement of someone's quality of life. At Mertoyudan Street Vendor Corner, originally the street vendors were comfortable with the facilities provided; however this physical convenience is not coupled with convenience in terms of economy. The declining income they have influence of the street vendors feeling of convenience when they run their businesses. The indication of discomfort can be seen from the large number of the street vendors who could not stand it and decided to move away from Mertoyudan Street Vendor Corner.

Quality of life is subjective and relative, so one individual and the others have different views, but with the three above criteria, at least it can be a benchmark in measuring the quality of life of the street vendors after the relocation to Mertoyudan Street Vendor Corner. From the assessment of the degree of quality of life aspects, in general, the quality of life of street vendors is

on the decline. They are still able to meet, but in limited circumstances and modest level of quality of life, compared to when they were running their businesses in the previous location.

The quality of life assessment other than the opinion of Warner can also be examined from the view of Calman. Through the theory, "Calman Gap", Calman said that quality of life is what happens to the difference between the desire that exists (hope) as compared to the present situation or reality (Silitonga, 2007: 5). If the difference between the two situations is wide, this mismatch indicates a person's quality of life is low. This fact is apparent from the circumstances of the street vendors after the relocation. What the street vendors desire after the relocation was to earn more and get better conditions so their welfare could improve, but in fact their condition shows a decline in terms of the economy. This quite wide difference indicates that the quality of life of the street vendors measured according to the theory of Calman's Gap experienced a decline.

## CONCLUSION

Based on the results of the research and discussion, it shows that, (1) the street vendors in Magelang-Yogyakarta Highway 5-8 mostly showed a positive response to the relocation policy, in the form of approval or acceptance, while 24 street vendors or 40% among street vendors relocated decided to move away from Mertoyudan Street Vendor Corner to another place because of the income decline, (2) the welfare of the street vendors after the relocation, especially seen from the aspect of income and the ability to save money was declining, (3) the quality of life of the street vendors after the relocation as measured from the aspect of income, material fulfilment, degrees of needs fulfilment as biological beings, degrees of needs fulfilment as human, freedom to choose and convenience, indicate that the quality of prosperous life of the street vendors after relocation experienced a decline.

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