



Silver Man's Self-Concept in Carrying Out His Social Interaction at Simpang Glugur Medan City

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ABSTRACT

This research aims to analyze self-concept, social interaction in the context of interpersonal communication, and the role of the self-concept of silver people in Simpang Glugur, Medan City. The research methodology uses a qualitative approach. Data analysis uses the Miles and Huberman technique which includes data collection, data condensation, data display, conclusion drawing verifying. The results of the research show that the self-concept of silver humans in carrying out social interactions at Simpang Glugur, Medan City is divided into two self-concepts, The self-concept that silver humans have influences how silver humans carry out their social interactions in the context of interpersonal communication.

INTRODUCTION

The appearance of silver humans at red light intersections in the city of Medan began at the beginning of the COVID-19 pandemic in Indonesia in 2020. "Silver Man" is the term for someone who paints their body with shiny silver paint. When the traffic light is red, it is time for them to perform the art of antonyms, namely theatrical art that depicts objects such as imitating stiff movements like a robot without making a sound or not speaking. The silver human approached the line of vehicles waiting for the green traffic light. Their lives depend on people's mercy towards them.

This silver human phenomenon has attracted the attention of the public. They heat up along the way to become a silver man. The public's attention to them cannot be separated from their striking appearance by covering their entire body with silver paint from head to toe and wearing clothing to cover parts of their body with the same color. Their appearance stole the eyes of people passing by on the main roads of Medan City.

According to the article entitled "Silver Man in the Middle of a Pandemic" by Paulus Mujiran (2021), researchers concluded that the existence of Silver Man is clear evidence of the consequences of social inequality, poverty, and economic conditions that have become social problems in big cities in Indonesia, one the only one is in Medan City.

The existence of silver humans at Simpang Glugur, Medan City, is side by side with other street children, both punks and street singers. Those who seek sustenance on the streets are included in the group of People with Social Welfare Problems or PMKS. On average, those who work as street children already have families, so they have to work hard to be able to meet their needs and the economy.

In fulfilling life's needs, just like society in general, silver humans also engage in social interactions. Social interaction can be interpreted as a dynamic social relationship. Social relationships can be in the form of relationships between individuals and other individuals, between groups and other groups, or between individuals and groups. In interaction, there are also symbols. A symbol is defined as something that has value or meaning for the person who uses it. Nasdian (2015: 39) believes that social interaction is a social intensity that regulates people's behavior and interactions. Social interaction is the basis for creating patterned or named social relationships as a social structure. Social interaction can be seen as the social process of individuals orienting themselves towards other individuals and acting in response to what other individuals say and do.

Setiawan and Kolip (2011:63) define social interaction as a variety of relationships involving individuals, between groups, and between individuals and groups. Jacky (2015:26-27) defines social interaction as a form of action between two or more people that affects each other. Two-way effects are very important in interaction because carrying out social interactions requires a shared orientation. Spying on other people is not a form of social interaction, because the person being spied on is not aware of it. It can be said that social interaction is also positioned as a social process.

In social interaction communication is needed. Communication is part of the system and order of human social life. Shelley D. Lane (2008:70) stated that the communication carried out determines a person's self-concept, but apart from that, self-concept also determines how the person communicates with other people. In connection with this definition, Jalaluddin Rakhmat (2011:98) writes that self-concept is a person's view and feelings about himself. So, self-concept includes what a person thinks and what a person feels about himself.

Self-concept is important because self-concept will help individuals to recognize themselves both from the positive and negative sides, as well as what they can and cannot do. An appropriate self-concept becomes a positive control tool for a person's behavior and attitudes. Self-concept is greatly influenced by environmental assessments of oneself. Self-concept is formed and developed based on experiences and interpretations of the environment, assessments of other people, attributes, and personal behavior. The development of self-concept influences the behavior displayed so that how other people treat and what other people say about the individual will be used as a reference for assessing oneself.

Silver humans as social creatures also interact with other people. The interactions they have with society, fellow silver humans, and also within their families will have an impact on how they view and assess themselves. The discomfort created by the Silver Man's anarchic attitudes certainly has an impact on how they interact socially. Of course, society already has a bad view of silver humans because of the commotion they created. The responses from the social interactions they carry out will have an impact on the formation of the self-concept of silver humans.

Silver people define themselves as fulfilling their living needs by presenting themselves deliberately with self-awareness about the dangers of using silver paint smeared on their bodies, every day they don't worry because if it causes cancer, up to now they have never experienced skin problems, even though their eyes look red. because under the hot sun, they never question it and never feel pain in their eyes. This is to convey an optimal positive impression in front of other individuals, in this case, potential benefactors so that they receive mercy in the form of money, even though other individuals act differently, according to different situations. Being a silver human is something unique for them. The harshness of life on the streets has provided life experiences.

LITERATURE REVIEW

Interpersonal Communication

De Vito explains that interpersonal communication is the sending of information or messages between two people or small groups that are received with instant feedback and several effects. This is considered very effective in changing other people's behavior because similar meanings are being

discussed. Continuous interpersonal communication is considered very important when interacting between individuals, this aims to produce feedback and avoid disputes and misunderstandings in interactions.

According to De Vito (Liliweri, 2015:13). Interpersonal communication has characteristics, namely: a) Openness, which is a way of responding to information about interpersonal relationships with a happy heart when interacting; b) Empathy (empathy), which is a situation where when communication occurs, the communicant can feel what the other person feels; c) Support (supportiveness), namely openness to support effective communication; d) Positive feeling, is a positive feeling that participates in encouraging other people to create a conducive atmosphere in communicating. e) Equality, mutual understanding within both parties to respect each other.

Self-concept

Self-concept is the most important factor in the process of forming human character by determining (determining) communication between individuals. Understanding that arises as a result of habits or behavior as a result of interactions with other people is called self-concept (Riswandi, 2013: 64).

Firrs (Rachmawati, D., & Listiyandini, R. A. 2014:10) believe that the factors that influence self-concept are due to competence and opportunity for self-actualization. Stuart and Sudden say that the development of significant other self-concept and self-perception can influence several factors of self-concept. Self-concept is a factor that determines the nature of interpersonal communication because a person's communication behavior is by his or her self-concept. Depends on the quality of a person's self-concept becomes a point of success in interpersonal communication, which then through a positive self-concept creates positive interpersonal behavior patterns. Thus, careful perception will result in careful interpretation in revealing these instructions. Rakhmat (in Zulkarnain, et al 2020:15) the openness shown to other people is a positive self-concept.

Self-concept is the assessment and feeling of oneself. According to William D. Brooks in Jalaluddin Rakhmat (2015:98), this self-knowledge is psychological, social and physical. Communication that is carried out positively will make it easier for him to open up to himself so that he will easily interact with his environment. (Hikmah & Dewi, 2021) argue that self-concept is a picture that exists within a person which is obtained through experience and the results of interactions in their environment.

Formation of Self-Concept

Elisabeth B. Hurlock (2011:59-60), reveals that self-concept has a hierarchical nature. There are 2 (two) self-concepts, namely primary and secondary self-concept. Primary self-concept is the initial and basic formation of a person's experiences with the nuclear family. Primary self-concept has several parts, namely self-image, both physical and psychological). Meanwhile,

secondary self-concept is self-formation through interactions between one individual and other individuals, especially outside the home or social environment. This self-concept will give rise to the relevance of how a person can assess themselves through the opinions of other people. In this way, self-concept will form a self-image.

Self-image is a person's perspective and way of thinking about themselves. The influence a person has in thinking, feeling, and behaving will form a self-image and will simultaneously form an assessment of self-esteem. High self-esteem (self-esteem) is influenced by how highly he evaluates himself.

Symbolic Interactionism

Symbolic interactionism is an ideology that states that essentially social interaction occurs between individuals and between individuals and groups, then between groups and groups in society, because communication is a unity of thought in which previous internalization or reflection takes place within each person involved. Researchers define symbolic interactionism as a collection of things that are interconnected by forming meaning from an object or symbol or symbol, both inanimate and animate objects, through a communication process both as verbal messages and non-verbal behavior with the ultimate goal being to interpret the symbol or symbol. These (objects) are based on collective agreements that apply in certain areas or community groups (Effendy (1989) Anita, 2016: 3).

Mead argued that no one is born with a self and that the self does not develop instinctively. On the other hand, Mead says that the self is developed through a social process of interaction with other people (Faris in Budyatna and Ganiem, 2011: 190). Individuals internalize interpretations and meanings from various people, especially those acquired from childhood (early in life) to create a generalized other that is built from the expectations of most other individuals. Role-taking is an important concept for Mead, which is the ability of an individual to act socially towards himself as towards others. This theory states that individuals know or know themselves through interactions with other people who communicate with them (Roger in Budyatna and Ganiem, 2011: 190).

METHODOLOGY

This research uses qualitative methods that seek in-depth understanding or in other words to search for the meaning behind phenomena. Qualitative research aims to explain phenomena in as much depth as possible through data collection as in-depth as possible. This research does not prioritize population size or sampling. If the data collected is in-depth and can explain the phenomenon being studied, there is no need to look for another sampling. Qualitative research emphasizes the depth (quality) of data rather than the amount (quantity) of data (Kriyantono, 2020:56).

This research was conducted to examine the self-concept of silver humans in carrying out social interactions at Simpang Glugur, Medan City. This aspect of the study was carried out to obtain an explanation and focus on

the problems that have been determined in this research, namely how self-concept is, how silver humans carry out their social interactions with society in the context of interpersonal communication, as well as the role of punk children as significant others in forming the self-concept of silver humans at Simpang Glugur Medan city. The location of the research on the self-concept of silver humans in carrying out their social interactions at Simpang Glugur, Medan City, was carried out around Simpang Glugur, Medan City.

To examine the self-concept of silver humans in carrying out social interactions at Simpang Glugur, Medan City, researchers used data collection techniques using observation, in-depth interviews, and documentation. In this research, the data analysis technique used is the Miles and Huberman Model data analysis technique. In this model, researchers must carry out several stages of data analysis activities simultaneously (Yusuf, 2014: 407).

RESEARCH RESULT

The Silver Man's Self-Concept at Simpang Glugur, Medan City

For silver humans, understanding that other people accept them is something they rarely think about. Most of them feel that other people view them as less valuable and tend to be negative. On the other hand, they have a good sense of self. With an intense approach, slowly silver people will be able to consider themselves valuable in the eyes of others. According to Hurlock (2011: 435), self-acceptance is influenced by one condition, namely self-concept or the way a person sees himself. This means that self-concept is related to the process of forming a person's self-acceptance, in this research, namely the silver man.

The self-concept of silver people at Simpang Glugur, Medan City, is formed from interactions with family, drivers, and the surrounding environment. Because most of the silver people took to the streets due to economic factors. No matter how small the value of the material is, it is considered very valuable. Materials are very important so that they can fulfill their living needs. They are willing to paint their entire bodies silver, based on knowing the bad effects of paint on their health to earn money. That is why, they are not afraid of the direct impact of paint on their skin, such as irritation, redness, burning, and even the growth of bumps on the surface of their skin. The desire to obtain material things is so strong that it often trumps other values such as health, education, culture, and so on.

Self-concept is defined as a person's image of themselves which is a combination of physical, psychological, social, emotional, and aspirational beliefs and achievements achieved (Ghufron & Ruswinta, 2016:58). Through self-concept, individuals learn to understand themselves and others, because this will influence the individual's ability to build interpersonal relationships. When an individual looks at and assesses himself, all his behavior will be clear. In other words, a person's behavior will be by the way the individual views and assesses himself.

Self-concept in symbolic interaction theory can be carried out through interactions with other people, self-concept also provides motives for individuals to behave. Individuals cannot be born with a self-concept, over time they learn about themselves through interactions with others. This interaction stage starts from the family and causes individual family members to understand their self-concept. Self-concept is an important motive for individuals to behave, here individuals see themselves as a process. The relationship between individuals and society is a theme in symbolic interaction theory. Social norms are the basis for limiting individual behavior, these social norms are often related to the prevailing culture of society (Stephen, 2011: 89).

Even though the silver people perform pantomimes, namely theatrical art performances without using sound, but using expressions and body movements like robots and claiming to be artists, the public considers them to be beggars. As stated by the informants in this research, namely in in-depth interviews with researchers.

The research results showed that the informants saw themselves as artists. The efforts they make are not just begging on the streets and hoping for mercy from drivers.

The stigma of society which considers their presence on the streets to mean that they are the same as buskers and the self-stigma of silver people themselves makes silver people not care about society's social judgment. Sometimes, the unfair treatment they experience on the streets often arouses their emotions. Not infrequently they act aggressively. This is the reason that at the end of 2021 the existence of silver humans and children on another street in Simpang Glugur, Medan City, was not liked by the local community, and in the end, they were evicted.

The experience of life as a silver human being which is always marked by failure in various areas of life such as relationships, school, work, and so on makes them always haunted by a pessimistic and resigned attitude. Plus, there are very few jobs that are willing to accept them because they don't have identification, namely ID cards and supporting documents such as diplomas or certificates, and their lack of ability, makes them resign themselves to living life as silver humans.

The formation of silver people's self-concept is based on their perceptions (in self) and perceptions from outside (out self). The social interactions they carry out will give them other people's views so they can evaluate and form a silver human self-concept.

The self-concept or outlook on life that silver humans currently have generally originates from an assessment and actions of other people towards them, as expressed by Horton and Hunt (in Bajari, 2013: 50) "A person's self-concept which is understood as a shadow which he thinks is owned by someone else. "So that someone sees themselves through other people's eyes,"

but that doesn't mean that when they see themselves in other people, they will always immediately accept or reject other people's views of themselves.

The five silver humans that exist, have a strong self-concept in the high self-esteem group and most of them have a strong self-concept in the high self-actualization group. In general, it can be explained that the high self-esteem and high self-actualization of silver humans are the ways or actions that they try to display or show to the people around them, where these people are those who give a certain view of silver humans.

The other two groups of self-concept are economic and moral roles. The results of research in the field show that silver people have different self-views which are seen from the background and the strongest sphere that influences them. The background that researchers found in the field that influenced them in forming self-concepts in economic and moral role groups was a family background that was disharmonious or often had quarrels and failed in building a household and the family's economic background. Meanwhile, the environmental factors that influence them to form their self-concept are groups of fellow street children, including silver people and punk children or peer groups, and the external environment, which in this case are motorists and the community around Simpang Glugur, Medan City.

Silver people's self-concept is the assessment or view that is embedded in their minds regarding the silver people's activities that they carry out, as well as how significant others and reference groups respond and evaluate themselves. Apart from the view of himself as a silver human, various views from significant others and reference groups given to the silver human, are a form of environmental influence in the form of the silver human's self-concept, when they give their views to the silver human, they can integrate views from significant other and reference group within himself. This integrated view will be a reflection for silver humans to view themselves, both physically, morally, socially, and psychologically.

DISCUSSION

The symbolic meaning or symbols that silver humans give meaning to themselves are indeed learned from the meaning they get from the people around them until the presence of an action within themselves, as expressed by Blumer (in Kuswarno, 2013: 113), that in the interactions they experience, they learn the meaning around them until they take action. Based on this, a symbolic interactionist thought emerged which revealed that: (1) Humans act on things that are for them; (2) This meaning is based on "a person's social interactions with other people"; and (3) These meanings are refined during the process of social interaction.

From the results of research in the field, researchers discovered something new the symbolic meaning that silver humans understand in their interactions with other people does not immediately give rise to an action, but rather through existing symbolic interactions a self-concept or outlook on life of silver humans is created towards themselves from what they have experienced

in events and experiences when interacting with other people. From this self-concept, they try to exchange symbols that they have given meaning to themselves, which they show through an action of symbolic meaning in the form of appearance and behavior.

From their current self-concept, researchers divided them into 2 (two) categories silver people who are married and silver people who are not yet married. Of the three silver men who are married in the appearance group, two of them can try to present themselves as mature individuals, meaning that in terms of clothing or the way they present themselves, they try to appear as someone who has become a father. By not using accessories such as ear piercings, bracelets, or necklaces. However, the other one did not make the same effort as the other two. Researchers see that the age factor is also a trigger in terms of appearance. IRHAM, which is still relatively easier compared to BAYU and LATIF, still doesn't pay much attention to appearance. Wearing a necklace around his neck and having tattoos on his body makes his appearance unkempt and gives the impression of being free. This is also the same as silver humans in groups who are not yet married. Both of them want to show something different by stating that they prefer to show their freedom. The way they emphasize their inner freedom is by looking like they have tattoos on their bodies, wearing necklaces around their necks, lots of bracelets on their hands, and various rings on their fingers. However, both of them also want to actualize themselves as artists, often wearing necklace accessories made from guitar picks.

In the behavioral group, the symbolic meaning of silver humans that they exchange, especially in the category of silver humans who are married, they all always try to show self-actualization and high hopes through the actions they show to the people around them, especially in their social interactions. The behavior they put forward regarding self-actualization and high hopes is aimed at making people see them as silver humans from a better side and they hope that what they do can be an encouragement for them to be able to live their lives better. The group of silver humans who are not yet married also shows the same thing. They try to show self-actualization and high expectations by behaving well. In the hope that other people can change their perspective on the silver humans, even though their appearance still hasn't changed.

CONCLUSIONS AND RECOMMENDATIONS

Based on the findings and discussions described in the research, the researchers draw the following conclusions:

- 1) The self-concept of silver people in Simpang Glugur, Medan City is divided into 2 (two), namely positive self-concept and negative self-concept. In this research, it was found that of the five silver humans who were informants, 3 (three) silver humans had a positive self-concept, namely BAYU, IRHAM, and LATIF. There are 2 (two) silver people with negative self-concepts, namely SANDY, and HENDRA. Factors that influence the self-concept of silver people in Simpang Glugur, Medan

City are divided into 4 (four) main groups, namely economic role, morals, self-esteem, and self-actualization. From the four self-concept groups, it can be concluded that silver people in Simpang Glugur, Medan City tend to have a high view of life regarding their self-esteem.

- 2) The silver man in his social interactions with the community at Simpang Glugur, Medan City. The self-concept possessed by silver humans influences silver humans' behavior in communicating. If the self-concept is positive then interpersonal communication will also occur smoothly. On the other hand, a negative self-concept will tend to be closed and avoid conversations with other people, as is done by the silver people at Simpang Glugur, Medan City.

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