

POVERTY IN MARGINAL COMMUNITIES: FACTORS, CULTURES AND COUNSELING INTERVENTION STRATEGIES FOR THE POOR AND HOMELESS

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ABSTRACT

This article discusses the poverty faced by two marginal groups in Malaysia, namely the destitute and the homeless in Malaysia. This article covers the concept of poverty in Malaysia, the factors of poverty, the theory and culture of poverty, and the government's efforts in helping the marginalized. In addition, there is a discussion on the new classification of households issued by the Department of Statistics Malaysia in 2020. The government can more accurately identify the household income range to formulate and plan the assistance that needs to be channeled to specific groups in need. Discussions on the government's efforts, especially the role of the Ministry of Women, Family, and Community Development (KPWKM) in helping these marginalized groups, were also discussed. In addition to development programs, community counseling and rehabilitation interventions should be strengthened to encourage continuous change in the group. The proposed rehabilitation program measures presented are a mechanism in rehabilitation strategies to explore the strengths that need to exist in marginal group individuals to encourage more positive behavior and attitude change.

Keywords: marginal groups, destitute, homeless, community counseling, rehabilitation intervention.

INTRODUCTION

In a relatively homogeneous country or community, a distinct group is not assimilated into the social mainstream because it differs (or is viewed as differing) in one or more significant ways, as in its religious or cultural beliefs, also called marginalized group. These marginalized populations also consider sexual orientation, gender identity, physical ability, and migration status. Marginalization is a phenomenon of imbalance in acquiring opportunities in economic, social, and educational aspects by a group of people (Alcock, 1993). The destitute and homeless are among the marginal or marginalized groups in Malaysia. As a result of this marginalization, the community became poor and naive. These marginalized communities get limited opportunities due to their incapacity in some aspects, which ultimately harms the acquisition of national development results. The concept of marginalization can also be linked to social exclusion due to imbalances in community development programs and incomplete educational opportunities. Marginal society is often associated with poverty and naive living.

Marginalization faced by a group can explain poverty, especially from denial or deprivation. It not only explains refusal in financial terms but also social, cultural, and political rejection (Hann, 2001). The importance of this marginalization approach is that it can explain the actual causes of poverty. As a result, policies and social actions can be realized in overcoming them (Sen, 2000; King, 1999). For example, not working leads to low income and is poverty. The factors of low-income existence are determined in more detail in the analysis of the marginalization approach. Suppose an individual does not work and receives a low income due to laziness example, voluntary unemployment. In that case, it is not counted as marginalization.

On the other hand, if it is due to discrimination in the labor market, their low-income results from marginalization. This means that the marginalization approach can explain poverty and determine the actual cause. Therefore, government or authorities can take appropriate actions to overcome it. Poverty is a universal phenomenon. In Malaysia, the government has implemented various strategies to eradicate poverty since the early 1970s, following inter-racial tensions in 1969 with the New Economic Policy (NEP). The NEP has a two-pronged approach: eradicating poverty and bridging the income gap by opening employment opportunities regardless of race. In the current era, the government has introduced the Vision for Common Prosperity (WKB) 2030, which aims to provide a decent standard of living to all Malaysians by 2030.

The issue of poverty in Malaysia is an issue that has no end if there is no appropriate intervention or approach to eradicate poverty in this country. The poor and the homeless are two marginal groups that exist due to the poverty faced by the community in that group. Homeless people are also included in poor people because they are usually homeless (Anon, 1980). Therefore, to eradicate poverty in Malaysia, the government must understand the factors that trigger poverty. The government needs to emphasize the appropriate intervention approach to help this group rise from poverty peers.

THE CONCEPT OF POVERTY

Definition of Poverty

Poverty is a concept with no objective definition because it exists in multiple dimensions (Narayan et al. 2000; Laderchi 2000; Franco 2003). The interpretation of poverty is broad and has different perspectives according to country and culture. The understanding of poverty by the poor in Nepal refers to those who do not own land, without education, high inflation, and conditions often hit by natural disasters (Fujikura et al. 1998). The interpretation of poverty in Bangladesh, on the other hand, refers to the situation without employment, without land ownership, and unsatisfactory levels of health services and education (UNDP, 1996).

Sen (1985) defines poverty as the failure to achieve basic capabilities at a minimum level based on this approach (Laderchi, 2004). Such a failure means that basic human functionality at a minimum level cannot be achieved. Poverty is also self-defined by the poor as a lack of voice, power, and dependence (Narayan et al., 2000). Regardless of the view and definition of poverty, they all highlight poverty as "a matter of deprivation" or a state of deprivation (Sen A., 1981) where the state of denial regardless of lack of income, deprivation in terms of class (lower class) and malnutrition.

From past studies, various definitions have been formed to explain the meaning of poverty. In the earliest study by Rowentree (1901), poverty is a condition of family income inadequacy to meet basic needs such as food, shelter, and clothing to enable them to remain at the stage of 'enough to live.' Moreover, a person is said to be poor when unable to meet the needs of protection, food, clothing, and low income below the required minimum level (Todaro, 1985). In Malaysia, one poverty researcher defines poverty as "a situation when a household does not earn enough income to cover a certain amount of expenditure for minimum necessities such as food, clothing, shelter and basic non-food needs" (Ishak, 1996). The Organization for Economic Co-operation and Development (OECD) is an international organization that seeks to build better policies for a better life. The OECD (2000) recognizes that poverty consists of deficiencies from various dimensions, as shown in Figure 1.

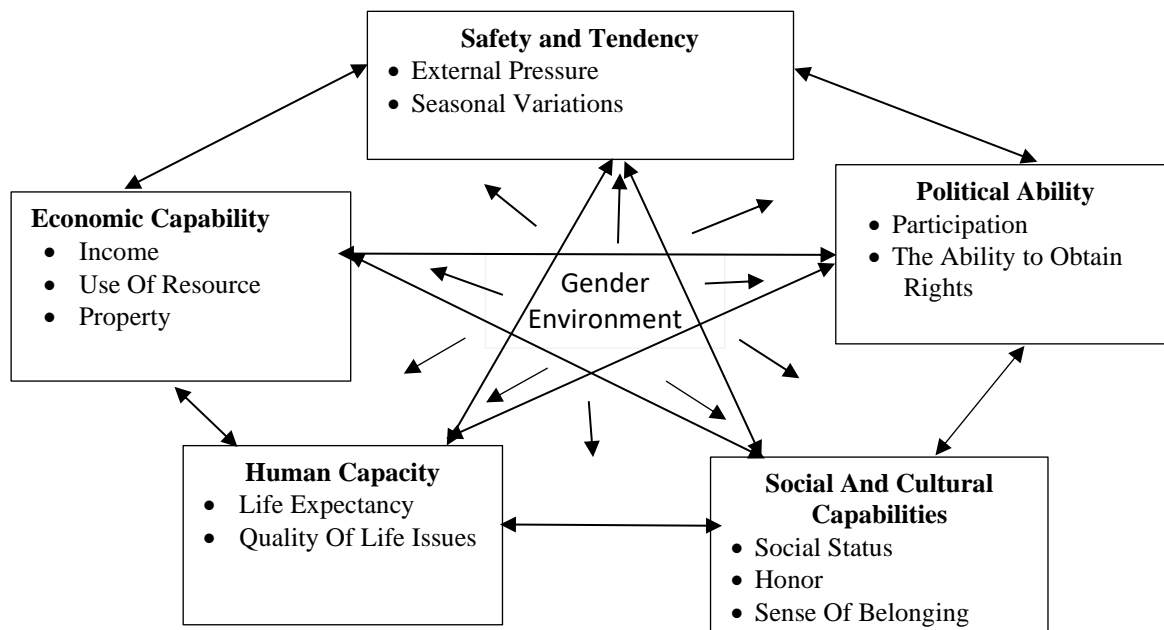


Figure 1: Elements in the definition of poverty

Source: OECD, (2000)

The arrowed connections in Figure 1 are crucial. Each box reflects a critical aspect of poverty that influences – and is influenced by – the others. Household members may consume less and be susceptible in part due to a lack of assets, which is frequently the consequence of insufficient income, poor health, and education, or the loss of their limited productive assets due to shocks. Inadequate protection of human rights and political liberties suggests an increased danger of violent conflict shocks. Vulnerability and social exclusion impair human and political potential through lowering earnings and assets, among other consequences. Several dimensions of poverty are inextricably linked, while remaining unique and inadequately connected is a significant justification for a multidimensional notion.

Poverty in Malaysia

The study of poverty in Malaysia had started since the time of Za'ba before the country achieved its independence until today. This study of poverty is favored, and there is no end to it. Although the government has shown success in overcoming poverty where there are now 3.8% (2009) low-income families and is expected to decrease to 2.0% in 2015, there is a situation of relative poverty with a more significant number of those who receive a household income of 40% lowest (Malaysia, 2010). Now the Malaysian government is taking steps to address the problem of the population in the group below 40% of the country's income. The country's poverty concept has been synonymous with the Malay community since before Malaya achieved independence. The first person who dared to raise poverty in this country during the colonial era was Zainal Abidin bin Mohamed, better known as ZABA, through his writings in the Malay Mail newspaper in 1923 (Aziz, 1975). He thinks the poor Malays in their homeland under British colonial rule. The Malays are said to be deficient in terms of material and spiritual. The lack of employment opportunities, education, and society was neglected under the colonialists, causing poverty. The New Economic Policy Plan has made poverty eradication one of its two main thrusts. In addition to its second thrust, namely, the restructuring of society has boosted various poverty eradication programs in rural areas.

In July 2020, the Department of Statistics Malaysia published the 2019 Household Income and Basic Amenities Survey Report showing that the B40 group in 2019 comprised about 2.91 million households, M40 involved 2.91 million homes. About 1.46 million households were in the group. T20. The survey conducted by the Department of Statistics through face-to-face interviews in the 12 months starting January 2019 involved 7.3 million Malaysian households. The report was presented by Chief Statistician Datuk Seri Dr. Mohd Uzir Mahidin, as shown in table 1.

Table 1 : New Household Classification

	Group	Median (RM)	Average (RM)	Income Limit (RM)
B40	B1	1,929	1,849	Kurang dari 2,500
	B2	2,786	2,803	2,501 – 3,170
	B3	3,556	3,561	3,171- 3,970
	B4	4,387	4,395	3,971- 4,860
M40	M1	5,336	5,346	4,851 - 5,880
	M2	6,421	6,477	5,881- 7,100
	M3	7,828	7,841	7,101- 8,700
	M4	9,695	9,730	8,701-10,970
T20	T1	12,586	12,720	10,971 – 15,040
	T2	19,781	24,293	15,041 above

Source: Department of Statistics Malaysia, (2020)

While it is undeniable that the concept behind the current income classification has made a significant contribution to reducing poverty from 50 percent in 1970 to 0.4 percent in 2016, income inequality and household difficulties due to low income are necessary, especially during the post-movement Control Order (PKP.) COVID-19 had a significant impact on the political, economic, social, health, and educational systems. Several employment sectors had to cease operations immediately to curb the spread of COVID-19. The closure of businesses during PKP resulted in many companies not covering the cost of expenses, including employee salaries, so they had to lay off employees. As a result, the unemployment rate rose in the first quarter, 3.9 percent compared to 3.3 percent (2019). PKP forms a new dimension of poverty where a person is poor due to certain unforeseen circumstances and results in loss of the source of income.

Poverty Factors

There are two types of poverty in Malaysia: urban and rural poverty. The first factor of urban poverty is migration from rural areas. Most migrants from rural areas do not have the professional skills to get lucrative jobs. In addition, this group is also said to be unaware of the information and knowledge in the assistance provided by government agencies because of failure and inability to access information to obtain service. Indirectly they are marginalized from the social system and the urban economic system. Second, the cost of living in the city is high. However, most of the income of the urban population is not categorized as a low-income group. However, their income is disproportionate to their expenses. This is because the cost of living in the city is high and burdensome. Various aspects, especially inflation, greatly influence the cost of living in the city. According to the Governor of Bank Negara Malaysia, Datuk Nor Shamsiah Mohd Yunus, in March 2021, the country's overall inflation is expected to rise temporarily above 5.0 percent in the second quarter of this year due to the low base effect following the decline in fuel prices in the same quarter of 2020 (Sinar Harian, 2021). The rising inflation rate has caused the cost of urban living to rise and, in turn, affected the poverty rate.

In addition, the lack of job opportunities and job struggles in the city is a phenomenon that is increasingly happening in Malaysian cities. Today's employers are keen to hire foreign workers to save costs. The labor market is now flooded with cheap foreign workers, especially in the industrial and construction sectors. Local workers are also said to be less competitive, especially in terms of physical endurance compared to foreign workers. Moreover, the Covid 19 pandemic has affected the employment sector, becoming critical as many companies were forced to go bankrupt, with only a select few sectors allowed to operate at a minimum during this period. Most business companies fail to survive, and they have little choice other than close operations. These cases resulted in the unemployment rate rising. Many are being laid off to reduce business costs as many companies can no longer afford to pay employees' salaries, despite various assistance incentives introduced by the government. Based on the report of the third week of 2021 Employment Insurance System (SIP) under the Social Security Organization (SOCSSO), the total job losses for 2020 increased by 167 percent, from 40,084 in 2019 to 107,024 (2020). When most employers decided to postpone or reduce hiring last year, this has presented the biggest challenge for new graduates as most will be entering the labor market for the first time.

Rural poverty is the factor since most of the employment restrictions in rural areas are subject to the agricultural sector. Meanwhile, the implementation of modernization in the agricultural sector is less comprehensive. Poor productivity makes rural poverty unalterable. Exploitation and monopolies of intermediaries and lack of land such as uneconomic land are also among the causes of rural poverty. More specifically, those who study rural poverty consider that rural poverty is due to the neglect of the agricultural sector since colonial rule. Low levels of education are also a source of poverty in rural areas. Studies show that illiteracy rates in rural areas are higher than in urban areas. For example, in Kuantan in 2018, District Education Officer (PPD), Mohd Razali Mustafar, revealed that 44 percent or 3,677 out of 8,256 first-year students in the district are illiterate not read. This situation makes the rural population with low education unable to get jobs to improve their living standards. The rural poverty rate is difficult to eradicate with the lack of professionals among the rural population.

THEORY AND CULTURE OF POVERTY

Poverty Theory

The problem of poverty is also called the mother of social issues. There are many theories put forward to explain the causes of poverty. Scholars hope that the responsible parties, especially the government, can formulate the best strategy in dealing with this problem with a more critical understanding. Based on the description of poverty above, theories of poverty are dominated by economic and social science perspectives. These two perspectives display views of poverty from different but complementary measures.

Economic perspective

In the context of poverty in Malaysia, the theory of poverty is explained through a financial or income perspective. This concept divides poverty into two, namely absolute poverty and relative poverty. In a study by Khazanah Research Institute, according to official statistics for 2019, 5.6% of Malaysian households (around 400 thousand households) live in absolute poverty, while almost 17% of households (1.2 million) are in relative poverty. An individual or family cannot meet the basic needs of enjoying minimal and reasonable well-being. These basic needs are food, clothing, shelter, education, and medicine. Absolute poverty is measured by comparing a group of households with the Poverty Line Income (PGK) level. This PGK is determined based on the people's living standards of this country. PGK is a minimum amount of income to enable a household, on average, to cover food, clothing, and basic expenses such as rent, fuel, energy, transportation and communication, health, and recreation.

The concept of relative poverty can be linked to income distribution. This relative poverty will always exist and is unlikely to be eliminated if there is an imbalance in income distribution. The higher the income inequality, the more serious the problem of relative poverty even though absolute poverty has been completely eradicated. However, some researchers say that this concept ignores other important aspects of poverty, such as vulnerability and social isolation (Mohamed Saladin et al., 2011). Authorities should consider various factors, processes, and barriers to increase the lives of the poor in a better direction both economically, ecologically, and socially.

Social Science Perspectives

From the social science perspective, four processes shape and maintain social stratification: differentiation, ranking, evaluation, and reward (Tumin, 1967). Differentiation is the process of determining a person's position or status in society based on their role. The group is assessed by culture to obtain rewards in property, salary, power, and soul satisfaction. Generally, those with a position and status will usually get more tips. Thus there is a division of society into rich and poor. In Malaysia, the social stratification approach sees the poor as the lowest class, status, and power in society (Syed Husin Ali, 1964). According to him again, like the economic perspective, a person is considered in poverty due to a lack of income. However, he added that a person's income is also determined by ownership and employment factors. License, revenue, and employment are closely interrelated and create stratification. The poor are included in the lower strata, i.e., those who do not have property and capital and depend on their four limbs or physical ability. There is a loss of opportunity and pressure to get out of poverty. Some argue that poor culture cannot be separated from poverty. For example, traditional farming communities will remain in the poor group if the cycle of poverty is not changed. Poverty is influenced by certain attitudes such as apathy, defeatism, hopelessness, reliance on chance, and satisfaction (Khairudin Yusof, 1991).

The Culture of Poverty

The cultural explanation emphasizes the relationship of poverty in society due to the behavioral practices of this group that continually influence the life decisions made. The parent-child relationship usually reinforces the manner of these practices. Martin Rein (1970), in his book entitled "Social Policy," argues that the poverty of some groups of society is due to their culture. He explained that the complexity of human culture causes different responses to changes in the environment and changes in time. These forms of response will eventually become the values, ethics, standards, norms, and habits of society. These forms of response are inherited from generation to generation. Therefore, if the community fails to respond appropriately to a change such as economic change, society will be left behind from the difference and continue to be poor. In addition, Holman (1978) introduced "The Cycle of Deprivation," which explains how the failure of the early socialization process leads to the formation of a continuous network of poverty.

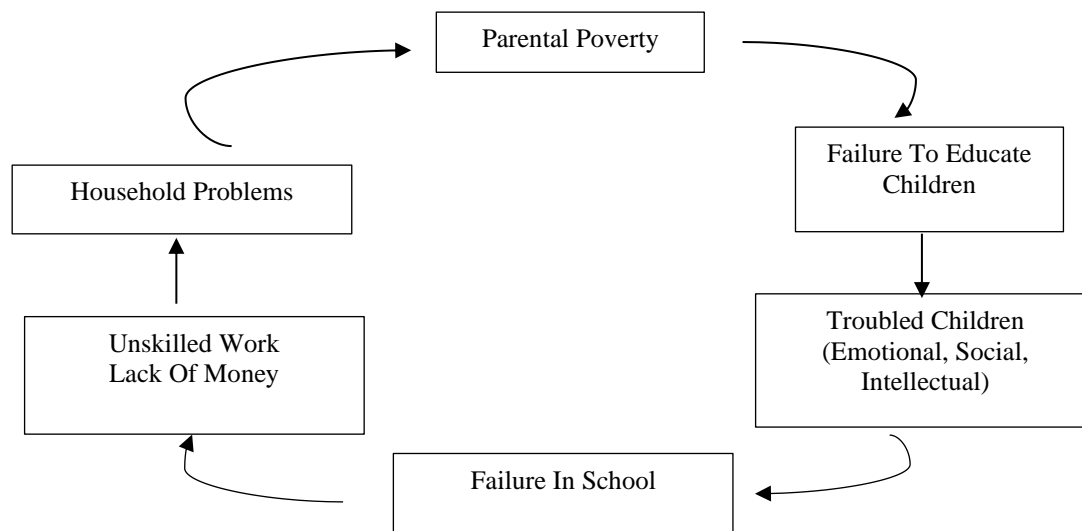


Figure 2: The Cycle of Deprivation

Source: Holman (1978)

Figure 2 explains the situation of economically deprived parents and other problems that cause them to be unable to provide positive socialization to their children. This failure causes children to have intellectual, emotional, and social development problems. Loss at this early stage will, in turn, be carried over to the school. Without support from parents, troubled children are expected to be less successful in their schooling because they do not have high qualifications. Low qualifications result in opportunities in the labor market being limited to less skilled jobs with low wages. Low wages will cause problems in the household. Eventually, the couple cannot provide a perfect education, and this round will start again with the next generation.

In Malaysia, such a situation also occurs when there is a divorce between parents in a family and single mother or single father status. This matter will become more serious when the responsibility of a single mother or single father has to bear the total number of children with low income as a poor society (Che Mah Yusuf and Mariani Md. Noor, 2000). This factor harms children, especially in their educational development. The encouragement and support of parents are significant in ensuring that the educational aspect of children is not neglected.

There is also a cultural explanation that says the stereotype of poor people is because they are lazy to work. However, assumptions in economic theories remain unproven that show work behavior has a direct relationship with financial position (Wright F., 1975). However, Mohd Alif Sapri study of Universiti Pendidikan Sultan Idris said Munshi Abdullah in the book *Hikayat Abdullah* and Interior Cruise also criticized the Malays in the late 19th century. Munshi Abdullah said the Malays fiscal weakness, laziness, lack of knowledge, a way of life so that discord among them. On his way to the east coast states, he found men engrossed in cockfighting, sitting chatting in coffee shops and wasting time just like that. They were working only as a fisherman outside the monsoon season. At the same time, the women are diligent in working doing business and are expected to earn much income.

ISSUES AND PROBLEMS OF MARGINAL COMMUNITIES FOR THE POOR AND HOMELESS

Marginally poor people in Malaysia

According to Abdul Rahman (2011), about 70% of the population in Malaysia lives in cities, and the formation of new towns is still ongoing. The existence of contemporary cities can show the country's progress because the development of new towns indirectly contributes to the economic and social progress of the country. It is common knowledge that large-scale infrastructure development projects such as the transportation sector, energy resources, and irrigation can benefit the country. Yet, the adverse side effects that exist, especially on members of society's middle and lower class, cannot be denied. They have to face challenges and dilemmas in adjusting to living in the city. Those who cannot compete and be independent will go through community marginalization. The marginalization of urban communities is primarily related to living in poverty that one has to face when living in the city. Many studies related to urban poverty show that poverty is in various factors. Among them, due to not being able to survive and meet the challenges of life for 'survival' in the city has indirectly made them marginal with the currents of urbanization (Wan Nor Azriyanti et al., 2011)

In the city, marginal communities consist of women, People with Disabilities (PWDs), adolescents who have dropped out of school, street or homeless people, settlers, and socially marginalized people. There are various views by researchers about marginal communities in the city. According to Nurihah, Rohana & Aede (2012), marginalized communities are women, individuals with special needs or the disabled, adolescents who drop out of school, the population of people living far away in rural areas, indigenous people, and homeless people. At the same time, Wakidah (2011) involves street people, the disabled, women, children, and the elderly. The following is a further explanation of the two main marginal groups in the main cities in Malaysia, namely the poor and the homeless.

The Destitute

The poor are also known as the most impoverished or hardcore inadequate. This concept was put forward by Hunter (1970), who distinguished the poor from the destitute (overly poor). The poorest of the poorest is a more severe picture of poverty as a whole (Jamilah, 1994). In terms of legislation, the act that involved the papa group is Act 183, The Destitute Act 1977, which provides for the papa people's care and rehabilitation and controls kuturayau. In this act, 'Orang Papa' is defined as "A person who is found begging in a public place in such a way as to cause or may cause annoyance to people who usually visit the area or even to cause a disturbance. A pleasure -seeker who is found in a public place, whether or not he is a beggar, who has no external means of livelihood or residence or who is unable to express himself satisfactorily" (Act 183).

If before, we might have been accustomed to seeing beggars sitting on the sidewalks of buildings, but now the scenario is different. For those accustomed to traveling abroad, especially Jakarta, Manila, Mumbai, and some other big cities in the third world, the method of a beggar knocking on a car window while stopping at a traffic light may be expected. But, now, it has spread to Malaysia. The issue of beggars in the country has never been resolved despite various efforts and enforcement actions taken by the government agencies involved. But what is worrying today, this begging activity is not declining but 'growing' and changing its operation by begging on the streets, especially around light traffic intersections. These groups boldly approached and knocked on the doors of one vehicle after another that stopped at a red light to ask for alms. Some hid behind the activity of selling pens and holy verses of the Quran. No less, some garner sympathy by showing their physical shortcomings such as injuries or limbs. If allowed to continue, this scenario will change the face of Kuala Lumpur into a city of beggars.

Homeless

According to the Fourth Edition Council Dictionary, homeless means a person who lives in conditions that do not conform to the norms of decent living in the local community and does not have a permanent or proper place of residence and employment in a particular area and lives wandering in public places. Homelessness or "homelessness" is not only known as individuals who do not have a permanent, regular place to live and adequate shelter at night. It also refers to individuals living in temporary shelters provided and operated by public or private organizations; temporary or transitional shelters offered by public or private parties offer accommodation services to human beings (Stewart B. McKinney, Homeless Assistance Act of 1987).

A homeless person lives in a situation contrary to the norms of life that should be in society. They also have no livelihood or employment and do not have a permanent residence (Asrul Nurdin, 2013). The term homeless refers to an urban person or community who comes from a village and tries luck to live in the city. However, due to lack of high education, lack of skills, and lack of capital to do business, they have become beggars or have odd jobs in informal sectors such as street musicians, hawkers, newsagents, or dishwashers (Arif Rohman, 2011). Usually, homeless people are also said to be lost. They can turn places such as under trees, stairs, in front of closed premises, dilapidated buildings, or abandoned projects, bridges, or bridges as beds.

Homeless people are also categorized as the urban poor who are often victims of discrimination and the negative stigma of normal society. They are further away from the social development of normal society and ultimately marginal from enjoying any convenience of living in the city. Homeless people usually also come from villages (Arif Rohman, 2011). They are anxious to live abroad because they have not complained about their fate in the city and are ashamed to return to their hometowns. They live in unsafe slum/ scatter areas, considered cheap and sometimes free. This is because they do not have to pay the landlord or the building owner who is unaware of their existence. After all, they occasionally just stop by to sleep.

Homelessness can be divided into the following three (3) categories, namely primary homelessness where single individuals live on the streets; secondary homelessness for individuals moving between temporary shelters, including friends' homes, family, and emergency accommodation; and tertiary homelessness - individuals living in private boarding homes without private bathrooms or security (Hanson -Easey et al., 2016). There are three types of classifications of homelessness: first, episodic homelessness, in which individuals who may remain homeless from time to time live below the poverty line and face the risk of becoming lost on an ongoing basis. The second is temporary homelessness, in which the individual becomes homeless but not for too long. They are not like other homeless individuals because they describe themselves as part of society. Anxiety, depressive symptoms, alcohol abuse, and illicit substances can be seen to occur in this type of homelessness. Their lifestyle is not acceptable. They are trying to get their house, job, and social status. The third is chronic homelessness, in which this group consists of homeless individuals in a prolonged or recurrent long term. They accept life on this street as routine. They are very skeptical of communication with other individuals in society (Smith, 2000).

MARGINAL COMMUNITY DEVELOPMENT PROGRAM

Strategies of government agencies.

Improving education, equity and quality need to be focused on, especially for marginalized children in Malaysia. Literacy is essential to eradicate poverty, prevent the growth of poor populations, achieve gender equality and ensure sustainable development, peace, and harmony. The Ministry of Rural and Regional Development, for example, has planned various programs and policies to develop and advance marginal communities in urban and rural areas. Education is an agent of social change where it can form an essential element for a country to build society in all aspects. Apart from that, the Ministry has also outlined various programs to help the marginalized, especially the poor, so that they can have the opportunity to improve their level of education and revive the spirit of self-improvement in the future. The Educational Excellence Program provides financial and management assistance to follow academic improvement courses for students consisting of children of the target group, namely the hardcore inadequate Household Members (AIR) who attend school and are registered with the hardcore poor database or SPKR System, namely e-Kasih. The e-Kasih system is a database system for low-income families created at the national level to help plan, implement and monitor poverty programs. Kasih is a National Poverty Data Bank that contains information on poverty starting from individual profiles, programs/assistance received by Heads of Household (KIR) and Household Members (AIR) from aid agencies up to aid applications and monitoring the effectiveness of programs/assistance accepted. Those allowed access to this data can check the status of poverty online, coordinate assistance information, and update poverty information comprehensively throughout the country.

For the marginal group of homeless and the poor, an intervention effort to bring them back to the bosom of the mainstream society so that the welfare of the homeless continues to be protected, the Ministry of Women, Family, and Community Development (KPWKM) through the National Welfare Foundation (YKN) took the initiative to provide housing for the homeless, known as Anjung Singgah. The One-Stop Intervention Center at Bangunan Ehsan, Jalan Hang Lekiu, Kuala Lumpur, is administered by YKN under the KPWKM Community Project under the National Key Result Areas low-income households (NKRA-LIH). The Anjung Singgah project is implemented with the government's support to help the homeless give them space and opportunities to live independently. Anjung Singgah provides temporary accommodation facilities, food and drink, and an intervention center to prepare them to face the challenges of life so as not to be marginalized from the country's current development. Anjung Singgah provides various other facilities such as counseling rooms. Anjung Singgah offers various other facilities such as counseling rooms, job interview rooms, and accommodation for men and women that can accommodate 76 homeless people at a time (38 men and 38 women).

The goal of Anjung Singgah is to provide holistic services that can help this group in terms of registration, assistance services to get employment opportunities, counseling, and welfare assistance to those who are eligible. Most inmates who come to a one-stop center need a first-degree counseling session. The help of counseling sessions can at least help them reduce the stress and problems they face. To strengthen the intervention process, accommodation facilities are provided for up to two weeks to help them become independent find employment and find suitable accommodation. For job placement for homeless people registered at Anjung Singgah, KPWKM also works with the Department of Manpower (JTK) and private employers to ensure that they get suitable jobs.

KPWKM also established Desa Bina Diri (DBD) to provide care, protection, and rehabilitation to beggars and the poor to produce productive and skilled individuals towards positive attitude change to be reintegrated into society. The establishment of DBD aims to provide protection, care, and rehabilitation to residents who consist of the poor, train residents to adapt and be reintegrated into society, and equip themselves with the basics of learning and skills. There are five (5) DBDs under JKM, namely DBD Mersing, Johor; DBD Jerantut, Pahang; DBD Kuching, Sarawak; DBD Kota Kinabalu, Sabah and Sungai Buloh One Stop Self -Building Center, Selangor. The method of Admission to DBD is voluntary and court order. For voluntary admission, applications are processed under the rules (Welfare House) of the Papa People 1981. For Court Orders, access is by the Papa People Act 1977.

Community Counseling Interventions

The study results show that homeless people refuse to seek the services of social workers or counselors. Some of the survey results stated they do not need any advisory services because they think they have no problem sharing. There is no need to meet with social workers and counselors for advice and assistance (Osborne, 2002). In this regard, the homeless are seen to lack understanding of the role and responsibilities of social workers and counselors in the agency in helping to empower them to improve their ability in dignifying life to function well. This, in turn, leads to various perceptions, opinions, misconceptions, and attitudes that are basically due to a lack of knowledge about counseling and support services. Therefore, a new approach needs to be done by highlighting the functions, roles, and abilities of counselors in helping to improve the quality of life of the homeless. In addition, the presentation of information on the role and need to seek counseling services should be expanded to understand better and arouse interest in sharing information in solving problems.

Therefore, under KPWKM also provides Counseling and Psychology Division which consists of six (6) branches which among them are Community Psychology Branch, Geno Psychology Branch (senior citizens), and Psychology Branch of People with Disabilities (OKU), which directly plan, develop, coordinate, implement programs for marginal groups in Malaysia. The Community Psychology Branch emphasizes the aspect of community counseling services. The Community Counseling Model represents a multi-faceted approach to helping that combines direct and indirect benefits to help individuals live more effectively and satisfactorily. This model emphasizes continuous efforts for problem prevention rather than a primary focus on clients due to debilitating factors in their environment. There are three psychological principles in this model that are expressed in each situation first, demonstration of a solid commitment to coping; second, awareness of the potential effects of the social environment on the development of the individual concerned; and third, a clear understanding that allows a person to help by developing the skills and resources to help them.

In practice, the counseling community framework involves four (4) main components representing various service modalities, namely first serving clients directly that supply the client needs to be identified immediately, such as the risk of mental health problems in the future. Among the services included in this model are outreach and counseling programs to marginal populations. Second, indirect client service creates a new helping network providing consulting services and client support services to individuals and groups within the client's residence. Third, community service offers educational experiences to the community through preventive education or psychoeducation. Fourth, this indirect community service includes ongoing efforts designed for a social environment that is more responsive to the needs of marginal populations as a whole. To promote constructive environmental change, counselors work with those living in targeted areas to instill positive systemic shifts and typically influence public policy. The Ministry of Federal Territories set up a special team to help homeless people cope with the Covid 19 situation by providing two great hostels, coordinating activities with NGOs, managing welfare and health affairs, and designing pre-employment guidance programs by counselors on duty. A total of 15 counselors were assigned to coordinate motivational and rehabilitation programs at the Sepang PLKN Camp, which became a temporary place for homeless people during this pandemic (Sinar Harian, 2020).

Rehabilitation Counseling Interventions

In addition, rehabilitation counseling interventions can better focus on marginal group rehabilitation programs and encourage continuous change in individuals. To help marginalized groups, especially the poor and homeless, the Indonesian government has built a rehabilitation counseling mechanism as the primary approach for developing marginalized groups. The physical, mental, and spiritual coaching methods include individual social coaching, group social coaching and skills, and entrepreneurial coaching.

In a primary rehabilitation program, counselors' role is to explore the strengths that need to be present in marginal group individuals to encourage more positive behavior change and attitudes. Based on the results of the study, especially in the West, implementation of rehabilitation counseling that has been implemented in Malaysia, the following are the steps for the rehabilitation program of marginal groups, especially for the homeless and the poor, as shown in Figure 3:

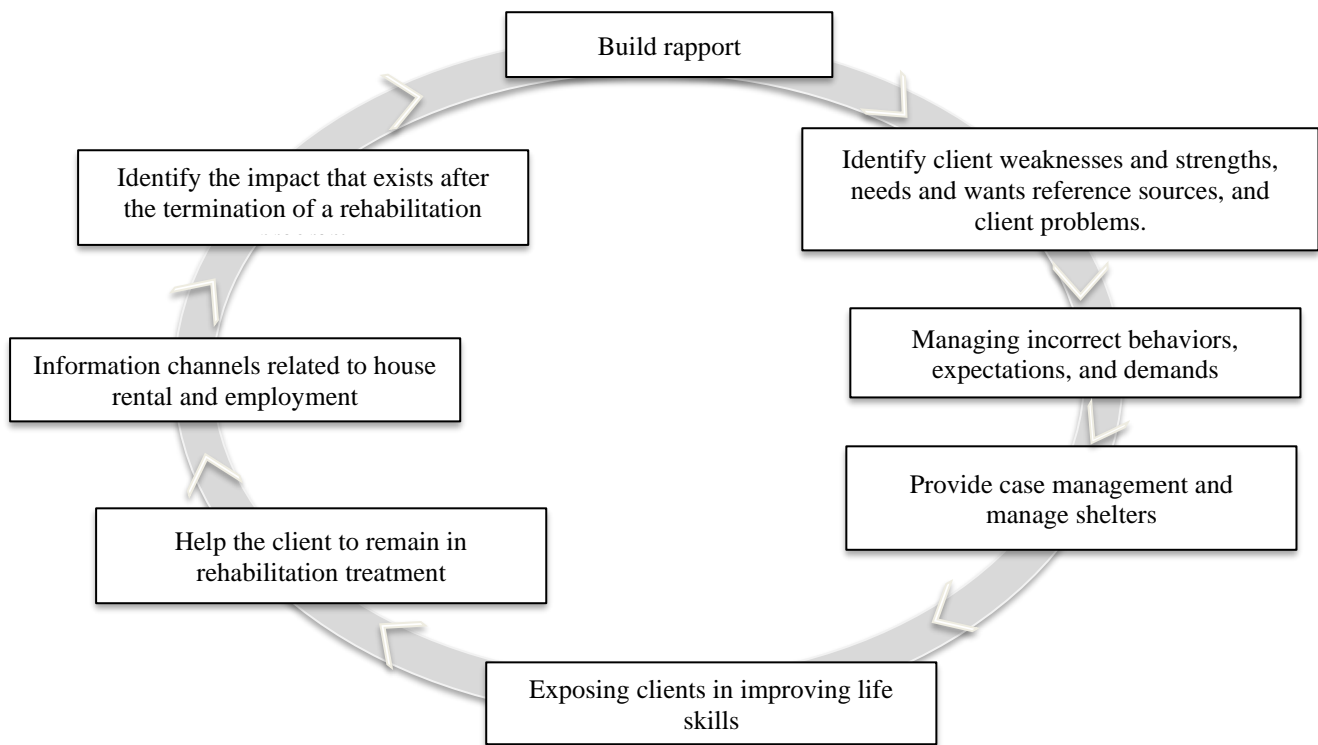


Figure 3: Steps of a rehabilitation program

Based on figure 3, the first step in a rehabilitation program is building rapport or building relationships. Relationship building means a therapeutic and conducive relationship that the client feels during the session. At this point, the counselor needs to show more warmth, acceptance, empathy, and reassuring behavior to the client. In the second step in the exploration session, the counselor identifies the client's weaknesses and strengths, needs and wants, reference sources, and client problems. An essential aspect of this exploration is the willingness of clients, especially individuals from this group, to be willing to share the problems and issues faced. In the third step, counselors can plan interventions and focus on managing the client's inappropriate behaviors, expectations, and demands. Next, in the fourth step, the counselor can prepare a case management or intervention proposal paper with one of them managing the shelter. In the Fifth Step, counselors need to collaborate with other agencies or social workers to expose clients to skills that can improve living standards such as sewing, carpentry, construction, and agriculture. The next step is for the counselor to make ongoing observations by helping the client to remain in rehabilitation treatment. For step seven, with the help of other social work teams, counselors need to channel information related to home and employment rental. The last step is to identify the impact after the rehabilitation program's termination. Evaluating the effectiveness of intervention programs is critical to assess weaknesses in the rehabilitation process to improve service improvements.

Conclusion

Marginal society, especially the poor, which consists of the poor and the homeless, results from the paradigm of 'unification and marginalization' in a group of people living in one area. This gap is due to the behavior in a society to separate between the accepted and the marginalized. In this regard, through various agencies, the government has formulated many programs to develop marginalized communities in Malaysia. Marginal society should not be excluded either from economic or social factors or from the world of technology because this group is also part of the government's goal towards forming a developed country in the country's future.

A significant limitation in the writing of this article is the lack of studies and resources on the effectiveness of the implementation of counseling interventions to a marginal group. Community counseling and rehabilitation intervention programs are crucial in providing motivational support towards continuous rehabilitation to face the challenges upon completion of rehabilitation programs by the government. However, according to Associate Professor in the Department of Sociology and Anthropology of the International Islamic University of Malaysia, Dr. Rohaiza Rokis explained that the change of homelessness depends on the homeless' attitude. Self-motivation programs are designed to accept responsibility by working for self-survival in the future. The concept of giving rods rather than fish can be applied to dealing with any problem. In addition to counseling interventions, specific training and skills are essential to generate an economy to support themselves and their families. Suppose the government only provides one-off assistance on an ongoing basis. In that case, they will continue to be in the homeless group and not change their lives.

It is hoped that the results of this writing can open the eyes of those responsible for formulating a counseling rehabilitation intervention plan that is appropriate and feasible to implement in this country.

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