

Street Children, (Study Symbolic Interaction and Regulation has been Set up by the Indonesian Government)

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Abstract

The purpose of this study as follows: 1. Discusses research on street children, 2. Discusses Indonesian government policy once regional government policy on street children, 3). Discusses self-concept of street children. 4. Discusses street children linked with the theory of symbolic interactionism. The results of this study are: **First:** The Indonesian government policy on children and street children are: Constitution of the Republic of Indonesia, Article 34 1945, explanation for the Act of the Republic of Indonesia Number 10 of 2012, Act of of the Republic of Indonesia Number 4 of 1977; Act of the Republic of Indonesia Number 23 of 2002. **Second:** Self-concept of street children is two, good self-concept and self-concept is not good. **Third:** In the study of the theory of symbolic interksionisme. Their activities will always sustained, because the activity is born from meaning that they understand. While the meaning born of community interaction. So also with symbols, symbols such pleading face and ragged clothes make compassion for the people, so that people give money to street children.

Keywords: Street children, government policy, symbolic interactionism theory, the concept of self.

Introduction

Street children is a problem in big cities in Indonesia. The data reported by Directorate General of Social Rehabilitation, as follows: 'Survey and Mapping Social Street Children conducted by Unika Atma Jaya Jakarta in 12 Big Cities in Indonesia 1999, 39,861 children. From around nearly 40,000 street children, 48 percent are the new children on the street since 1998 or after the crisis. Street Children, amounted to 39 861 children in 12 big cities, consists of 32,678 boys and 7,183 girls in Jakarta, Bandung, Semarang, Yogyakarta, Surabaya, Mataram, Makassar, Ambon, Medan, Padang, Palembang, and Bandar Lampung'. (Directorate General of Social Rehabilitation. 2009). It shows the problems big cities in Indonesia also with the increasing number of street children. Of the city, the city's infrastructure, market, mall are one of the attraction of the city that promises a more decent life again. Still reported in the discourse of Directorate General of Social Rehabilitation is explained 'In 2002 the number of street children has increased more than 100% compared to 1998 figures. According to the results susenas cooperated with the BPS and Pusdatin Kesos in 2002 the number of street children as much as 94. 674 Children' (Directorate General of Social Rehabilitation. 2009)Indeed, the problem of street children are a social, economic, ecological, law in the nation, the nation of Indonesia is no exception.

Many studies of street children are discussed from various viewpoints. For example, the practice is prayer. Street children who are Muslims should also pray, but in the discussion of Tarwilah Pray still felt heavy for street children in the city of Banjarmasin. following explanation: 'In general, religious practices that do street children can be said is not maximized. Religious practices such as Sholat/prayer, for street children perceived as something heavy and for them it is a burden'. (Tarwilah. 2013)

One of the street children problem solving is to shelter home. Shelter Home is a place to accommodate street children. Research shelter home with activities include training and capital. Capital provided by the government, among other, is a the angkringan. Angkringan is selling on the roadside, food and beverages are sold. Nilasari following explanation: One of the street children problem solving is to shelter home. Shelter Home is a place to accommodate street children. Research shelter home with activities include training and capital. Capital provided by the government, among others, is a the angkringan. Angkringan is selling on the roadside, food and beverages are sold. Nilasari following explanation: 'Of the 15 respondents (60%) who had received treatment, they claim that the most effective treatment for them is through shelter home as much as 52%. (2). Conditions of street children after getting treatment from local governments or RSAM (64%) had a more independent life after getting treatment or coaching. This is because training for street children in the form of skills, entrepreneurship and capital. One capital and entrepreneurial programs launched by RSAM namely entrepreneurship *angkringan*'. (Nilasari, Diana and Gunardo RB. 2012)

Shelter Home should be managed by the government and the private sector, the successful cooperation between the government and the private sector the key to success in solving the problem of street children. following explanation: 'The existence of shelter home need to be optimized handling his role as the spearhead of street children. To achieve this there needs revitalization efforts sucs as internal and external revitalisasi. internal, shelter home need to make improvements in handling model street children. While the external aspect, the role of government and private sector should be encouraged so that shelter home can continue to exist. The synergy

between the various stakeholders is expected to realize the handling of street children programs more effective and comprehensive'. (Suyatna, Hempri. 2011)

Definition of street children reported from *Glosarium Implementation of Social Welfare* is 'Children who skip or take advantage of most of his time to perform day-to-day activities on the streets included in the markets, shopping centers and other crowded'. (Glosarium Implementation of Social Welfare. 2009). It is of course a general problem of the Indonesian nation. When you are in the big cities of Indonesia, often we see street children were on the roadside. They were singing, wiping windshield and then ask for money on car owners. From the phenomenon. of street children, the study discusses: 1) what the self-concept of the street children?, 2) Why the number is constantly increasing quantity?, 3) How the Indonesian government policy in solving these problems?.

Discussion

1. Street Children Research

The **first** study about street children entitled Protection Policy Analysis Of Street Children in Order to Poverty any exploitation (*Studies in Dinas Sosial city of Malang and Street Children Empowerment of Institute Griya Baca*), 2013. Program owned by Griya Baca the handling of street children are '1. *Achivement Motivation Training* (AMT) with street children being constructed Children; 2. Social charity with families of street children; 3. Coaching routine twice in one week; 4. Coaching Parents; 5. training of *life skill event*; 6. Training supervisors, brother assisted and other self-development.' (Rizzana, Syilfia. 2013).

The **second** Study entitled *Implementation Of models In The Street Children Policy The Makassar*, 2011. Anasiru conclusions concluded four, two of which are: '1) Models of street children prevention policies implemented through: a model-based approach to social institutions, a model-based approach to family, community-based approach model, a model-based approach to social welfare semi, has been taken by the government of Makassar by executing the program with involving several government agencies and relevant private and public. 2) Political will and will power Makassar city government, in this case, the Mayor of Makassar in tackling street children in the city of Makassar, a supporting factor that certainly need the support of relevant institutions to follow up the referred to of political will to support programs and activities that are adequate.' (Anasiru, Ronawati. 2011)

The **third** study entitled *Analysis of Factors Contributing to the presence of street children in the city of Balikpapan*. He explained that: '1. Family economic factors that cause children take the burden the family, the income of parents deficiency meet their daily needs. Their Time to play , even when time to schools and time learning to help parents went to the streets to work, selling newspapers, lift workers, beggars, street vendor for the sake of sufficient daily needs, such as: the needs of schools, play, and snacks each day. 2. Low levels of education and lack of skills/expertise of parents make the parents can not compete for a decent job and in the end they only worked odd jobs and freelance workers just so get the income was not sufficient to meet the daily needs day.' (Purwoko, Tjutjup. 2013).

The **fourth** study entitled: *Reconstruction Model Mangement Assaistance Through The Psychological Street Childern, a Community-Base Intervention*. Yumpi conclusions as follows: '1) the forms of empowerment street children conducted in a variety of complementary, ie direct intervention on street children and families, among others *outreach, shelter home, group together, (home visits, family empowerment and occupational programs*. 2) mentoring is done using the principle of receiving street children are, empowerment performed include social, psychological and spiritual. 3) This community-based intervention program conducted by institutions that have religious values and spiritual commitment' (Yumpi, Festa. 2013)

The **fifth** study entitled: *Self-Concept of Street Childeren Age Youth In central Region Of Semarang*, research conclusions seven, two of which are: are: 1. Description identity of self mostly street children adolescence that is equal to 61% are in the category of identity quite well. 2. In general description the self-concept of street children adolescence is 69% are in the category of self-concept is quite good' (Putri, Wahyu Pangestika And Yuli, Diyan Wijayanti. 2013)

The **sixth** study entitled: *Exploitation of Children: Protection Law Street Children in Perspective of Criminal Law in Yogyakarta*. 2012. Conclusion described by Mustika are: 'Factors that led to the emergence of street children in Yogyakarta is due to the presence of children under five neglected, abandoned children, juvenile delinquents, street children, women prone to socioeconomic, victims of violence, neglected elderly, disabled, homeless families uninhabitable, family social psychological problems, social problems of migrant workers and poor families. Criminal offenses committed in Yogyakarta street children among others *memalak/ask forced, blackmail and threats to the victim's conduct*'. (Mustika, Andriyani Nurwijayanti: 2012)

The **seventh** research described by Fransisca Nugraheny Tirtaningtyas entitled *Empowerment Street Children (Descriptive Research on Rumah Impian In Kalasan Sleman)*. Nugraheny Explains : 'Governmental Organization (LSM) *Rumah Impian* has been registered in Sleman District Court on February 10, 2009 Number W13U2 / 29 / Kum.07.01.LL.09 and established by Deed Tabitha Sri Jeany, SH, Mkn. Number 2 February 6,

2009. Location Governmental Organization (LSM) Rumah Impian located at a strategic position is not so, because it was built amid township residents. Address Governmental Organization (LSM) *Rumah Impian* is in Dukuh Juwangen RT 03 RW 01 no.25-26 Village Purwomartani Kalasan Sleman Yogyakarta'. (Nugraheny, Fransisca Tirtaningtyas. 2012)

Research on street children is interesting to study, because the number of street children continues to increase, as well as increased research titles. Street children is a social problem that can be studied from various viewpoints. For example, the economy, in general, the causes of increasing the number of street children is the limited ability of parents financially. Migration, increasing migration begins by understanding that living in the city will increase income. Law, the problem of street children is a nation-state problem, because in fact legally Indonesian state has guaranteed the continuity of the lives of children in Indonesia. But in reality the number of street children is still increasing. Social, no doubt street children considered successful often invite friends to become street children.

2. Indonesian Government Policy Issues in Handling Street Children

Indeed, the Indonesian government has been trying to resolve the problem of street children, through a presidential decree number 36 of 1990, pasal 1, which reads as follows: 'authorize Convention on the Rights of the Child which has been signed by the Government of the Republic of Indonesia in New York, USA, on January 26, 1990, as a result of the General Assembly of the United Nations received on 20 November 1989 with the statement (declaration), which is a copy of the original text in English as annexed to this Presidential Decree' (Presidential decree number 36 of 1990. 2013). In the president's decision is determined as follows: The decision of the President of the Republic of Indonesia on the Ratification of the Convention On the Rights of the Child.

Following up the Convention On the Rights of the Child, the Indonesian government issued a clarification on the Law of the Republic of Indonesia Number 10 of 2012, on Ratification optional protocol to the Convention On the Right of Child on the sale of children, child prostitution and child pornografi. In general explanation, the explanation for the Law of the Republic of Indonesia Number 10 of 2012, is described as follows: 'To further strengthen the commitment of Indonesia in an effort to prevent, combat and punish perpetrators of criminal sale of children, child prostitution and child pornography, the Government of the Republic of Indonesia has signed *Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography* (Protokol Opsional Konvensi Hak-hak Anak mengenai Penjualan Anak, Prostitusi Anak, dan Pornografi Anak) on September 24, 2001. The signing is one of Indonesia's commitment as part of the international community to implement *Convention on the Rights of the Child* (Konvensi tentang Hak-hak Anak) as a result of the General Assembly of the United Nations received on November 20, 1989'. (The explanation for the Law of the Republic Indonesia Number 10 of 2012),

In addition, the Indonesian government is also trying to solve the problem of street children problem by issuing the Law of the Republic of Indonesia No. 4 of 1979 on the welfare of children in bab 2, pasal 2 states the rights of children as follows: 1. The right to welfare, treatment, care and guidance based on affection both in the family and in the special care to grow and develop with reasonable, (The Act No. 4 of 1979). 2. The right to serve to develop abilities and social life, in accordance with the cultural and national identity, to become good citizens and useful, 3. The right to maintenance and protection, both during pregnancy and after birth. 4. The right to protection of the environment that can endanger and inhibit the growth and development with reasonable. Furthermore, in pasal 1, ayat 2 of the Law of the Republic of Indonesia Number 23 of 2002 on the protection of children stated that: "Child protection is all activities to ensure and protect children and their rights in order to live, grow, and participate optimally in human dignity and protection from violence and discrimination". The regulation of street children has been set up by the Indonesian government, the following explanation:

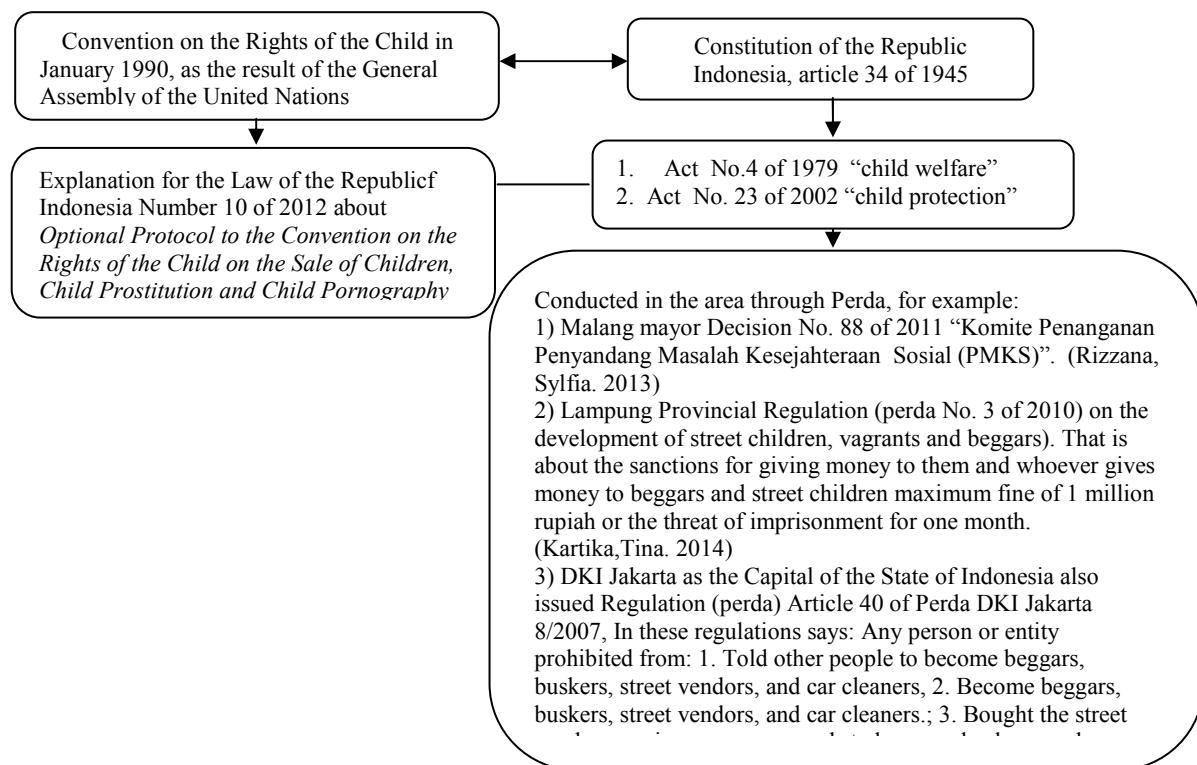


Fig. 1: The Indonesian Government Policy solve the problem of street children

There are several criteria must always be a frame of reference in building and formulate and apply a humanistic policy, among others: ‘The first criterion is very important is that the content (payload) and the ways adopted in policy implementation must respect the human dignity and street children. This criterion is absolute, and any injury to human dignity and street children is a process of dehumanization against them. The second criterion that a policy is a policy that is humane content and implementation process provides assurance to the street children to get their rights appropriately as like a child. These rights include the rights set forth in all legislation referred to as the cornerstone yurudis need to build a humanist policies that have been put forward in advance. The third criterion of humanistic policy in handling the problem of street children is that policy, both in its content and in the ways of implementation, free from all forms of violence, oppression, and exploitation of street children, both physical and psychological nature. The steps of building a humanistic policy in handling the problem of street children are basically the same as building measures or formulate public policies in general’ (Hariyono, Tri. 2014)

3. Concept In Review Evaluating Street Children

3.1 Self Concept

General in Indonesia, age children of elementary schools 6-11 years old range, junior high school age range was 12-14 years old and a senior high school age range was 15-17 years old. By the age, street children spent more time on the side of roads, roadside shops, and other major centers. This course of their existence for various reasons. Most of the several reasons children become street children is due to economic reasons and born by the parents as vagrants and beggars, so they have no other choice. They had no other choice due to age they also have not been able to solve the problems of their lives. With a variety of reasons this can be seen in their self-concept. Is fitting in that age, children are in a conducive environment for the better again. Children are a reflection of the future of a nation. Described by Kartika that causes a person becomes vagrants and beggars in the Journal of Developing Country Studies as follows: ‘Cause someone becomes vagrants and beggars are as follows: 1. The economic factors that have primary unmet needs as a human being. 2. Factor in an individual that is lazy nature, do not like to work hard. 3. Factors disability, and old age so as not to allow them to work again to meet the needs of their lives. 4. Hereditary factor, ie they are born by parents beggar, so begging is considered their tradition. 5. Factor less serious government action in implementing the policy of vagrants and beggars. In view of the theory of symbolic interactionism the vagrants and beggars were born as a result of the presence of other people's actions against, for example, others by giving money to beggars. The act of giving money to beggars interpreted as evidence of the mercy of others to him. 6. Urbanization, when they arrived at the destination they did not get the job in accordance with their expectations’ (Kartika, Tina. 2014)

In general, self-concept was divided that good self-concept and self-concept is not good. Likewise with street children, their self-concepts there are good and some are not good. Both in the sense that they are hard workers, and independent. their self concepts no less good, less good in the sense that they view themselves negatively, unattractive and feel that he is someone who is not desired. Putri and Yuly explain : ‘In general, self-concept of street children in the region Semarang adolescence 69% are in good enough category. This can be seen from every component of self-concept in street children. They assume that he is a hardworking, self-sufficient. But there are still 17% of street children who have a less well self-concept. They view themselves negatively, unattractive and feel that he is someone who is not desired’ (Putri, Wahyu Pangestika and Yuly, Diyan Wijayanti. 2013)

3.2 Symbolic interactionism Theory

Griffin explains the theory of symbolic interactionism in the Developing Country Studies Journal. The study symbols and meanings were discussed in the study of symbolic interactionism theory. There are some premise of the theory of symbolic interactionism Blumer As expressed by the following: ‘1. Human act toward people or things on the basis of the meaning they assign to those people or thing. 2 Meaning arises out of the social interaction that people have with each other. 3 An individual’s interpretation of symbol is modified by his her own thought processes’. (Kartika, Tina. 2014)

One symbol of street children is dirty and ragged clothes, with the aim that others compassion him. Clothes like these are part of the discussion of nonverbal communication. Explanation of nonverbal communication as follows: ‘Research suggests that nonverbal behavior, such as facial expressions and body movement, communicates more information about what one is thinking or feeling than words’. (Rickheit and Strohner, 2008)

Further explanation of symbolic interaction theory as follows: ‘This theory has been especially well received in the field of communication, however, because it places communication at the forefront of the study of human social existence. Unlike theories that assume that communication is a simple exchange of messages within preexisting social frameworks or is a transmission that occurs between two preexisting individuals, symbolic interactionism contends that selves and communities are created, reimagined, and recreated by and through communicative processes. As a result, symbolic interactionism as a theoretical perspective has had a profound impact on the communication field, especially (although not solely) on qualitative, interpretive scholars in interpersonal communication. This holistic approach to communication is best understood by examining three basic topics: symbolic interaction, the relation of meaning and mind, and the nature of selfhood’. (Littlejohn, Stefen.W and Karen. A. Foss. 2009: 945) the following explanation:

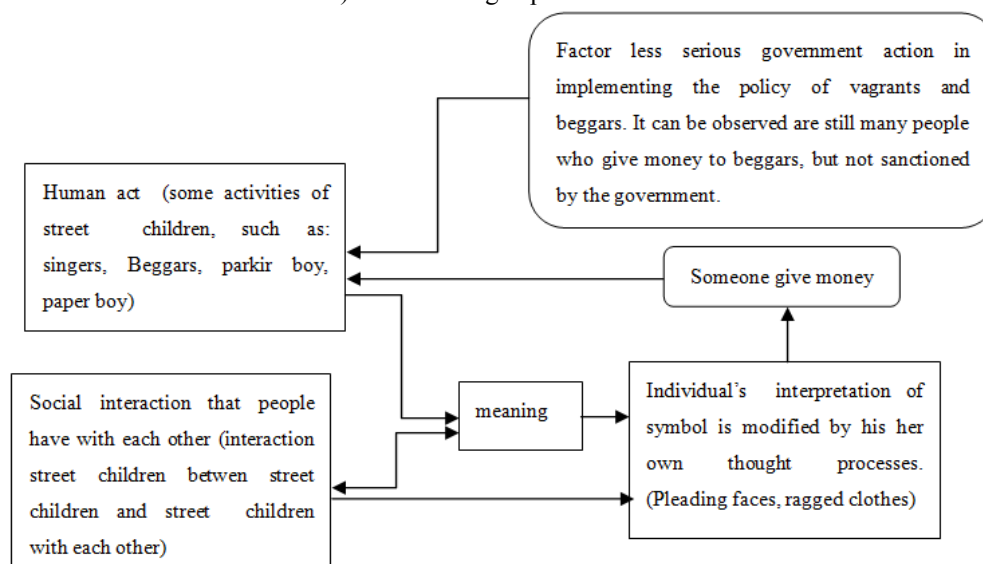


Fig. 2: Depiction of Street Children in Symbolic interaction Theory

Conclusion

The Indonesian government has a way to tackle the problem street children, as evidenced by the issuance of regulations in the form of constitution of the 45 pasal 34, Act the Government of Indonesia No. 4 of 1979 on the welfare of children, the Act No. 23 of 2002 on the protection of children. In order to implement the policies implemented in the province-province in Indonesia, the implementation of these policies can be carried out in 34 provinces in Indonesia, with each province establish local regulations (peraturan daerah/perda). To overcome

this problem, researchers in Indonesia endless to continue researching on this street children, as evidenced by the presence of research on street children. In the discuss the theory of symbolic interactionism, street children is a community that is active in the side of the road, around the store, and other centers. Their activities will always be maintained, because the activity is born from meaning that they understand. Activities individuals give money to street children will make the community more and more street children awake, although the Indonesian government is trying to reduce the quantity of street children.

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