



Communication Behaviour of Street Children and Beggars in Makassar

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ARTICLE INFO

Keywords:

Communication Behavior;
Verbal; Non-Verbal; Street
Children; Beggars;
Ethnography.

How to cite:

Bahfiarti, T. (2019).
Communication Behaviour
of Street Children and
Beggars in Makassar: An
Ethnography. *ETNOSIA:
Jurnal Etnografi
Indonesia*, 4(2): 163 – 175.

DOI:

10.31947/etnosia.v4i2.7377

ABSTRACT

The purpose of this research is to explore and categorize verbal and non-verbal communication behavior in the performances of street children and beggars in Makassar. This study explored the operational actions and motivations of street children and beggars who work in the streets. This study uses a qualitative method that seeks to interpret the meaning of data to understand a community's social life. The ethnographic approach to communication studies focuses on studying the interactions and activities of individuals as social creatures in using verbal and non-verbal symbols. Primary data collection was carried out through in-depth interviews with 21 street children informants and beggars operating in three sectors, namely, the Panakukang/Fly Over/Red Light Sector, the Losari Beach Platform Sector, and the Hertasing Sector. Non-participant observation by repeatedly observing themselves both verbally and non-verbally in performing actions and actions in front of benefactors. This study found verbal and non-verbal communication behaviors that are displayed as a form of impression management on the front stage in attracting the sympathies of benefactors. Verbal communication behavior in the form of spoken and written language based on categorical finding verbal symbols of street children and beggars using three elements, namely the structure of the message, the style of the message, and the attractiveness of the message. Furthermore, the categorization of non-verbal communication behaviors are facial expressions, body movements (kinetic), physical appearance (body and manner of dress), and paralinguistic (vocalic).

1. Introduction

Street children, as defined by UNICEF, are "those who have abandoned their homes, schools, and immediate communities before they are sixteen years of age having drifted into a nomadic street life (children under 16 years who have escaped from family, school and the immediate community environment, dissolved in mobile life)." Categories of street children generally spend time making a living and roaming the streets or public facilities. Actions of street children operations have even operated around shopping

centers, places of worship, and places of operation that have the potential to be visited by many people.

Based on data according to the Ministry of Social Affairs Pusdatin Ministry of Social Affairs of the Republic of Indonesia Zulfadli stated that street children are children who spend most of their time on the streets or in public places, with ages between 6 to 21 years who carry out activities on the street or in public places such as: traders hawkers, buskers, motorcycle taxis, car washers, traffic regulators and others. The activities of street children, which are mostly carried out on the streets, have the potential to endanger themselves, and even disturb public order. This condition is caused by the inability of the family economically causing homeless children and beggars to drop out of school on average. However, life to be a street child is not a pleasant choice, but a compulsion that they must accept because of certain reasons. Even though some of them make street children their livelihood and are supported by their families.

Based on the data from the Makassar City Social Service which has recorded the number of Persons with Social Welfare Problems (PMKS), especially street children and sprawl, it has decreased dramatically in 2018. Based on data from January to December 2018, the number of street children and squatters who were netted through the Saribattang Rapid Reaction Team (TRC) raid was 511 people. Data for 2017 shows that the number of street children and squashed children was netted at 1050 people. Data from January 1 to August 2019 shows data on the number of KS (People with Social Welfare Problems) netted, there are 269 people who also play the role of Kidney, Flat, Busker, and Medicines/Glue. Makassar City Social Service data focuses on 11 locations in conducting street children (street), street bums and beggars (patrol) patrols. The 11 sector locations are Fly Over, Andi Pangeran Pettarani, Boulevard, Pengayoman, Andi Tonro, Veterans, Andi Djemma, Saddang River, Arif Rate, Adiyaksa and Masjid Raya.

Furthermore, in 2019 the South Sulawesi Province Social Service and Makassar City had netted 163 and there were 332 additional street children and beggars. Childish and beggar motifs who are netted act as sellers of sweets, tissues, religious books and stickers, hawkers, buskers, motorcycle taxis, car mongers, traffic regulators and others. Despite the decline, their activities tend to follow an increase in certain seasons, such as the Fasting Month, Towards Eid al-Fitr and Eid al-Adha.

In the study of communication ethnography, it is interesting to categorize the phenomena of self-presentation as a scene in taking action. The aim is to create an impression of concern and a sense of humanity for the general public who see their behavior. Self appearance in the study of communication behavior is represented through verbal and non-verbal language actions. Verbal communication is oral language and written language or symbols that use words, then non-verbal communication such as gestures, movements, appearance, and facial expressions. Behavior-based communication is an individual or group action in communicating, including verbal and nonverbal communication behaviors that verbal messages. LaPierre 1934 (in Azwar, 2015: 5) defines the attitude of a pattern of behavior, tendency or anticipatory readiness,

predisposition to adapt to social situations, or simply, attitude is a response to social stimuli that have been conditioned.

The action activities of street children and beggars are self-display phenomena that utilize verbal communication behavior that consciously influences others verbally using language. Nonverbal language expressed through symbolization or gestures utilizes body language, facial expressions in influencing and convincing others to be compassionate.

The phenomenon has been represented through the theory of dramaturgy which was introduced and developed by Erving Goffman (1922-1983). Dramaturgy's theory focuses on life like a stage on which the actor plays his role in accordance with the desires previously expected by playing his social role both individually and as a team. In the book *The Presentation of Self in Everyday Life*, Goffman introduces dramaturgy for the first time in the study of social psychology and sociology. It also explores the interaction behavior that we do in our daily life performances that presents ourselves in the same way as an actor displays the character of another person in a drama performance. The purpose of this presentation from Goffman is the audience's acceptance of manipulation. In dramaturgy theory, the term "impression management" is known as the management of impressions that lead to the art of managing impressions of a series of actions carefully, such as gestures, speech errors or desired actions such as making scenes.

The phenomena of street children and beggars in performing actions and actions using a front stage display (front stage). The front stage is the part of individual appearance that regularly functions in the general model and remains to define the situation for those who witness the appearance. This includes setting and personal front, which can then be divided into appearance (appearance) and style (manner). Furthermore, Mead in Kuswarno (2009) suggested that the ability of humans to be able to respond to symbols between them when interacting, bringing an explanation of symbolic interactionism to the concept of self (self). Mead explained that socially a person can take action on himself, as well as others.

Street children and beggars are likened to 'actors' involved in the drama of life is a form of role played and is the result of interaction. Goffman sees the similarity between theater performances and the types of "actions" we carry out in daily life and interactions (Ritzer, 2011: 234). Communication behavior using verbal language and sign language both with facial expressions, hand movements, body or other symbols is what is called non-verbal communication. So, basically all activities/activities carried out by humans always use communication as an interaction to carry out these activities. Communication behavior is a fundamental (very basic) need for human life to express themselves in order to be recognized and accepted in the process of interaction. Based on this background, it is interesting to explore and categorize the verbal and non verbal communication behaviors of street children and beggars in Makassar City.

2. Research Method

This research uses a qualitative method referring to the study of communication ethnography, in detail and sequentially describe, explain, and build relationships from the categories of categories and data found. This is consistent with the purpose of the ethnographic study of communication, to describe, analyze, and explain the communication behavior of one social group. Ethnography of communication views behavior that is born from the integration of the three skills possessed by each individual as a social creature, the three skills being Linguistic, interaction, and cultural skills (Kuswanto, 2008: 18).

The study of street children's communication behavior was carried out in Makassar City, by taking three locations, namely the Panakukang/Fly Over/Red Light Sector, the Losari Beach Platform Sector, and the Hertasning Sector. Communication ethnographic research focuses on individuals in a society, specifically the relationship between verbal and non verbal communication behavior or the actions or activities of a person, individual or group involved in the communication process in a direct view when they are conducting communication activities. Informants selected using non-probability sampling techniques namely accidental sampling, which is chosen by chance based on the area of operation of street children and beggars in Makassar City who are carrying out actions as street children and beggars who are operating.

Data processing and analysis stage is the process of finding and compiling data systematically based on the results of in-depth interviews, field notes, and documentation. To analyze qualitative data of communication behavior through ethnographic studies of communication researchers used an interactive data analysis model of Milles and Huberman (2014). The analyzed data developed by Miles and Huberman is analyzing data through three steps, namely first; data condensation (data condensation), presents data (data display), and draw conclusions or verification (conclusion drawing and verification). Data condensation refers to the selection process (selecting), focusing, simplifying, summation (abstracting), Data condensation refers to the process of selecting, focusing, simplifying, abstracting and transforming data.

3. Results and Discussion

• Characteristics of Informants

Mapping the characteristics of the existence of street children has become a phenomenon in Makassar City. Street children and beggars tend to do work in the informal sector, both legal and illegal in the eyes of the law to survive in metropolitan cities. For example, working as a street vendor along the sidewalk and along the sidewalk, selling newspapers, shining shoes, looking for used goods or rubbish, busking at red light intersections, car washers, and being a traffic regulator or known by the term 'ogah' often we meet at the turn of the road in Makassar City.

Based on data from street children and beggars in conducting research activities, street children's communication behavior was carried out in Makassar City, by taking three locations, namely the Panakukang/Fly Over/Red Light Sector, the Losari Beach

Platform Sector, and the Hertasing Sector. Table 1 shows the group of street children in the Panakukang/Fly Over/ Red Light area who were 7 informants.

Table 1. Characteristics of Street Children and Sector Beggars Panakukang/ Fly Over/Red Light

No.	Street Children and Beggars	Age	Sex
1	Nurul	9 years old	Female
2	Asri	7 years old	Male
3	Hasan	14 years old	Male
4	Dani	9 years old	Female
5	Firsa	11 years old	Male
6	Arini	7 years old	Female
7	Dina	8 years old	Female

Source: Primary data, 2019

Based on Table 1, it shows that the information on the data of street children and beggars recorded in the Fly Over/Red Light Panakukang sector are 7 children, 4 of whom are female and 3 are male. Street children and beggars in Panakukang/Fly Over /Red Lights have the characteristics of being tissue sellers, newspaper sellers, and asking motorists directly when red lights stop and pedestrians in restaurants around Fly Over. Furthermore, at the Losari Beach Pier, the street children sector is at most 7 street children and beggars in the sector. Their characteristics are as sellers of tissues, newspaper sellers, scavengers, selling sweets, buskers and beggars. They operate day and evening after returning from school based on the age level of 9 until 13 years are elementary and secondary school age, as presented in Table 2 below:

Table 2. Characteristics of Street Children and Beggars in the Anjungan Sector Losari Beach

No.	Street Children	Age	Sex
1	Ali	13 years old	Male
2	Sarto	11 years old	Male
3	Ari	10 years old	Male
4	Rima	12 years old	Female
5	Ramli	10 years old	Male
6	Kiki	9 years old	Female
7	Ina	9 years old	Female

Source: Primary data, 2019

Based on Table 2, it shows that the information on street children and beggars data recorded in the Losari Beach Anjungan sector is predominantly performing their activities as confectioners and buskers. The view at the Losari Beach Pier is often the one that we encounter every day. Street children and beggars are dominant as many as 4 boys and 3 girls. However, behavior patterns often unsettle the general public and road users. As street children and beggars enjoy the beauty of childhood, they must feel the harshness of life. Their lives are synonymous with violence with different goals and operational actions, such as looking for money to fulfill family life or children who pass school because their time is replaced with money-making activities.f

Tabel 3. Characteristics of Street Children and Beggars in the Hertasing Sector

No.	Street children	Age	Sex
1	Ali	8 years old	Male
2	Sukri	11 years old	Male
3	Amira	6 years old	Female
4	Baco	12 years old	Male
5	Adnan	6 years old	Male
6	Besse	11 years old	Female
7	Afni	11 years old	Female

Source: Primary data, 2019

Data Table 3, shows that information on street children and beggars data recorded in the Hertasing sector were 7 children. Street children and beggars in the Hertasing sector have characteristics or motives peddling religious books, selling tissues, and busking, as an effort to attract people along the compassionate path to those who are dominated by school-age children. Comparison of street children and beggar boys as many as 4 people and girls as many as 3 people.

Street children and their beggars maximize all efforts to survive with their work, even interactive in situations of letting (free), voluntary, and seduction / invitation. Mapping the characteristics of street children and beggars with predominantly school-age children causes the time they do begging activities after school and the knowledge of their parents. Based on the data it was found that their motives took to the streets and make a living for the family.

One of the problems faced by them is that the family function has shifted, one example is the function of fathers as breadwinners who are replaced by their children. Parents greatly influence children's decisions in order to make a living. This support can be either direct or indirect. This support is shown by the behavior of parents who ask for 'deposit' money from street children and beggars. The socio-economic situation of the family which is completely lacking encourages street children and beggars to seek more income. Another thing is the socialization of communication between friends or the environment that results in taxation to do this. The results of the summary of operational actions of street children are as follows:

Table 4. Distribution of Street Children and Beggars Based Motivation for Operational Actions.

No.	Motivation for Street Children Operational Action	Frequency	Percentage
1.	Own Initiative for Additional Allowance	2	9.5
2.	Helping the Economy of Parents (Family)	10	47.6
3.	Support/ Asked by Parents (Family)	9	42.8
	Total	21	100

Source: Primary data, 2019

Referring to the data in Table 4, the above shows that the operational actions of street children are motivated by various things, including family factors that support their activities on the streets, especially the children's category. The findings of this study found that the majority of street children carry out operational motivational actions because it helps the economic life of parents as many as 10 people (47.6%), received support from parents or family as many as 9 people (42.8%), and the rest for own initiative to add additional allowance as much as 2 people (9.5%).

This explains that the role of parents for their children is important. Parents have the ability to provide direction or communication to do certain things to their children, for example, ways to take action on the road to get money. Control of his family, school, and neighborhood environment does not provide good learning for street children and beggars in Makassar City.

- **Communication Behavior of Street Children and Beggars**

Communication behavior of street children and beggars in Makassar itself is a series of uses of verbal and non-verbal symbols. Humans use various symbols in carrying out activities with the aim of being understood and creating similarities. Giving meaning to symbols is a process of communication that is influenced by socio-cultural conditions that develop in a society.

In the study of communication, messages are divided into verbal and non-verbal. Verbal communication is a form of communication using spoken words (oral) and written. Verbal communication in the form of words characterizes humans having the ability to express feelings, emotions, thoughts, ideas or ideas, convey data and information, and exchange feelings and thoughts with one or more words (Hardjana, 2003). Language according to Larry L. Barker (in Mulyana, 2005), has three functions: naming or labeling refers to the identification of objects. Interaction communication, and information transmission share ideas and emotions that combine symbols that can be understood by the communicant.

Non-verbal communication is a silent language that uses the entire body in communicating. Jandt (1998) (in Iriantara, 2014: 2.9-2.110) suggests a form of non-verbal communication is proximity (closeness) refers to space or territorial and personal space in communication. Kinetik includes gestures, gestures, facial expressions, and eye contact. Chronicles are oriented towards the use of time. Paralanguage) are non-verbal sound elements in verbal conversation. Silence and haptics are touches in communication. Physical appearance shows non-verbal messages in the form of physical appearance.

Based on the results of the research findings, it was found that verbal symbols in their use language or words, while non-verbal symbols are usually called sign language or silent language used by street children and beggars in their activities to perform self-appearance. The following are the findings of verbal and non-verbal communication behavior in the form of street children and beggars.

– *Verbal Language Management Communication Behavior*

Verbal communication in oral and written form is a language that functions as a means of delivering messages of street children and beggars in managing impressions on society. In this case, street children and beggars display the language and appearance of the management of impressions on the front stage (front stage) is done only to cover up the real state of self with more smiles. Related to managing impressions using verbal language displayed by street children and beggars in three sectors, namely the Panakukang/Fly Over/ Red Light Sector, the Losari Beach Platform Sector, and the Hertasing Sector.

Matrix 1. Verbal Communication Behavior

Informants	Behavior	Communication	Verbal
	Message structure	Language and tone	Message attractiveness
Asri, Hasan, Dina, Ali, Ramli	Implied	Repeated and Easy to Understand	Rational
Nurul, Dani, Dina, Amira.	Implied	Direct and Low Speech	Emotional
Firsa, Sarto, Sukri	Explicit	Low-pitched and Compassionate.	Rational
Rima, Baco, Hasan, Adnan	Implied	Low-pitched and easily understood vocabulary	Emotional
Besse, Afni, Ali	Explicit	Direct and Low Speech	Emotional
Ina, Adnan, Arini	Explicit	Low-pitched and Compassionate.	Emotional

Source: Primary data, 2019

Based on Matrix 1 data, categorizing the display of verbal communication behavior of street children and beggars in Makassar City in three, namely the message structure, message style, and message attractiveness. The message structure displayed by street children and beggars is one-dimensional, in which they explain directly both explicitly and implicitly if they have no money, no school fees, and have not eaten hungrily and so on. This means that the message structure uses one side is the preparation of the message structure which emphasizes only the interests of the party sending the message and only conveys the advantages or advantages.

Furthermore, language style and speech tone is a type of suprasegmental element characterized by the high and low flow of utterances. High and low speech currents occur because of different vibrational frequencies between segments. The words displayed by street children and beggars tend to contain mercy and sadness and speak in a very low tone. Their direct speech was made to prospective benefactors by hoping for mercy. The use of language styles that lead to the way of speaking the language in a low tone to express the sense of concern that they experience and feel. The attractiveness of the messages displayed by street children and beggars tends to have an emotional and rational character as portrayals reinforce the self-image of those who need help and a helping hand from benefactors.

The use of verbal language represents words that have various aspects of individual reality to convince others. Based on Mulyana's view (2012: 261) that verbal language is the main means to express our thoughts, feelings, and intentions to others. Even Mead in Kuswarno (2009) explained that the ability of humans to be able to respond to symbols between them when interacting, bringing an explanation of symbolic interactionism to the concept of self (self).

Mead explained that socially a person can take action on himself, as well as others. The thought of symbolic interaction becomes the basis for explaining how street children and beggars use verbal symbols to determine their actions. The meaning of the symbols they understand will be more perfect because of interactions between fellow street children or between street children and other individuals or groups who are not street children, for example, prospective benefactors. The symbols that are created, thought about and understood by them are languages that bind activities between themselves and outside their groups. Therefore, the language will form a unique social communication among street children and street children with individuals or outside communities. The symbolic interaction view helps explain how street children view themselves. In addition, how street children perform actions on the streets based on their views on themselves, both their own views and those of others.



Figure 2. Field documentation of street children and beggars

– ***Communication Behavior in Non-Verbal Language Management***

Non-verbal communication or known as silent language which has a tendency to a high level of credibility compared to verbal language. Specifically the non-verbal communication categories in question are, namely vocalics (paralanguage), kinesics which include facial expressions, body and arm movements, eye behavior, environment that includes objects or artifacts, proxemics which are spaces and personal territory, touch (haptics), physical appearance (body and manner of dress), time (chronemics) and smell (olfactions).

Non-verbal communication behavior is a form of behavior that intentionally or unintentionally practiced by street children and beggars in touching the hearts of benefactors. They use impression management on the front stage so impressively

that their appearance represents the symbol of powerlessness. The form of impression management is intentionally made for and / or behaves and behaves as it is, including the display of non-verbal language. As revealed by Goffman who revealed that in social interactions non-verbal symbols tend to be widely used compared to verbal language. The results of the reduction and categorization of field data from in-depth interviews, and non-participant observations that have been made, the accumulation of non-verbal communication behavior display can be seen in the following matrix:

Matrix 2. Non-Verbal Communication Behavior

Informants	Non-Verbal Communication Behavior of Street Children and Beggars			
	Kinesics		Physical Appearance (Body and How to Dress)	Paralinguistic (Vocals)
Facial Expression	Body Movement			
Asri, Nurul, Dani, Dina, Amira.	Pitiful with a compassionate face	Use the right hand when asking.	Rundown clothes and Using pin-pins	Low Volume and Reward using the Makassar dialect
Firsa, Sarto, Sukri, Hasan	Disheveled and dirty.	Pointing face down when communicating.	Bring ornaments to sarong and plastic plates to ask.	Low volume and repetitive.
Rima, Baco, Hasan, Adnan, Arini	His face was pale and his eyes glazed and contorted.	Use the right hand when asking.	Rundown clothes and skinny physical appearance.	Low volume and repetitive.
Besse, Afni, Ali	Pitiful with a compassionate face	Use the right hand when asking.	Dirty clothes and Use a small drum ornament to busking.	Low Volume and insulting
Ina, Firsa, Ali, Ramli, Kiki, Nurul	His face was pale and his eyes glazed and contorted.	Pointing face down when communicating.	Rundown clothes and skinny physical appearance.	Low Volume and insulting with a raspy voice

(Primary Data, 2019)

After categorizing, as seen in Matrix 2, starting from facial expressions, body movements or known as kinesik is a non-verbal behavior that is shown by body movements or by examining body language. All parts of the body such as the face (smile or expression) and eye sight also have meaning or gestures, head movements, hands, feet, and even the whole body can be used as symbolic gestures. Next, physical appearance (body and how to dress). Physical appearance can be in the form of body shape or posture affecting self-image such as how to sit or stand, even skin color, hair style is a sign of non-verbal symbolization. Based on the categorization of the physical appearance of street children and beggars in shabby clothes, wearing flip-flops, skinny physical appearance, and adding sarong

ornaments, plastic plates, drums and small guitars in busking in the Panakkukang/flyover/red Light sector.

Paralanguage is a signal that is generated from the spoken voice can be understood by the recipient. Paralinguistic or parabolic (vocalics), refers to aspects of the sound other than speech that can be understood, such as speaking speed, tone (high or low), intensity (volume) of sound, intonation, vocal quality (clarity), color of voice, dialect, hoarse voice of Mulyana (2011: 387). Each of these sound characteristics communicates human emotions and thoughts as part of non-verbal communication behavior. The paralinguistic aspects practiced by street children and beggars indicate using low intonation, giving away, hoarseness using the Makassar dialect.



Figure 2. Field documentation of street children and beggars

The phenomena of street children and beggars in carrying out actions and actions using the front stage display, both verbal and non-verbal language or involving two elements of the code. This communication behavior is carried out primarily through the front stage which is a part of the appearance of individuals who regularly function in general mode and remain to define the situation for those who witness the performance. This includes setting and personal front, which can then be divided into appearance and style (manner). Furthermore, Mead in Kuswarno (2009) suggested that the ability of humans to be able to respond to symbols between them when interacting, bringing an explanation of symbolic interactionism to the concept of self. Mead explained that socially a person can take action on himself, as well as others.

In the front stage we know the front as part of the show that functions with certainty and generality to define the situation for the audience. Goffman then differentiates the front stage into first, setting (a physical view that also supports the actor playing his role); and second, personal fronts as a form of equipment that expresses feelings between the audience and actors. This personal front is divided into appearance (appearance) which includes various types of items that can be recognized by the audience regarding the actor's social status and style (manner) refers to the form of role that the actor wants to be played or played in a situation using physical style,

attitude. In the theatrical role play it is hoped that there will be a match between the appearance and style of the actor.

The dramaturgy perspective as a variant of symbolic interaction is very relevant in explaining the phenomenon, identifying the front stage appearance. Self-display through verbal and non-verbal communication behavior of street children and beggars seeks to dramatize their behavior so that it can arouse the hearts of the benefactors to help them. Involvement of non-verbal communication in the form of kinesik includes gestures, body movements, facial expressions, and eye contact used in convincing prospective benefactors of the actions carried out. Paranguage (paralanguage) is more dominant in speaking, tone (high or low), sound intensity (volume), intonation, vocal quality (clarity), color of voice, dialect. Physical appearance, namely how to dress skin color, hair style that is disheveled is a sign of non-verbal symbolization that is dominantly displayed by street children. While verbal communication is more on the use of verbal words (oral) to express feelings, emotions, directly to the communicant.

4. Conclusion

This study found that the operational actions of street children and beggars were caused by economic factors and the encouragement and support of parents (families) to take to the streets. Actions and actions using different motives, for example, tissue sellers, newspaper sellers, scavengers, selling sweets, buskers and beggars, and selling religious books. Furthermore, verbal and non verbal communication behaviors that are displayed as a form of impression management in the front stage use style (manner). Verbal communication behavior in the form of spoken and written language uses the child's verbal symbols, namely the structure of the message, the style of the message, and the attractiveness of the message. Furthermore, the categorization of non-verbal communication behaviors is facial expressions, body movements (kinetic), physical appearance (body and manner of dress), and paralinguistic(vocalic).

The recommendation in this research is to carry out a program of fostering and empowering street children who work in synergy with all related Departments/ Agencies in Makassar, for example the Social Service, Education Office, and Manpower Office through a joint program. Even the Non-Governmental Organizations (NGOs) that care about street children are the Street Children Lovers Community. Coaching programs that focus on families or parenting skills must also be developed to minimize the number of street children and beggars operating.

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