



# The dilemma between helping and perpetuating the problem: Kupang city's public perception of child beggars or vendors at traffic lights

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## ARTICLE INFO

### Article history:

Received Dec 9, 2025

Revised Jan 19, 2026

Accepted Feb 7, 2026

### Keywords:

Child Beggars and Vendors;  
Kupang City;  
Public Perception;  
Symbolic Interactionism;  
Traffic Lights.

## ABSTRACT

This study looks at the moral conundrum that drivers in Kupang, Indonesia, face every day when they come across street merchants and child beggars at traffic signals. There is a conflict between the want to help out of sympathy and the worry that doing so could make the child's precarious condition worse. The study explores how people understand and navigate these fleeting street interactions using a qualitative technique and Symbolic Interactionism as its theoretical framework. It concludes that visual clues, such as the children's looks, gestures, and approaches to cars, significantly influence public perception and reaction. Giving is primarily motivated by sympathy, but this inclination is crucially moderated by the knowledge that financial support may unintentionally prolong homelessness, interfere with education, and raise vulnerability to exploitation. As a result, people learn sophisticated, practical ways to deal with this dilemma. These include giving under certain conditions, providing food or beverages rather than money, or purposefully refusing material assistance while still being courteous and compassionate. The survey also shows that the public holds family and political institutions accountable for systemic solutions, with a focus on protection, support, and regulation. The study advances theory by showing how Symbolic Interactionism clarifies a contemporary urban conundrum, emphasizing that the decision to assist or not is a socially formed process rather than just an individual moral calculation. Its originality is in describing the commonplace meaning-making and adaptive tactics that the public uses to jointly manage ethical ambiguity in shared urban areas, such as contributing without anticipating a material exchange or utilizing politeness as a non-monetary reaction.

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## 1. INTRODUCTION

The phenomenon of child beggars and vendors at traffic lights is a social issue that has long drawn public attention in urban areas, including Kupang City. Society is often faced with a dilemma: whether to give monetary assistance to these children as an expression of empathy and goodwill, or to refuse in order to avoid perpetuating dependency and ongoing exploitation. (Venty Dhone,

2026) Public perceptions of the presence of these child beggars and vendors vary widely, ranging from pity and a drive to help, to concern that giving money will only reinforce the cycle of poverty and child exploitation (Banua, 2024). This situation reflects a complex social dilemma, where an individual's well-intentioned act can contribute to broader structural problems within society. Previous research has revealed various factors underlying the presence of child beggars at traffic lights, including poor family economic conditions, social environments that pressure children to work or beg, and limited access to education (Khibran et al., 2022). Exploitation by parents or other parties is also a significant factor that keeps these children on the streets seeking livelihood (Gorda, 2022). Furthermore, public perception, which often involves giving money to child beggars despite indirectly reinforcing the phenomenon, constitutes a social dilemma that requires deeper examination (Artika Marsela T, 2024). Children trapped in this cycle of poverty become victims of an imbalanced social structure, with the donating public inadvertently playing a role in maintaining this status quo (Mardiyati, 2015).

The study by (Bebhe et al., 2025) further emphasizes that the factors leading to child involvement in the informal sector in Kupang City stem not only from economic pressures but are also influenced by family culture, the social environment, and the child's internal drive to help meet household needs. This finding indicates that the presence of street children, including beggars and vendors at traffic lights, is a multidimensional phenomenon related to both structural pressures and adaptive choices made by low-income families. A similar pattern is reflected in the findings of (Yohanis Soni Pono, 2023) which reveal that weak law enforcement and limited capacity of authorities to monitor child exploitation activities also allow children to continue working at El Tari traffic lights, whether as beggars or as sellers of food or newspapers. From the perspective of Symbolic Interactionism theory proposed by George Herbert Mead and Herbert Blumer, society is not merely a collection of individuals acting mechanically. Instead, meaning and social action are formed through continuous symbolic interactions negotiated in everyday life (Blumer, 1969). Individuals act based on the meanings they assign to social objects during interaction. These meanings arise from social interactions with others and can change through individual interpretive processes. In the context of child beggars and vendors at traffic lights, the interaction between the public as donors and the children shapes social meanings regarding poverty, compassion, and social responsibility, which in turn influence behaviors such as giving money or displaying refusal (Quist-Adade, 2019).

Trym Hansen theoretically emphasizes that social symbols are always present in societal interactions and shape the way individuals understand a phenomenon. (Hansen, 2026). In the case of street children, gestures, expressions, and acts of begging or vending become symbols that society interprets as signs of need, vulnerability, or even as strategies for seeking profit. In line with this, (Naeem et al., 2025) assert that social meaning is formed not only through symbols but also through responses within interactions. The act of giving or refusing to give money to a child at a traffic light becomes a symbolic action that reflects society's views on poverty, exploitation, and the moral values they uphold. Erving Goffman adds the concept of social dramaturgy, which posits how individuals perform "social roles" on the "front stage" of interaction while concealing other attitudes or perspectives on the "back stage" (Goffman, 1959). This is relevant for understanding how society may appear caring and provide assistance openly, yet privately harbor concerns or critical judgments regarding the persistence of this phenomenon. At the policy level, research by (Angelin et al., 2025) indicates that the Kupang City Government actually has a legal basis, such as Regional Regulation Number 8 of 2013, to address and improve the welfare of street children. However, its implementation has not been optimal, as children continue to be found working or begging at numerous traffic light points. This aligns with the findings of a local news report by (Rebon, 2023), which noted that despite regular monitoring by the Social Service Office at every traffic light, street children remain prevalent, and their numbers have not shown a significant decrease. This situation reinforces the view that government intervention has not sufficiently addressed the root of the problem, particularly concerning the socio-economic conditions of families and the patterns of interaction between the public and street children in public spaces. The purpose of this study is to map the meanings and perceptions that the inhabitants of Kupang City have about the child merchants and beggars at traffic lights, using the framework of symbolic

interactionism. Additionally, it examines how their reactions and interactional patterns, as symbolic acts, influence this phenomenon's social actuality. In particular, this study looks at how people create meaning through connection and how public behavior contributes to the cycle of street children in urban public areas.

## **2. RESEARCH METHOD**

This study uses a qualitative approach grounded in Symbolic Interactionism theory to gain an in-depth understanding of Kupang City residents' perceptions of child beggars and vendors at traffic lights, specifically at two strategic locations: El Tari and Oesapa traffic lights. The qualitative approach with a symbolic interactionist perspective was chosen because it can capture the meaning and social construction processes built through social interactions between individuals in real-world situations. This allows the researcher to trace the subjective meanings and experiences of informants regarding the phenomenon, as argued by (Blumer, 1969) and (Mead & Morris, 1934) that social meaning is formed through a dynamic, ongoing process of symbolic interaction that is constantly socially reconstructed. Similarly, (Bijaksana, 2025) asserts that symbolic interactionism provides an important methodological foundation for qualitative research as this theory places symbols, communication, and human action as the primary sources of social meaning. Through this perspective, the researcher can trace how individuals construct reality, interpret situations, and respond to social phenomena based on their experiences and interactions, making it highly relevant for studying social dynamics in public interaction spaces such as traffic lights.

Research data were collected through non-participant observation and in-depth interviews. The observation aimed to directly observe social interactions and emerging symbols at the traffic light locations, while in-depth interviews were conducted with five informants selected purposively from diverse backgrounds: general public, vendors, university students, and local community figures. This selection of diverse informants was intended to obtain holistic insights into their perceptions and the meanings they construct when interacting with the phenomenon of child beggars and vendors at traffic lights (Aksan et al., 2009). In order to guarantee social perspective variety and to reach qualitative data saturation, the point at which the information gathered starts to repeat and no longer offers significant new insights, the number of five interviewees was chosen using the purposive sampling method. Data validation was carried out using method triangulation (combining observation and interview data) and source triangulation with informants from a variety of backgrounds, supported by researcher reflexivity in the analysis process. Each informant's interview lasted between sixty and ninety minutes. Data analysis was conducted using a qualitative descriptive method focused on explicating narratives and field findings to identify main themes surrounding public perceptions, their motivations for giving money, and the interpretation of social meanings related to the phenomenon of beggars and vendors at traffic lights. The analysis also employed symbolic interactionism concepts to interpret how symbols, social roles, and definitions of the situation shape the behavior and attitudes of the public as donors (Denzin, 2013). Through this methodology, the study is expected to provide a realistic and in-depth depiction of the social complexity arising from the interaction between the public and child beggars/vendors at traffic lights in Kupang City, as well as reveal how the meanings and social roles constructed in these interactions influence social responses and the practice of giving.

## **3. RESULTS AND DISCUSSIONS**

Based on the research results obtained from interviews with five informants encountered at two traffic light locations, namely El Tari and Oesapa, the data were compiled in a table to illustrate the informants' perceptions, experiences, and views regarding the presence of child beggars and vendors at traffic lights. This table serves as the foundation for the analysis of subsequent indicators.

**Table 1.** A relatively uniform pattern of perspective

Informant	Brief Identity	View On Children Vending On The Street	Perceived Reasons For Children Vending	Experience Giving Money	Feelings When Giving	Proposed Solutions
Informant 1	Male, motorcycle taxi driver	Expresses pity for children working on the street and understands they are trying to earn a living.	Children choose to vend in crowded locations as it allows for faster donations and sales.	Gives money situationally, between Rp 5,000 – 10,000. Depends on available cash.	Feels happy and considers it a normal act.	Children should continue vending in public areas as markets are deemed less profitable.
Informant 2	Female, homemaker	Feels pity seeing children vending on the street.	Caused by family economic limitations.	Gives money if funds are available.	No hesitation, driven by compassion.	The government needs to provide attention in the form of assistance and educational access.
Informant 3	Male, tomato and newspaper vendor at the traffic light	Views the situation as common because they are also earning a living.	Markets yield less profit, shops are less effective, traffic lights are busier.	Rarely gives money, more often shares small items like cigarettes.	Neutral	Children need additional skills training; perceives the government as lacking attention.
Informant 4	Female, university student (former newspaper vendor at the traffic light)	Feels pity because she was once in a similar situation.	Traffic lights are more effective for vending compared to markets.	Gives money if she has it.	Feels compassion and sadness.	-
Informant 5	Male, retiree	Assesses the situation as a result of lack of parental attention; feels sorry.	Traffic lights are crowded points, so the chance of getting customers is greater.	Gives money without taking the goods for sale.	Feels compassion.	The government needs to regulate children's street activities, provide guidance to parents, and ensure child protection.

Based on the table, it can be seen that all informants display a relatively uniform pattern of perspective, namely pity towards children vending on the street and an emphasis on family economic factors as the primary cause. In addition to the interview data table, this study is also supplemented by visual documentation from the two traffic light locations, El Tari and Oesapa, where the child beggars and vendors are frequently active. The following photographs depict the field conditions of the research sites.

### Photographs of the Research Sites



Figure 1. El Tari Traffic Light Intersection (Researcher's Documentation, 2025)



Figure 2. Oesapa Traffic Light Intersection (Researcher's Documentation, 2025)

This photograph displays the two primary research locations: the El Tari and Oesapa traffic light intersections. These sites were selected for observation as both are areas with dense vehicle traffic and are frequent locations for the activities of child beggars and vendors as they interact with road users. This section also elaborates on the field findings by connecting them to the Symbolic Interactionism theory of Mead, Blumer, and Goffman. Through these three theoretical lenses, the study examines how society assigns meaning, interprets actions, and responds to the presence of child beggars and vendors at traffic lights. Accordingly, the discussion is structured around five main indicators.

#### Perception of the Existence of Child Beggars or Vendors

The public's perception of the existence of child beggars and vendors at traffic lights is formed through a process of symbolic interpretation, as explained in symbolic interactionism theory. Individuals interpret the presence of these children based on visible symbols, such as tattered clothing, the items they sell, the way they approach vehicles, or their tired facial expressions. These symbols are then processed through the *mind* and personal experiences, resulting in varied meanings. Some members of society, such as Informant 1, interpret these children as individuals struggling to survive. The statement, "When I see them, I feel so sorry... people are trying to make a living on the streets," indicates that the meaning of "pity" arises from

repeated observation of their small body gestures, hurried movements, and physical condition. This perspective reflects the process of *role-taking* described by Mead, where individuals place themselves in the child's situation and subsequently form an empathetic understanding. However, this meaning is not always uniform. Informant 3, who has experienced similar conditions, views the phenomenon as something "normal." This indicates that life experiences influence how a person interprets symbols. In Goffman's thinking, this informant is accustomed to being in the "backstage" of street life, so the performance of children at traffic lights no longer evokes excessive empathy, but is seen as part of everyday reality. This reality illustrates that street children often have to spend most of their time on the streets and are vulnerable to becoming victims or perpetrators of legal issues, making such conditions normal within their life ecosystem (Pulthoni, Siti Aminah, 2012).

In contrast, Informant 4, who worked as a vendor from a young age, demonstrates a strong process of role-taking. Their experience leads them to understand the pressures faced by these children, resulting in a perception closer to sadness and pity. At this point, the social category formed is not a negative stereotype like "mischievous," "beggars," or "part of a syndicate." Instead, the informant sees them as "children who must work" due to economic pressures. Perceptions regarding the causes of this phenomenon also emerge from meanings formed through social interaction. Informants interpret tattered clothing, not attending school, or being on the streets during school hours as indicators of the family's economic deprivation. Statements such as "parental shortcomings" to "at the very least, this child is not in school" show that society applies the generalized other the norm that children should be in school, not working on the streets. Consequently, parents are often perceived as parties unable to fulfill their social roles. Beyond family factors, informants also highlight structural reasons. Traffic lights are seen as a more economically advantageous space because vehicles stop and interaction can occur easily. In Goffman's dramaturgy (Goffman, 1959) the traffic light becomes an effective stage for children to perform from polite gestures and slight smiles to the way they offer items which the public then interprets as signs of vulnerability and worthiness of help. The dominant emotion arising from this interaction is pity. Many informants explicitly expressed this feeling. However, the existence of informants who "consider it normal" demonstrates that meaning is not inherent to the object but is formed through each individual's personal experiences, as Blumer emphasized. Therefore, even when the observed symbols are the same, the resulting meanings and emotions are not always identical. This understanding emphasizes the principles of individualization and non-judgment in viewing every child, including street children who may be engaged in economic interactions in public spaces like traffic lights. This guideline reminds us that behind the performance displayed, these children have unique backgrounds, needs, and vulnerabilities ranging from potential exposure to exploitation to disruptions in psychosocial development that cannot be generalized (Ahmad Sofian, Andy Ardian, Deden Ramadani, 2018).

### **The "Helping" Dimension**

The act of helping performed by the public at traffic lights is the result of a symbolic interpretation process that occurs briefly yet is rich in meaning. The interaction, lasting only a few seconds a child gently tapping on a window, offering goods, or simply standing holding merchandise becomes a symbol interpreted by drivers as a form of request for help. From Blumer's perspective, the act of giving emerges because specific meanings are formed from these symbols (McCall, 1990).

Informant 1 describes that giving is done situationally and depends on their capacity: *"Sometimes I give 5,000 or 10,000 rupiah, depending on the cash I have."*

This statement indicates that helping is viewed as a flexible moral action. Within Mead's framework, the decision to give is formed through an internal dialogue between the spontaneous impulse to help (the *I*) and normative considerations along with financial ability (the *Me*) (Mead & Morris, 1934). Drivers interpret the child's gestures as an empathetic appeal, yet their response is adjusted according to personal capacity. At this point, the act of helping functions as a way to present oneself as a moral individual, both in one's own eyes and in the eyes of others. In dramaturgical terms (Hua & Meiting, 2021), the traffic light becomes a social stage where children perform subtle vulnerability not intimidating, but sufficient to evoke empathy.

The giver also plays their role on this stage. This is evident in the statement by Informant 5: *"I don't take the item; I just give the money."* The act of not accepting the goods indicates *impression management* on the part of the giver. They wish to maintain a self-image as a "good person" who helps without expecting anything in return. In this moment, the moral performance is more important than the economic transaction itself.

The dominant motivation driving assistance is pity. Informant 2 emphasizes: *"I don't hesitate because I feel sorry for them."*

This emotion of pity arises because the symbols displayed by the child simple clothing, a small stature, or a gentle manner of offering goods are interpreted as signs of vulnerability. This performance triggers a moral response from drivers, who then express empathy through the act of giving. The meaning of helping for the giver extends beyond the material aspect, also touching upon the formation of social identity. Giving allows individuals to feel they have met collectively held moral standards.

Informant 1 states: *"I feel... normal, but my heart feels happy."* The feeling of "happiness" emerges because the act of giving is understood as a form of success in maintaining a positive self-image, aligning with the *generalized other* the social and religious values prevalent in Kupang City society. Thus, the assistance provided is not solely pure altruism but also part of an effort to maintain a moral *façade* in the daily social stage. This action becomes a fusion of symbolic interpretation, morality, and dramaturgy, affirming how society ascribes meaning to the act of helping within the context of a traffic light.

### **The "Perpetuating the Problem" Dimension**

Amidst the impulse for empathy, society also realizes that giving money may cause children to remain on the streets. This awareness arises from reflecting on repeated interactions, as Blumer explains. Informant 4 remarks: *"In my opinion, they will keep selling, right? Because we give them money, so they will keep selling."*

This statement reveals a conflict in meaning: between the desire to help and the concern that assistance may actually keep children at the traffic lights. Within Mead's framework, this conflict emerges between the spontaneous impulse to help and the normative consideration of long-term impact. Society interprets the traffic light as a "stage" that children continue to choose because it yields immediate results. If the children's performance is consistently rewarded with money, that stage will repeat itself. Informant 5 connects this to long-term risks: *"Their future will be bleak... if they hold money, they forget about education."*

Symbols such as a child not wearing a school uniform or being on the streets during school hours are understood as signs that education is being neglected. Additionally, society also interprets the presence of pressure from parents or other parties. Informant 5 emphasizes: *"This is parental pressure to survive... parents force them, push them to earn money."*

By interpreting the gestures of children who are too young, fearful, or working excessively long hours, people perceive the possibility of exploitation. They imagine themselves in the child's position through the process of role-taking and conclude that this situation is not a free choice. Nevertheless, the act of giving persists because the empathetic meaning arising in direct interaction is stronger than long-term considerations. Therefore, society hopes the government can intervene as the party capable of organizing more appropriate solutions. Informants express:

*"If possible, the government should pay attention... they need education." "This is a note for the mayor... the social services department should organize and care for these children."*

This reflection shows that society understands the structural nature of the problem, but in practice, they continue to give, underscoring that situational meaning dominates over long-term rationality.

### **The Experience of Dilemma**

The experience of dilemma lies at the heart of the act of helping children at traffic lights. Society does not merely respond emotionally but also undergoes an internal tug-of-war between conflicting meanings. Within Mead's framework (Waskul, 2006), the dilemma emerges when the "I", the spontaneous impulse to give encounters the "Me", the normative consideration of one's capacity and long-term consequences. This internal conflict is palpably felt by the informants.

Informant 1 expresses this simply yet powerfully: *"Sometimes there is that feeling. It depends on our financial situation."*

This statement reflects that giving is not an automatic decision; there is an ongoing internal deliberation. A similar dynamic is seen with Informant 4, who states: *"If you want to give, then just give; but if you don't have [money], then you don't give."*

Although seemingly practical, both statements contain a dynamic of opposing meanings. As Blumer explains, human action always arises from the negotiation of intersecting meanings. The individual reads the situation, interprets the symbols presented by the child, and then weighs their own capacity. From Goffman's dramaturgical perspective (Goffman, 2022), this dilemma is also stage pressure: the giver feels watched by the child, by other drivers, and by themselves so the decision to give or not give carries moral implications in the eyes of the "audience." To resolve this dilemma, society develops pragmatic strategies for interacting at traffic lights. These strategies are not just about whether to help, but about how to maintain a consistent moral performance. Several strategies that emerge include: giving only when one has money (as mentioned by Informants 1 and 4), giving without accepting an item (as done by Informant 5), giving only when the child looks very young or tired, and not giving but still offering a smile to avoid appearing harsh. All these strategies reflect an effort at *impression management*: preserving one's self-image as a moral person, even though the concrete actions taken may vary. This dilemma becomes more complex because the decision to give is heavily influenced by situational factors. The child's condition whether they appear exhausted, very young, or drenched from rain becomes a symbol that triggers pity. Weather also plays a role; rain often increases the tendency to help. The giver's own situation shapes meaning: when with their own children or family, they are more inclined to give to perform the role of a caring individual. Even traffic conditions are determinative: when the red light lasts longer, people have more time to notice the child, thereby increasing the likelihood of giving. In Goffman's theory (Goffman & Mondada, 2024), all these factors are part of the *setting* the stage elements that influence how the interaction unfolds. Because the setting is highly dynamic, the meaning formed also changes accordingly. Consequently, people's actions are not absolute or based on fixed principles but are always contingent upon a continuous, situational interpretation. The experienced dilemma is not merely about whether to give or not, but about how individuals navigate moral meaning on a social stage that changes from second to second.

### **The Role and Expectations of Other Parties**

The people of Kupang City believe that addressing the issue of children at traffic lights cannot be left to individuals alone; instead, it requires the involvement of other, more authoritative parties. The government is the actor most expected to intervene and reorganize the situation. This is evident in Informant 5's statement:

*"To regulate these children... the social services department... the transportation department... so that at every traffic light, there are no children."*

This view indicates that the government is seen as the party with the capacity to regulate social structures and provide safer spaces for children. Within Mead's framework (Mead & Morris, 1934) the government functions as the *generalized other* responsible for maintaining social order. Furthermore, society also believes that religious institutions and social communities have a moral role to play in strengthening family conditions, although this is not explicitly mentioned in the quotes. This meaning stems from the collective value placed on the importance of social support in addressing poverty. On the other hand, parents are still viewed as the primary factor behind the presence of children on the streets. Informant 2 says: *"[Due to] shortcomings from the parents."*

While Informant 5 adds: *"Parents force them, push them to earn money."*

These two statements show that society holds parents responsible, yet sees them as failing to fulfill the ideal caregiving role. From Goffman's perspective (Hua & Meiting, 2021) parents are understood as the "hidden directors" behind the child's performance, while society infers the absence of parental responsibility through symbols such as children working during school hours or appearing too young to be on the streets. These symbols operate within a mechanism of normalization, where social phenomena that should be problematic such as violence in the context of Nagekeo or child poverty in Kupang gradually become accepted as part of cultural "normality." (Mite, 2025). In summary, the people of Kupang City interpret the presence of child beggars or

vendors through visible symbols that evoke pity and an understanding that the children work due to family economic pressure. This condition is often reinforced by a patriarchal structure that places families in a state of economic dependence and restricts women's access to resources.

#### 4. CONCLUSION

The dilemma between helping and perpetuating the problem for child beggars and vendors at traffic lights in Kupang City stems from society's complex process of meaning-making. This meaning is constructed through brief interactions rich in symbolic exchange, where pity, concern, and judgments about the children's appearance and manner of interaction shape public perception. Such perceptions are often biased and distorted, influenced by sensationalist media narratives and vested institutions that tend to portray street children homogeneously either as pitiful victims or as a wild threat to the social order (Aptekar, 1993). These brief interactions at traffic lights are part of the children's own "script" or survival strategy, involving a capacity for storytelling and impression management to elicit sympathy and resources from the public an adaptive skill within the street economy. When people give money driven by pity, they may unintentionally reinforce the child's role as a "beggar" or "vendor," which is but one category of street child, rather than addressing root causes such as structural poverty or dysfunctional family dynamics.

The act of giving is understood as a form of empathy and moral obligation, yet society is also aware that such assistance can sustain a child's presence on the streets, disrupt their education, and increase the risk of exploitation. As a result, people employ various compromise strategies, such as giving only when they can afford to, providing food instead of money, or simply being kind. These decisions are heavily influenced by situational factors and the observed condition of the child. As illustrated in *Life on the Malecón: Children and Youth on the Streets of Santo Domingo*, the decision to remain on the streets is profoundly complex: on one hand, street life offers freedom, group solidarity, and access to resources unavailable in impoverished or violent homes; on the other, it is also a space of systemic exploitation, violence, and drug dependency (Wolseth, 2014). Society further recognizes that this problem cannot be handled by individuals alone. The government, families, religious institutions, and communities are seen as essential for regulation and support to prevent children from returning to the streets. Indeed, even in metropolitan cities like New York, Mexico City, and Dhaka, street vending is often a survival strategy undertaken in the absence of structural alternatives not merely an individual choice (Ha, 2015). Ultimately, this dilemma is not solely about personal morality, but a social process shaped by interaction, meaning, and structural conditions. Its resolution requires collaboration among multiple stakeholders. Sustainable solutions must move beyond temporary charitable responses and advance toward structural changes, such as ensuring access to proper education, legal protection, and economic support for vulnerable families. Equally important is a commitment to understanding the world of the street from the children's own perspectives who, despite their vulnerability, continue to demonstrate resilience and agency in creating meaning amid adversity. Establishing an integrated referral system that links citizens, civil service police units, and social services with supporting NGOs is a practical solution that will enable children found on the streets to be quickly identified and referred to the proper programs. In order to lessen the financial strain that pushes kids to work on the streets, a "resident partnership" system can be created at the local level to keep an eye on and assist vulnerable families in their communities.

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