

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandarlampung City



Tina Kartika¹, Abdul Firman Ashaf², Nina Yudha Aryanti³, Andy Corry Wardhani⁴, Karomani⁵

^{1,2,3,4,5}Department of Communication, Faculty of Social and Political Sciences, University of Lampung

ABSTRACT: The purpose of the study was to analyze cultural and media studies as a way to resolve the sustainability of beggars and street children in Bandar Lampung City, Indonesia. There were 24 informants involved in this study, consisting of community leaders, academics, beggars and street children. The data consists of: interviews, observations and literature review. Data analysis uses several stages, namely: collecting data, classifying data, and concluding. The results of the study are the causes of the existence of beggars and street children are: poverty, child exploitation, people who give money to beggars and street children, movement of people from villages to cities, unhealthy mentality, Bandarlampung City Government has not been maximal in implementing Regional Regulation No. 3 2010. One of the solutions is to increase understanding of local wisdom and empower the media as a channel to convey messages to beggars and street children, and to people who give money/goods to beggars.

KEYWORDS: Beggars, Local wisdom, Media, Street children.

I. INTRODUCTION

Several studies on street children, beggars are often carried out, for example the homeless in Malaysia for example in Georgetown, Penang and its implications for the survival and sustainability of the lives of these minorities Drani, S. B., et al (2021). Low utilization of health services and affordability among the homeless in Malaysia Aizuddin, A. N., et al (2019). The research was conducted in the city of Bandar Lampung, one of the cities in Indonesia which is located on the island of Sumatra. Research on beggars and street children will continue because they are in the life of Bandar Lampung City. Beggars and street children can be found in city centers such as malls/shopping centers, on the main road of Bandar Lampung City (observations from March-June 2022). Beggars, street children in Bandar Lampung City have been increasing since the COVID-19 pandemic in early 2019. They often take their children around in Bandar Lampung City. This is a new social problem after the covid 19 pandemic Pamungkas, S,B (2020). The beggars don't dress well, look physically weak, which makes some people willing to give money for humanitarian reasons. The act of giving money to beggars and street children is the result of the way of life they believe in. One of their views on life is: "The hand above is better than the hand below", meaning the person who gives is better than the person who receives Ali, M. (2018). Table 1. People with Social Welfare Problems by City of Bandarlampung 2014

| No | Category | Quantity |
|----|-----------------|----------|
| 1 | Street Children | 72 |
| 2 | Homeless | 2 |
| 3 | Beggars | 97 |
| 4 | Scavengers | 257 |

Source: Bps Lampung Province 2014

In this study, people who give money to street beggars are better people than people who are given money, namely beggars and street children. However, the kindness of the person who gave the money/goods has an impact on the attitudes of beggars and street children, for example, always hoping, being lazy, and having a low work ethic. Moreover, adult beggars involve their children to beg on the street, their income is greater when they bring children compared to begging alone Pratama, R. S. (2021). This is a factor in the existence of beggars, they pass their work to their children.

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandarlampung City

The city of Bandarlampung has a legal regulation to deal with beggars, homeless and street children, which is the local regulation of Bandarlampung City No. 3 of 2010. In local regulation No. 3 of 2010 explains the definition of street children, children who are active on the streets between 4-8 hours per day, children aged 0-18. The homeless are people who live in abnormal conditions in society, do not have a livelihood and do not have a permanent residence. Beggars are individuals or groups of people begging on the streets to get mercy from people in various ways and reasons, on behalf of individuals or social institutions. Even though the Bandarlampung City government has a local regulation, and has tried to implement the regulation, there are still many homeless people, beggars and street children that can be found. So cultural and media studies are needed as another solution, as a support for the application of the Bandarlampung City regulations. The following are figure 1 the activities of street children in Bandarlampung City.



Fig 1. Street children on Zainal Abidin Pagaralam street, 16 April 2022

II. METHOD, PROCEDURE AND ANALYSIS

This type of research uses a qualitative approach. The data collection techniques used consisted of interviews, observations and reference studies. Interviews were conducted to 24 research informants consisting of: Beggars, street children, academics consisting of lecturers, students and community leaders. Informants from community leaders and academics are as follows with the initials: 1. AI, 2.DS, 3.SPM, 4.SA, 5.RRM, 6.MIK, 7.W, 8.AP, 9.RKH, and 10.M. Some informants of beggars and street children are as follows with initials, among others: 1.T, 2.N, 3. E, 4.Fh, 5.F, 6.S, 7.Su, 8.TK, 9.Y, 10.Ac, 11.CTK, 12. Z, 13.N, and 14.A. The questions asked to the informants included: 1) The reason for the existence of beggars/homeless people and street children in the city of Bandarlampung, 2) the solution to overcome the existence of the beggars, homeless street children in the city of Bandar Lampung, 3) why the local regulation No. 3, 2010 was not implemented optimally in Bandar Lampung City, 4) What are the solutions to overcome the beggars and street children, 5) What are the solutions to deal with people who give money or goods to beggars, homeless people and street children in Bandar Lampung City. Observations were made by direct observation of the activities of beggars on the streets of Bandarlampung City. Reference studies are looking for, utilizing reading sources from news, books, electronic magazines and scientific journals. The data analysis technique used is an interactive analysis technique from Miles and Huberman, the data analysis technique basically consists of data reduction, data presentation, data withdrawal and making conclusions.

III RESULTS AND DISCUSSION

1 Utilization of Community Local Wisdom Value

The culture of the Indonesian people has good values as a reference for local wisdom. The value of this local wisdom embedded in oneself can be seen in the behavior of the community. The nature of giving something easily (generous) is one of the reasons for the existence of homeless people and beggars in Bandar Lampung City. AI explains that:

"First, the Indonesian people are the most generous people. According to the World Giving Index (WGI) reported by the Charities Aid Foundation (CAF) in mid-2021, it announced the results of a survey of the most generous countries in the world. Indonesia is ranked first as the most generous country in the world. Second, the character of the Indonesian people, their work ethic is low but the level of generosity is high, causing beggars/homeless people to grow in Indonesia". (Interview with AI, May 13, 2022)

In 2017, the Charities Aid Foundation (CAF) report stated that 46 percent of Indonesian respondents were willing to help foreigners. Furthermore, as many as 78 percent like to give financial assistance to others, and 53 percent are willing to take the time to volunteer. This also makes Indonesia the most generous country in the world. Another specific example is that community

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandarlampung City

activities in the Pringsewu area will bring basic necessities such as vegetables, oil, rice and others wrapped in “*gemplo* or tablecloths” when a neighbor is grieving. Fatoni, M. R. (2021). According to Informant T, an adult beggar, he received Rp. 30,000-Rp120,000 per day. On weekdays he earns between Rp.30,000-Rp.50,000, but in the month of fasting/ramadon he can earn up to Rp.120.00. Begging locations around Mall Candra Bandarlampung (interview with T, May 13, 2022)

The generosity of the community (as a local wisdom) giving money to beggars and street children has an impact on people's attitudes, for example laziness and low work ethic. To deal with people who give money to beggars, several regions in Indonesia have local regulations, for example the regulation of the Special Region of Yogyakarta Number 1 of 2014 concerning Handling Homeless and Beggars Zahri, A., et al (2021). Similar to the local regulations of Bandarlampung City, it prohibits people from giving money or goods to beggars and street children. Several informants explained that there needs to be a continuous process of delivering messages that it is not permissible to give money/goods to beggars and street children. Furthermore, it is necessary to regulate by official government institutions or credible community institutions to process money from benefactors. DS explained: "The money/goods can be given to an official government agency directly, or a credible public fund-raising institution to be used for the needs of beggars and street children" (Interview with AI, 13 May 2022). SPM also explained: "They give money or goods to beggars is not the right thing to do" (Interview with SPM, May 13, 2022). Money can be given to official religious institutions, such as the national zakat agency, or mosque administrators. Insan, N. A., & Wahyudi, W. (2021). Furthermore, SA explained that people who give money to beggars and street children are actions that make other people lazy to work. SA explained: "Don't give anything to beggars because it will lead to dependence on beggars so they become lazy, if they want to give charity, they can donate to their neighbors or donate funds to the mosque". (Interview with AI, April 26, 2022). Likewise with an interview with W, a security officer at a mall in Bandar Lampung City, said: "People should not give money to beggars" (Interview with W, May 15, 2022).

Laziness and unwillingness to make the homeless and beggars comfortable living in a continuous routine. Ayunda, R., et al (2021). The following figure 2 is photo of research document that explain the daily activities of beggars in Bandar Lampung City. Husband and wife interviewed on 13 April 2022 at Zainal Abidin Pagaram Street, Bandar Lampung.



Fig 2. Husband and wife beggars

2. Utilization Of Media To Convey Messages Prohibiting Begging And Giving Money/Goods to Beggars and Street Children.

Prohibition of not begging and giving money/goods to beggars should use the media continuously. The impact of the media can affect the audience, MIK explains as follows: “Socialization is carried out by relevant agencies aimed at individuals, families, educational institutions, communities and social organizations, which include: a. Direct socialization, through interactive activities and lectures; b. Indirect socialization, through print media and electronic media. c. Counseling aims to invite and influence a person or group to participate in carrying out coaching and controlling activities for street children, homeless people and beggars. Activities involve certain community groups, in the form of performances, competitions, speeches and the installation of signs regarding the prohibition of giving money on the road”. (Interview with MIK, 19 May April 2022).

In practical terms, MIK explains the installation of signs or signs regarding the prohibition of giving money on the streets. MIK's statement is the same as Nim's suggestion in his research. As the results of Nim's Research suggest that there needs to be clear and firm communication as a regular channel of communication. Routine Communication by the personnel of the civil service police unit and the beggars is to comply with the regulations on the prohibition of begging established by the City of Pontianak. Nim, A. S., & Thamrin, H. (2019).

A study on the use of media to control traffic is to use street traffic lights. It can be used, to create a voice message to the audience. Asmaria's research explains that voice messages have a good impact in solving traffic jams in Bandar Lampung. Asmaria, A., & Santika, D. (2019). Putra explained: “The Head of the Malang Regency Transportation Service, Hafi Lutfi said that the loudspeaker

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandar Lampung City

was intentionally installed by the Transportation Service which contained the Regent's recorded voice, suggesting the application of health protocols to road users. Putra, Syamsudin (2020). Tranggono conducted a research on voice messages to discipline motorists to obey traffic as follows: "Voice messages are used to persuade, motivate drivers to obey traffic regulations for two-wheeled motorcycles in Surabaya" Tranggono, D., & Suratnoaji, C. (2016). It is assumed from the explanations of Asmaria, MIK, Putra and Tranggono that the use of voice messages prohibiting begging and giving sanctions to money givers on the street is possible. Voice messages in the form of recordings of the prohibition of begging and giving money to beggars and street children were installed in several places on the protocol road of Bandar Lampung City. The benefit of the media is a change in the behavior of beggars and street children not to beg anymore. The study of changing views through the media was investigated by Santoso, E., & Prastyanti, S. The positive impact of media for a positive image. Media can be used as a means to change people's views, from a beggar village to a village with positive values. Santoso, E., & Prastyanti, S. (2021).

3. The cause of the sustainability of beggars and street children

Unemployment is one of the causes of poverty. Poor is literally translated as unfulfilled primary needs. The following is AP's explanation: "People beg for lack of economic needs, while skills are low and access to jobs is limited" (Interview with AP, May 30, 2022). AP's opinion is also the same as MIK's opinion, as follows:

"There are several reasons for the poor in Bandar Lampung City: Internal factors, namely low education, low skills, low motivation to live, low willingness to develop themselves and so on. They still survive by being scavengers, buskers, beggars, homeless people, and others. They perform their actions in various ways, singing with makeshift musical instruments, cleaning the windshield of a stopped car, pretending to be disabled, some begging with a little force. (Interview with MIK, 19 May 2022).

One of the causes of people becoming beggars is poverty, the 14 informants of beggars and street children are poor people. Poverty makes them forced to beg for money from pedestrians. Income inequality causes them to become beggars. Lee, B. A., et all (2021).

Children are people who are vulnerable to being used as tools to get something, for example to get money. During research observations, street children who were found at Zainal Abidin Pagaralam street on April 16 2022, they asked for money from car drivers after they sang. Some informants are children with the initials A, Z and N who are still attending elementary school. They carry out begging activities after school, with the aim of helping the family finances (observation on April 18 2022 at Pemuda street Bandar Lampung). The research informant with the initials N, brought her three children to beg at Raden Intan Street, Bandar Lampung City (observation April 13 2022). Likewise with beggars with the initials TK and bringing his grandchildren with the initials CTK to beg. Children's begging activities are expected to help the family's economy. SA explains as follows: "there is exploitation of children, children are used as beggars to get bigger profits" (Interview with SA, April 26, 2022). Street children are not only a problem in Bandar Lampung City, but also in big cities Indonesia, and cities in this world. Parents exploit children due to economic factors, such as children begging in the pilgrimage tourism area of KH Sheikh Asnawi's grave in Carigin. Sumiyati, A., et all (2021). The study of street children in Rawalpindi Pakistan, describes children who beg at bus stops, street children who are dominated by boys. The recommendation for this research in Rawalpindi is that street children be given skills in order to support their family's economy. Tabassum, S., & Suhail, K. (2022). Street children in Baghdad are street children aged between 5-16 years, their monthly income is not sufficient, and they suffer from poverty. Abdullah, A. P. D. N. S. (2021).

The culture of giving money to beggars and homeless people is an attitude that is embedded in society. However, this local wisdom has a bad impact on beggars and street children. The moment that is considered appropriate is when the fasting month/Ramadan arrives. The assumption of giving money will get a double reward. As expressed by W, a security guard at the Simpura Mall Bandar Lampung, as follows: "Moments for Eid and the month of fasting are increasingly giving money" (Interview with W, May 15, 2022). SPM explained that people who give money to beggars and street children are people who need an understanding opinion, following SPM's explanation: "lack of education to the public about better and more effective alms". (Interview with SPM, 13 May 2022). The Indonesian people adhere to the values of local wisdom that are applied. Giving money or goods to beggars and street children for different reasons. The people of Batam City still give money to beggars who beg even though it is prohibited by the Batam City government. Jalizar, A., et all (2022). People who give money to beggars are related to the business of the beggars themselves. The beggars can process their nonverbal messages, as if very poor, slow walking, dirty clothes and sad faces. With good self-management, it makes others feel sorry for him. This is very different when the beggars in their family and social life, use appropriate clothes, cheerful faces and good social relations. Darma, D., et all (2021). There are 9 adult beggar informants, 6 of them are immigrants or not native to Lampung. Bandar Lampung city with continuous development has an attraction to move. This population movement is expected to be able to change economic life. The following is the explanation of DS as follows: "Because of people migrating to the city of Bandar Lampung, the effects of development and modernization are centered in Bandar Lampung 2. Development in Bandar Lampung does not actively involve its citizens, thus creating new poor people" (Interview with DS, May

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandarlampung City

13, 2022). Not only in Bandar Lampung City, the beggars come from outside Bandar Lampung City, but also other big cities. For example, the Special City of Yogyakarta, 70% of homeless people and beggars come from outside the Special City of Yogyakarta. The development, attractiveness of the city, and the economic center of the city of Yogyakarta are the causes of the arrival of beggars Setiawan, H. (2020). The mobilization of beggars, homeless people and street children increases when the fasting month / Ramadan arrives. For Muslims this fasting month is believed when we do good, then the goodness will be rewarded by Allah SWT multiplied.

One of the causes of the sustainability of the beggars is a bad mentality, for example a lazy attitude to work. Just want to earn money the easy way. SA explained as follows: "because of being lazy, now many rich beggars are found, with their livelihood as beggars they don't need to work and earn money, and usually the work of begging is passed down to their children so that all families become beggars" (Interview with SA, 26 April 2022). In the case of the return of beggars to the streets after being fostered, Hidayah explained, the Makassar City Social Service does not guarantee that people with social illnesses who have received training and return to the streets. However, the social service of Makassar City has tried various ways to reduce their presence. Not a few of them have been arrested and have been trained but still choose to return to the streets Hidayah, E. S. (2020).

In line with Hidayah's opinion, AI explained that a low work ethic was one of the reasons. there are beggars, the following is the AI explanation: The work ethic of the community is low, according to a survey conducted by the Political & Economic Risk Consultancy (PERC) to 12 countries in Asia, Indonesia is a country with the lowest level of work ethic" (Interview with AI, May 13, 2022). Furthermore, RRM explained as follows: "mental attitude. belief assumes that begging is an easy job to earn money compared to having to work" (Interview on RRM, May 14, 2022). When observing in the field, around the Simpung Mall Bandarlampung, there was a beggar bringing his grandson to beg. this is a bad mental attitude, the family is involved in begging on the streets. The study of mental disorders, namely the feeling of being a burden to others, and social isolation are the mental feelings felt by Iranian homeless teenagers Johari, F., et al (2022).

Based on observations and interviews with research informants, from 14 beggar informants, 9 adult informants and 5 child beggars. Of the 9 adult beggar informants, 6 were physically disabled (some of the limbs were not less functional). This physical disability causes them to be forced to beg in the streets or crowds of Bandar Lampung City. Research in Jordan found that beggars who have physical disabilities/people with physical disabilities are more likely to be beggars than people with other disabilities. AlTarawneh, R. K. (2021). The research of Maryolinda, R., et al (2021) explains the factor of people becoming beggars in Pangkal Pinang City from people with disabilities.

The Bandarlampung City Government has not implemented local regulations to the maximum extent of No. 3 of 2010. M explained as follows: "There is no firm or serious action from the relevant agencies, beggars are not because of poverty or incapacity, but as a means of livelihood. In this case the social service should provide supervision and skills to beggars and street children in the city of Bandarlampung" (Interview with M, June 1, 2022). M's explanation is supported by Pertiwi, R., et al (2021) and Wijaya, R. (2019) regarding the implementation of local regulation no 3 of 2010 has not been maximized due to limited facilities and infrastructure, and less strict sanctions. In Indonesia, local regulations regarding the handling of beggars, homeless people and street children have not been implemented optimally, for example in the city of Palembang with local regulations no 12 of 2013 Kencana, U. et al (2021). In Yogyakarta, there has been no significant change in controlling beggars, homeless people and street children. Jannati, M. L., & Sutoyo, J. (2018). Just like in Amuntai City, the implementation of local regulations regarding the homeless, beggars and street children has not been fully implemented by Raudah, S. (2019). The findings of the study are that the cultivation of the concept of a culture of shame in begging, the understanding of "hands above is better than hands below" involves official agencies of the Bandarlampung City government, private institutions, and religious institutions. Delivering messages about the prohibition of begging and giving money/goods to beggars and street children continuously by utilizing the surrounding media, for example with pamphlets, posters, and voice messages at the traffic light on the main road of Bandarlampung City.

IV.CONCLUSION

The causes of the sustainability of beggars and street children are: poverty, exploitation of children, People who give money to beggars and street children, Physical disabilities, mentally unhealthy, Not yet maximal in implementing regional regulations No. 3 of 2010. The solution to solve beggars and street children is to apply regional regulation No. 3 of 2010 maximally, ownership and processing and management of social institutions by the social service, providing training in the form of skills. This finding differs from previous studies, namely that socializing local wisdom in the community is easy to give money/goods, but it is maintained but given to official government institutions or credible private institutions, and religious institutions. Instilling a sense of shame in asking for requests is always conveyed through messages that are easily seen by the public, for example with pamphlets, billboards, or voice messages near traffic signs, discussions, religious lectures through print or electronic media.

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandar Lampung City

ACKNOWLEDGMENT

Authors would like to thank the Faculty of Social and Political Sciences, University of Lampung and the Department of Communication Studies for facilitating the research.

REFERENCES

- 1) Abdullah, A. P. D. N. S. (2021). Street Children: Risks and Implications. A Field Study in Anbar Governorate. *Turkish Journal of Computer and Mathematics Education (TURCOMAT)*, 12(7), 1594-1606. <https://doi.org/10.17762/turcomat.v12i7.3021>
- 2) AlTarawneh, R. K. (2021). Begging And Disability: Viewpoints Of Jordanians. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(4), 107-125.
- 3) Ali, M. (2018). Wawasan Hadis tentang Etos Kerja. *Tahdis: Jurnal Kajian Ilmu Al- Hadis*, 9(1). <https://doi.org/10.24252/tahdis.v9i1.7523>
- 4) Aizuddin, A. N., et all (2019). Factors associated with health services financier among temporary sheltered homeless in urban Malaysia. *BMC public health*, 19(4), 1-10. <https://doi.org/10.1186/s12889-019-6871-5>
- 5) Asmaria, A., & Santika, D. (2019). Strategi Dinas Perhubungan Dalam Menanggulangi Kemacetan Lalu Lintas Berbasis Area Traffic Control System Di Kota Bandar Lampung. *E-Jkpp*, 5(2), 50-62.
- 6) Ayunda, R., et all (2021). Kebijakan Kawasan Bebas Gelandangan Dan Pengemis Di Kota Batam: Suatu Kajian Hukum Perspektif SDGs. *Jurnal Komunitas Yustisia*, 3(3), 295-305. <https://doi.org/10.23887/jatayu.v3i3.32876>
- 7) Bps Provinsi Lampung 2014 <https://lampung.bps.go.id/statictable/2015/08/06/255/banyaknya-penyandang-masalah-kesejahteraan-sosial-menurut-kabupaten-kota-di-provinsi-lampung-2014.html> akses 23 Juni 2022
- 8) Darma, D., et all (2021). Delineating Subjective Experiences in the Mardika Market: Self-Management of Beggars Identities in Moluccas, Indonesia. *Technium Soc. Sci. J.*, 26, 607.
- 9) Drani, S. B., et all (2021). Do Homeless People Giving Up Hope? A Qualitative Study in Penang, Malaysia. *Asian Social Work Journal*, 6(5), 1-10. <https://doi.org/10.47405/aswj.v6i5.179>
- 10) Fatoni, M. R. (2021). Penyaluran Dana Sosial Islam terhadap Masyarakat Marginal dan Minoritas di Indonesia. *Journal of Indonesian Islamic Economic Finance*, 1, 44-63.
- 11) Hidayah, E. S. (2020). Implementasi Kebijakan Pembinaan Anak Jalanan, Gelandangan, Pengemis Dan Pengamen Di Kota Makassar Provinsi Sulawesi Selatan. *Jurnal Kebijakan Pemerintahan*, 84-97. <https://doi.org/10.33701/jkp.v3i2.1103>
- 12) Insan, N. A., & Wahyudi, W. (2021). Fikih Muamalah dalam Konteks Pengelolaan Zakat, Infak, dan Sedekah Berbasis Star-Up Kitabisa. com. *Indonesian Journal of Islamic Economics and Finance*, 1(1), 72-89.
- 13) Jalizar, A., et all (2022). Peran Dinas Sosial Dan Pemberdayaan Masyarakat Kota Batam Dalam Pembinaan Gelandangan Dan Pengemis Pada Tahun 2017-2019. *Student Online Journal (SOJ) UMRAH-Ilmu Sosial dan Ilmu Politik*, 3(1), 17-24.
- 14) Jannati, M. L., & Sutoyo, J. (2018). Hasil dan Dampak Upaya Koersif dalam Penegakan Peraturan Daerah Daerah Istimewa Yogyakarta Nomor 1 Tahun 2014 Tentang Penanganan Gelandangan dan Pengemis. *Jurnal Kriminologi Indonesia*, 13(1).
- 15) Johari, F., Iranpour, A., Dehghan, M., Alizadeh, S., Safizadeh, M., & Sharifi, H. (2022). Lonely, harassed and abandoned in society: the lived experiences of Iranian homeless youth. *BMC psychology*, 10(1), 1-9. <https://doi.org/10.1186/s40359-022-00787-8>
- 16) Kencana, U., et all (2021). Efektivitas Peraturan Daerah yang Berkesejahteraan Sosial di Kota Palembang: Studi Kasus Anak Jalanan, Gelandangan dan Pengemis di Masa Pandemi Covid-19. *Simbur Cahaya*, 27(2), 70-97.
- 17) Lee, B. A., et all (2021). Homelessness as a moving target. *The ANNALS of the American Academy of Political and Social Science*, 693(1), 8-26. <https://doi.org/10.1177/0002716221997038>
- 18) Maryolinda, R., et all (2021). Strategi Penanganan Gelandang Pengemis (GEPENG) di Kota Pangkalpinang. *Jurnal Studi Inovasi*, 1(2), 51-61. <https://doi.org/10.52000/jsi.v1i2.24>
- 19) Nim, A. S., & Thamrin, H. (2019). Implementasi Perda Kota Pontianak No. 01 Tahun 2010 Tentang Ketertiban Umum Di Kota Pontianak. *Publika, Jurnal Ilmu Administrasi Negara*, 8(2). DOI: <http://dx.doi.org/10.26418%2Fpublika.v8i2.2464.g10000707>
- 20) Pamungkas, S.B. (2020) Lampost.co. Perlu Kesadaran dan Kebersamaan Atasi Masalah Sosial. <https://www.lampost.co/berita-perlu-kesadaran-dan-kebersamaan-atasi-masalah-sosial.html>
- 21) Perdah Kota Bandar Lampung No 3 tahun 2010, akses 45.249.216.240/ildis/public/dokumen/data_dokumen/Pembinaan%20Anak%20Jalanan%20Gelandangan%20Dan%20Pengemis%20Dengan%20Rahmat%20Tuhan%20Yang%20Maha%20Esa.pdf , tanggal 23 Juni 2022

Study of Culture and Media as Solutions for Resolving Beggars and Street Children in Bandarlampung City

- 22) Pertiwi, R., et all (2021). Analisis Pelaksanaan Peraturan Daerah Nomor 03 Tahun 2010 Tentang Pembinaan Anak Jalanan, Gelandangan Dan Pengemis Di Kota Bandar Lampung. *Jurnal Hukum Malahayati*, 2(2), 92-109.
<https://doi.org/10.33024/jhm.v2i2.4303>
- 23) Pratama, R. S. (2021). Eksploitasi Anak Yang Dijadikan Pengemis Oleh Orangtuanya Di Kota Surabaya. *Court Review: Jurnal Penelitian Hukum (e-ISSN: 2776-1916)*, 1(04), 23-33.
- 24) Putra, Syamsudin. 1 Sept 2020. Himbau Penerapan Protokol Kesehatan, Rekaman Suara Bupati Malang ada di Empat Traffic Light. *rri.co.id* https://rri.co.id/malang/kabar-malang-raya/891477/himbau-penerapan-protokol-kesehatan-rekaman-suara-bupati-malang-ada-di-empat-traffic-light?utm_source=terbaru_widget&utm_medium=internal_link&utm_campaign=General%20Campaign akses tanggal 20 April 2022
- 25) Raudah, S. (2019). Implementasi Peraturan Daerah Nomor 17 Tahun 2015 Tentang Penanggulangan Masalah Gelandangan Dan Pengemis (Gepeng)(Study Kasus Di Kecamatan Banjang Kabupaten Hulu Sungai Utara). *Al'iidara Balad*, 1(1), 96-109. <https://doi.org/10.36658/ane2108.v1i1.47>
- 26) Santoso, E., & Prastyanti, S. (2021). Strategi Warga Desa Melawan Stigma Dengan Media Sosial. *Jurnal Penelitian Pers Dan Komunikasi Pembangunan*, 25(1), 54-65. <https://doi.org/10.46426/jp2kp.v25i1.151>
- 27) Sumiyati, A., et all (2021). Dampak Perilaku Maladaptif Bagi Anak yang Dijadikan Pengemis oleh Orang Tua Sebagai Bentuk Eksploitasi Di Makam KH. Syekh Asnawi Caringin. *Jurnal Syntax Transformation*, 2(7), 915-928. <https://doi.org/10.46799/jst.v2i7.320>
- 28) Tabassum, S., & Suhail, K. (2022). Situation Analysis Of Child Beggary In Context Of Family And Gender. *Webology (ISSN: 1735-188X)*, 19(2).
- 29) Tranggono, D., & Suratnoaji, C. (2016). Efektivitas pesan suara" Traffic Announcer point system" dalam tertib berlalu lintas pengendara motor Roda Dua di Surabaya. *Jurnal Ilmu Komunikasi*, 8(1).
- 30) Wijaya, R. (2019). Implementasi peraturan daerah kota bandar lampung nomor 03 tahun 2010 tentang pembinaan anak jalanan, gelandangan dan pengemis menurut perspektif fiqh siyasah (studi di dinas sosial kota bandar lampung). Skripsi UIN Raden Intan Lampung). <https://onsearch.id/Record/IOS4198.443>
- 31) Zahri, A., et all (2021). Sinkronisasi Peraturan Daerah Mengenai Pemberian Uang Kepada Pengemis Atau Gelandangan Dengan Ketentuan Pasal 60 Kitab Undang-Undang Hukum Pidana. *Gorontalo Law Review*, 4(2), 259-266. <https://doi.org/10.32662/golrev.v4i2.1828>



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.