Violence Against Children: The Impact of Social Media and Solving Social Problems Based on Local Wisdom in Makassar City, Indonesia

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Abstract: Handling the problem of child abuse needs to integrate local culture and modern systems so that the substance of the problem can be revealed by cultural values and the solution to the problem can be explained by modern academic methods. The purpose of this study is to explore and analyze local forms of wisdom from social institutions in dealing with cases of child abuse; the form of impressions on social media that are categorized as triggers for acts of child violence; and the link between the anomie group and the problem of child abuse. The research approach uses case studies—data obtained through in-depth interviews, participant observation, and documentation. The study results show that the symbiosis of local wisdom guided by initiation, assessment, and intervention can reduce violent behavior against children. On the other hand, cybercrime on social media and neglect of children in the anomie group are still ongoing. The research recommends to the government, that improvements to the local symbiotic pattern of wisdom and modern ways of handling child violence are needed and serious socialization is needed on the limits of understanding child neglect and exploitation among anomalies.

Keywords: child abuse; local wisdom; social media; anonymous group.

Introduction

The world is faced with different humanitarian problems in each country in relation to child abuse, which is increasing in number throughout the year (Kaviani and Nielsen, 2020). This increase is equivalent to 1 in 4 children who have experienced violence, which is not only done in the household but also at school, neighbors, children's associations, the community, and on social media (UNICEF, 2021; Bissell, 2020). The important agenda formulated by UNICEF is ending all forms of violence against children, especially those related to cases of cyberbullying, exploitation, physical and sexual violence, and child trafficking (UNICEF, 2021; Suruchi, 2020). This means that an important part of the agenda is that efforts to address the problem of child violence are a priority for upholding children's rights in all areas of life (Pasaribu, 2021).

Handling the problem of violence against children in various countries in the world has different policies and is adapted to historical backgrounds and refer to the legal system adopted (Gelleman, 2007). In developed countries such as America, England, France, and various other European countries, the settlement of cases of child abuse is generally determined by the judiciary at a relatively high cost due to considerations of deterrence and victimization (Plante and Negura, 2021; Gojová et al, 2000; Pinheiro, 2006; Muriel, 2006). Meanwhile, in developing countries such as Indonesia, the resolution of cases of child violence is generally resolved out of court using a Local Wisdom approach or a deliberation approach carried out in a peaceful manner with customary and family values and

tends to use very low costs (Andrea and Benedetta, 2020; Ulil, 2019; Simbolon and Lubis, 2019; Siombo, 2011). Of course, this difference remains in the corridor of upholding children's rights in cases of child abuse in each country (Juliana, et al, 2019).

Handling violence against children with the approach of local cultural wisdom (local wisdom) has been widely studied in Indonesia. Firdaus (Firdaus, et al, 2021), research in Ambon on the effectiveness of Pela Gandong (local wisdom) in solving problems of child violence and social conflict is considered capable of unraveling and resolving problems of violence. In the case of Wamena Papua, an illustration is obtained that the local wisdom of the Wamena people is a cohesive force in reducing child violence and vertical conflicts (Perkasa, 2000). Furthermore, in the case of Pangandaran, West Java, it is emphasized that the family base in local wisdom is effective in overcoming the victimization of child sexual violence (Komariah and Noviawati, 2019). Putra (2019), found that the local wisdom of religious groups in East Java was able to reduce differences in beliefs. These various findings require that the existence of local wisdom still exists in this era of Globalism in the social system of society in Indonesia (Hasniati et al, 2023). This means that local wisdom plays an important role in solving problems and becomes a social safety valve when facing the effects of social media and social inequality in society. The combination of cultural wisdom approaches in the form of cultural values and modern methods in the form of initiation, assessment, mediation, and intervention, becomes the guide and basis for explaining the handling of child violence. Thus, failure to deal with violence against children has significant long-term consequences, namely growth retardation, cognitive decline, mental retardation, socio-emotional deficits, and poor impulse control (DePanfilis, 2016).

Social safety valves and the effectiveness of local wisdom in resolving child violence and social conflicts in Southeast Asian countries have long been implemented. Naganag (2019), in the Philippines, found that local wisdom is a force for peaceful resolution in resolving violence or conflict outside the courts. Gelleman' (2007) study, in Cambodia, explained that the power of local wisdom can stem from foreign cultural elements that influence child abuse. Furthermore, the same study was also found in Laos, Burma, which stated that local wisdom or peaceful resolution in the traditions of the people, was effective in reducing the effects of war and child violence in Laos (Stobbe, 2015). The four results of these studies conclude that local wisdom comes from the value system of the community which is used as a social institution and these values become the basis for social life. Pandit (2021), emphasized that the wisdom of traditional values is able to maintain social flexibility in social life in the global era (Karim et al, 2023). Thus, the findings of this study are in the affirmation that the local wisdom approach needs to be positioned together with other approaches, including formal law in dealing with the problem of child abuse.

Local wisdom in the social system of the Makassar people is related to the resolution of social, political, and legal conflicts, commonly known as *Pangaderreng* or philosophical rules regarding community life that are mutually agreed upon (Alimuddin, 2015). The spirit is to prioritize peaceful methods in legal cases, social conflicts, and disputes in the struggle for politics or power (Mattulada, 2021). That is, in the handling of the problem of child abuse, local wisdom is present as a subjective force in unraveling social and legal problems in modern society. *Pangaderreng's* teachings are well integrated with all aspects of life, especially in Islamic sharia (Rasdiyana, 2015). Thus, the solution to the problem of child abuse in Makassar City places a link between local wisdom and legal handling through juvenile courts. One of *Pangaderreng's* teachings is the value of Wari' and Siri'. The value of Wari' teaches about the meaning of a peace agreement by way of kinship and equality. While the value of Siri' teaches about the meaning of upholding self-respect and daring to admit mistakes, as well as respect for the truth.

Handling child violence shows the function and role of the Indonesian Child Protection Commission (ICPC) has continued to make breakthroughs through the use of local wisdom values that have been built in people's lives. In 2016, ICPC together with the community established a Community Shelter or Children's Safe House for activities to protect against forms of violence against children. This concept was established with the main objective of detecting forms of child abuse in the community. This concept is the first in Indonesia, where the main actors are community members who have been trained and guided by ICPC, the Social Service, and the Makassar City Women's Empowerment and Child Protection Service (WECPS), regarding child protection techniques and how to assist the community in cases of child violence. For five years of operation and as many as 37 villages have been

handled (Karim et al, 2021). This means that this concept is effective in reducing the number of child violence, where local wisdom values (in the form of deliberation and peace) are the main tools of child protection against the impact of child violence in Makassar City (Purmalasari, 2021; Yudha, 2021). The uniqueness of this "Safe House" is to protect victims and perpetrators of child abuse, this aims to make Makassar City a safe city for children (Purmalasari, 2021) The existence of the Shelter community is relevant to the results of the study by Menard (2008), by confirming that the Shelter concept is a continuation of the ongoing program. Thus, this study is more towards affirming that the social values of the community that are embodied in local wisdom become a glue tool to solve social problems that arise in people's lives and in particular in fostering community social relations as well as being a reference for the government and community institutions to solve problems. acts of violence against children toward social sustainability (Mardjuni et al, 2022).

The socio-economic dynamics of the community regarding the development of child abuse in Makassar City have an increasing trend in the last five years. The Indonesian Child Protection Commission (ICPC) Makassar City, stated that the number of complaints for child abuse was 1,940 cases and generally started from social media (Ulfa, 2021). Of these, 115 people were caught in raids of homeless people and neglected children in 2021 (Darmawati, 2020). These data indicate that the problem of child abuse is interrelated between social media and the homeless problem in Makassar City. Thus, the focus of this study is aimed at answering the research questions: (1) What is the form of local wisdom from social institutions in handling cases of child abuse in Makassar City? (2) What are the forms of impressions on social media that are categorized as triggers for acts of violence against children in Makassar City? (3) Why is the case of social anomie associated with the problem of child abuse in Makassar City?

2. Conceptual Framework

The types and forms of child abuse in the world refer to five important formulations, namely (i) physical violence, (ii) sexual violence (iii) emotional violence, (iv) neglect, and (5) exploitation (Darmawati, 2020; Choo, et al, 2015). These five indicators underlie the Indonesian government in solving the problem of child violence through the support of the law on child protection Number 35 of 2014. The law emphasizes that violence is any act against children that results in physical, psychological, or sexual misery or suffering, and/or neglect, including threats to commit acts, coercion, or unlawful deprivation of liberty (UNICEF 2017). This law also regulates the functions and roles of institutions that handle child protection, namely the Indonesian Child Protection Commission (ICPC) and the Social Service which are within the scope of the government. The ICPC functions in handling cases of physical, psychological, and sexual violence, while the Social Service handles cases of neglect and street children. In carrying out their functions and roles, these two institutions are equipped with Standard Operating Procedures (SOP) in terms of handling child protection by local cultural wisdom.

Sociologically, the four categories of child abuse illustrate the existence of social deviations that occur in society. Deviations will surface when social changes occur due to certain pressures (generally by modernization or globalization pressures) that are applied in people's lives and various background motives (Indonesian Child Law, 2014). Furthermore, the motives behind the occurrence of violence against children (Eriyanti, 2017; Galtung, 1969), consist of three social dimensions, namely (i) direct psychological conditions, (ii) societal structural conditions or sharp polarization, and (iii) community cultural factors or deviant behavior in the social system. This sociological view indicates that child abuse does not appear by itself but is closely related to socio-cultural changes in society. This means that forms of child abuse in Makassar City are detected by various things, including (1) Handling of problems by related parties; (2) The development of social media as an external factor; and (3) The aspect of socio-economic inequality in the anomie group that develops in the dynamics of urban society.

2.1. Local Values of Wisdom in Handling Child Violence

The handling of the problem of child abuse is handled by the government through the ICPC institution, the social service, and the police, while the community is represented by legal Non-

Governmental Organizations (NGOs). In their duties, these parties are regulated by Standard Operating Procedural (SOP) which is approved by the central government. Their work pattern is community social services, including receiving complaints, taking action (intervention), and referrals. The presence of local wisdom in handling cases at the time of action and referral services. In action services, the SOP rules require that the perpetrators and victims be present, the victims express their objections and hope for a lawsuit as a deterrent effect. Officers hear and conduct assessments, then mediation and persuasion are carried out using Pangaderreng cultural wisdom, such as peaceful resolution by way of deliberation and consensus. If a peace agreement is not reached, the next step is a referral (intervention) to the court and the Child Special Guidance Agency (CSGA) or juvenile detainees. Referrals to this party continue to prioritize Pangaderreng's local wisdom in the form of mediation, coaching, and victimization. In this study, the focus will be on the sustainability of *Pangaderreng's* local wisdom in the service of cases of child abuse in the institution and the community.

The Pangaderreng tradition is a traditional value that is present amid the rational logic of modernization. This means that traditional values are part of rational action (Clara, 2017). Human rational action in the process of social interaction is determined by four inherent things, namely (i) instrumental, (ii) value orientation, (iii) effectual action, and (iv) traditional (Kalberg, 2010). The *Pangaderreng* value is a rational action that comes from the traditional nature of the Makassar people, this value is effectively involved in handling child abuse and becomes a balance of feelings in situations of tension. This balancing form presents instrumental rationale, in the form of peace agreements and other resolutions. This means that Pangaderreng or values that prioritize the way of kinship in peace agreements have been going on for a long time like the community's traditions (Thomas, 2015). Thus, the Pangaderreng value can mediate when there is tension and emotional action between the perpetrator and the victim's family. As a mediating force, traditional culture is a national wealth that has elastic flexibility in stabilizing tensions in modernization (Said, 2011).

2.2. Bullying on social media

The development of child violence in Makassar City cannot be separated from the widespread use of social media in the community. Cases such as bullying, blasphemy, hoaxes, and threats, are massively carried out by children and by adults against children. Furthermore, the presence of social media through online services such as; Youtube, Facebook, Twitter, Path, Instagram, and WhatsApp, in the sense that users are actively involved in showing violence in online games, films, and infotainment about violence, are considered as factors driving acts of violence against children (Dove, 1995). Thus, the active role of various parties becomes important, namely, parents, teachers, and protection agencies, to supervise the use of online media. Likewise, the role of state through the Indonesian Broadcasting Commission (IBC) is expected to play a role in filtering out negative content that encourages child violence. The Indonesian constitution prohibits and punishes all elements of society who broadcast on social media various messages, including (a) slanderous, inciting, misleading, and/or lying; (b) highlighting elements of violence, obscenity, gambling, narcotics, and drug abuse; and (c) opposing ethnicity, religion, race, and intergroup (Mukramin, 2018).

The aspect of bullying through social media is called cyberbullying (Indonesian Child Law, 2014). This behavior generally starts from a joke in the real world and eventually continues to social medicine in various forms of bullying. The link between cyberbullying and child violence, namely when the perpetrator attacks the victim on social media in the form of bullying, is done because the perpetrator feels offended and offended by the victim (Donegan, 2011). That is, cyberbullying is a form of intimidation and mental pressure carried out by perpetrators to harass their victims through technological devices (Maya, 2015). Furthermore, acts of intimidation and mental pressure that are carried out by fellow children or adults to children certainly weaken the child's psychic power, where generally the victim feels mistreated, hurt, and mentally disturbed, so that the victim withdraws from social interactions, disturbs those around him, to mental deviation. others that affect physical and social development. Bullies, victims, and bully victims are at risk for negative short and long-term consequences such as depression, anxiety, low self-esteem, and delinquency (Pandie and Weismann, 2016).
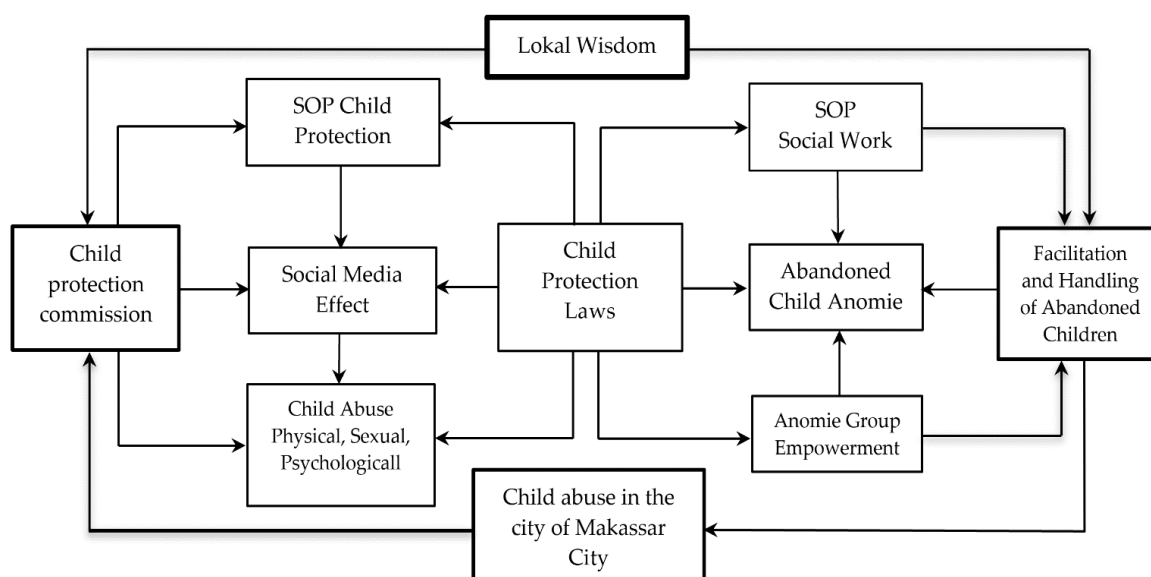
The emergence of shows that lead to child violence on social media is a dilemma and an unavoidable demand for its use in urban communities. The construction of the sociological theory of communication asserts that violent viewing is a bias from the intensity of mass communication for its users, its existence is intentionally planned and some is unplanned or its effects are beyond the control of the media (Shetgiri, 2013). The construction of the Agenda Setting theory shows that violent effects are a form of message construction that users absorb uncontrollably (McQuail, 2011). The typology of violent effects behind the use of social media according to agenda-setting theory is (1) reacting directly to individual behavior; (2) related to the social order of the group; and (3) touching the community value system (McCombs and Shaw, 2017). Impressions of child abuse on social media are also closely related to the process of diffusion or the spread of innovation in society. The effective spread of innovation will depend on the ability of the adopter to absorb the innovation. If the diffusion of innovation is forced or not controlled (by policies or by agency duties), then the diffusion is biased towards weakening social conditions, one of the effects is the widespread violence of children in society. Whereas in social psychology this effect is called Histrionic Personality Disorder (HPD) which is a form of disorder in which a person is satisfied when other people suffer and are hurt so that he becomes the center of attention at an extreme level (Asri, 2017; Budiarto, 2017). Blagov (2007), states that the form of behavioral deviation that originates in the family is caused by a lack of love and other basic fulfillment needs. Thus, the bullying factor in social media is socially and psychologically sourced from defusion errors and histrionic factors.

2.3. Social Anomie and Child Violence

Anomie is a form of deviant behavior in social groups in urban areas and the culprit is called anomie (Blagov, 2017; Wiley, 2016). The rapid flow of social change in Makassar City has created various social problems, one of which is social anomie. The Anomis group generally occupies slum settlements located in 15 districts with the category of limited environmental infrastructure and quite high social conflicts (Merton, 1938). Most of this anomalous group are poor people who live in Makassar City and a small number of migrants from the area around Makassar work odd jobs, have no skills, and lack education. In sociological theory, the condition of anomie develops when access to life is limited by the rules and repressive efforts of the regime, as a result, they carry out deviant behavior (marked by living in public facilities, rejection of policies, and other violent problems) as an act of protest (Surya, et al, 2021; Syahra, 2000).

Violence against children in anomalous groups is also a survivor of other social deviations (abandonment and exploitation of children) who in practice use children as objects and traps for their activities. Forms of social deviation such as; begging, buskers, and asking for donations are deviant behaviors in which there are cases of neglect and exploitation of children. The problem of understanding neglect and exploitation as a violation of children's rights, may not have been maximally socialized in the community and their families, even if it has been done, it is most likely hampered by the interests of fulfilling basic needs and being exposed to severe poverty. The conceptual framework of this study is presented in Figure 1 below.

3. Research Methods

3.1. Research Design

This research uses a case study approach. This approach is used for the reason that the researcher wants to describe more deeply and thoroughly the meaning of violence against children through the problem-handling factors, social media, and anomie groups in Makassar City. Thus, the case study approach in this research is used to reveal various aspects behind violence against children. Furthermore, the case study approach will be directed at three main aspects, namely: (1) Child abuse through social media will require an in-depth study, in this case, researchers will observe the use of technology by perpetrators that affect child violence; (2) In-depth, detailed and intensive investigation when researchers observe the application of local wisdom in child protection service activities; and (3) a comprehensive approach when researchers want to explore child abuse in anomic groups. These three reasons are interrelated and are reinforcing in the search for data in the field.

This study was carried out through several stages, namely: First, to develop a technical framework of the methodology, including (1) Research design; (2) Exploration and study of theory; (3) Determination of research object; (4) Determination of the instruments used in the research; (5) Determination of informants (key and supporting informants; and (6) Data collection and data analysis techniques. The second is fieldwork orientation, namely ensuring the application of local wisdom and the phenomenon of child violence in line with the theoretical framework and assumptions of previous studies. At this stage, the researcher ensures the application of local wisdom that is manifested in the two institutions that handle and serve cases of child violence, as well as ensures that allegations of child abuse in anomie groups are still ongoing in Makassar City. The third is at the process stage and actively participates in data collection using instruments, namely (a) visual and field data recording; (b) notes or lists of special and special events in the field; (c) searching for documents related to informants and data providers; and (d) analyzing the use of virtual technology connected to research purposes.

3.2. Study Area

This research was conducted in Makassar City which is domiciled as the capital city of South Sulawesi Province. Sociologically, Makassar City is one of the metropolitan cities designated as National Strategic Areas (NSA) in Indonesia (Surya, 2015; Surya, et al, 2021). As a Metropolitan City, of course, service institutions (ICPC and Social Service) have complete facilities and updates on child protection services and are able to access online reporting systems for their activities and data on cases of child violence to the central government, even to the international community. On the other hand, the sources of child abuse through the use of technology need to be explored. Furthermore, Makassar City as the research location is characterized by the presence of slum settlements distributed in 15 districts and 127 urban village locations which are dominantly inhabited by anomalous groups occupying an area of 729 ha (BPS Makassar, 2020). The mapping of the domicile of the anomie group is used to reveal facts in the field based on social behavior and socio-economic conditions of the community. The aim is not only to reveal facts in the field by researchers but also to find answers to child abuse, exploitation practices, and cases of child neglect. Data on child violence during the period 2020 and 2021 is presented in Table 1 below.

Table 1. Number of cases of child abuse in Makassar City in 2020-2021.

Number	District	Population (Person)	Child Violence	
			The year 2020	Year 2021
1	Biringkanaya	220,456	29	32
2	Bontoala	57,197	33	35
3	Makassar	85,515	48	50
4	Mamajang	61,452	45	30
5	Manggala	149,487	59	55
6	Mariso	60,499	73	65
7	Panakkukang	149,664	52	56

8	Rappocini	170,121	62	70
9	Sangkarrang Islands	14,531	5	1
10	Tallo	140,330	23	27
11	Tamalanrea	115,843	42	46
12	Tamalate	205,541	31	20
13	Ujung Pandang	29,054	32	25
14	Ujung Tanah	35.534	36	42
15	Wajo	31,453	38	40

Source: Reference (Indonesian Child Protection Commission, 2020).

Three things can be explained in Table 1, namely: (1) cases of violence against children in Makassar City in 2020 are dominant in the Mariso Sub-District, and in 2021 it is dominant in the Rappocini Sub-District; (2) The variation of violence in children is dominantly influenced by economic factors; and (3) cases of violence against children have a tendency to increase every year and are predominantly located in slum settlements inhabited by groups of the urban poor.

3.3. Method of Collecting Data
The data collected in the field is in a natural setting where the researcher acts as the main instrument in this study. The data collected is divided into two categories, namely: (1) Primary data related to the characteristics of social services for children who experience acts of violence; (2) Secondary data obtained through various documents related to violence against children in Makassar City. The two methods of data collection are not only used to explore data but are also used to reveal the meaning of phenomena that develop in the field based on the perspective of the informant. Thus, data collection in the study was carried out through participant observation, in-depth interviews, and documentation.

3.3.1. Participant Observation

Participant observations carried out by researchers were aimed at observing the factors that caused child violence through social media and the adaptation of Pangaderreng's values in child protection services. That is, the observation process carried out will be associated with social life and anomic groups in Makassar City. Furthermore, observations on social media focused on online media products that present shows containing child violence in films, online games, and infotainment events. Then, observations on social service activities are focused on institutions that deal with child violence and are specifically used to explore the application of Pangaderreng values. Meanwhile, observations on the life of the anomie group were observed in several places, namely slum areas, under flyovers, around traffic lights, malls, and traditional markets. Observation of participants in this study used the Place, Actor, Activity (PAA) approach to social situations (Sugiyono, 2010). The place situation is an observation of the place or condition where the perpetrator and the victim are related to child abuse. The actor's situation is the observation of the forms of 'labeling' carried out by the perpetrator against the victim so that violence is created. Activity situations are observations of certain situations related to child abuse, for example, cases of neglect and exploitation of children. That is, observations were made on the activities of the beggars when they involved small children in begging. This context is carried out to answer child exploitation cases. Furthermore, all the data results from participant observation are then categorized by referring to the concepts and theories that are used as the basis and reference in this study.

3.3.2. In-Depth Interview

In-depth interviews in this study were conducted with selected key informants and supporting informants. The focus of the in-depth interviews was more directed at aspects related to child abuse, and its relevance to several things, including (1) the actions of parents in dealing with the behavior of children who like to use social media; (2) The response and supervision carried out about showing films, games, and infotainment events through social media and electronic media; (3) How to respond to shows that lead to child abuse on social media and their views on patriarchal culture; (4) How are Siri' and Wari' values in Pangaderreng's teachings applied to child protection in Makassar City; (5) What forms of peace are applied in solving cases of child violence; (6) Informants' views on the

activities of children who beg and are on the streets; and (7) What is the role of the Social Service in conducting intervention, solutions, and referrals. The instruments used in in-depth interviews are tape recorders, cameras, and interview formats, equipped with visiting notes and checklists for special and very important events.

3.3.3. Documentation

Data collection in the form of documentation focused on aspects related to child violence, namely: (1) Data on the number of child abuse obtained from the Indonesian Child Protection Commission (ICPC) and the Social Service in Makassar City; (2) Data on the most popular Social Media Users is obtained through the Makassar branch of the Global Web Index (GWI); (3) Data on the location of slum settlements in Makassar City were obtained from the Makassar City Regional Development Planning Agency. The documentation data is real evidence from various sources which will be matched with the results of in-depth interviews and participant observations carried out in the field. Furthermore, other uses for data obtained through the documentation by researchers are used for three main purposes, namely (i) strengthening of field data that has been obtained and for the need for collecting materials that have not been accessed to complement the primary data that has been obtained, (ii) record the contents of other documents related to child abuse (journals, research results, and the internet), and (iii) process data sourced from documents into research supporting data.

3.3.4. Research Instruments

The main instrument of this study is the researcher himself. That is, the researchers themselves directly carry out participant observation and in-depth interviews, both structured and unstructured. As a research instrument, the main job of the researcher is to focus the data to be obtained based on the focus and research objectives to be achieved. For this purpose, the selection of key informants, key informants, and supporting informants was used to obtain in-depth information and fully understand the value of Pangaderreng and the problem of child violence in Makassar City. Next, the researcher went to the field to carry out the process of collecting data, assessing the quality of the data, interpreting the data, and making conclusions. Furthermore, a structured interview guide containing a list of questions led the informants to the main objective of the study, namely the issue of understanding the value of *Pangaderreng* and child abuse. The interview guide contains the main research questions, including (1) The content and substance of the questions related to the general objectives and specific objectives of the study or about the condition of child abuse (general purpose), namely the intensity of *Pangaderreng* values, social media, and the social life of anomic groups (specific objectives); (2) Preparation of a grid of questions as outlined in the interview guide, the purpose of which is so that the informants do not complicate their answers; (3) Create questions based on the problem of child abuse in Makassar City. Furthermore, the unstructured interview guideline is a guideline that contains an outline of victims of child violence and questions that have not been mentioned in the substance of a structured interview, containing loose questions related to issues and problems of child violence.

3.3.5. Research Informants

Research informants are parties who can explain the conditions and facts of the existence of local wisdom and social problems behind child abuse that occurred in Makassar City. For this purpose, in this study, the number of informants was set at 7 people. Furthermore, the criteria determined by the informants consist of three categories, namely key informants, main informants, and supporting informants. There are 3 key informants, 3 main informants, and 1 supporting informant. Key informants are informants who have comprehensive information about the value of *Pangaderreng* and the problem of child violence in Makassar City, in this case, the categories are: ICPC leaders, urban community sociologists, and village leaders. Key informants not only knew very well about the conditions and phenomena of child violence in Makassar City but also understood the value of Pangaderreng as local wisdom and social media and the basic problems experienced by anomie

groups related to child abuse. While the main informants are victims of child abuse who represent violence through social media, officers who understand the value of *Pangaderreng*, and victims of violence who are in the anomie group. Furthermore, the criteria for supporting informants are people who know technically and in detail about the problem of research on child abuse in Makassar City and those who provide information that is not provided by the main informant or key informant.
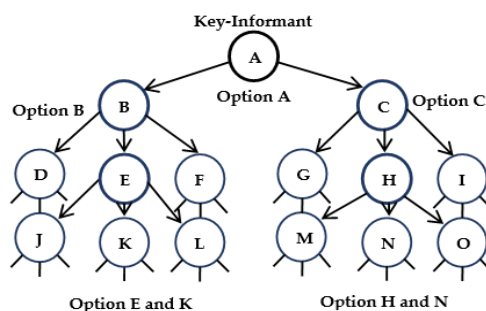

Figure 2. Schemat of the snowball sampling technique

The breadth of the research area creates its concerns in data acquisition and the risk of data being biased. For this purpose, the use of the snowball sampling method by researchers will be coupled with information from informants as a solution. The snowball sampling method is a multi-stage technique, based on the analogy of a snowball, which starts with a small snowball and then enlarges gradually due to the addition of snow when rolled in a snowfield (Nurdiani, 2014). The informants placed in this method are 15 people who come from members of NGOs involved in handling social problems in Makassar City. This study used a snowball sampling method (Figure 2)   .

3.4. Data Analysis Method

The data analysis in this study refers to the development of the concept of local wisdom values and child abuse about the approach to aspects and dimensions of social media and social situations in anomie groups. Furthermore, to facilitate the process of data analysis, comprehensive efforts are needed in the form of organizing data, namely data from interviews, pictures, photos, and documentation of observations. The process of organizing the data is done through grouping, coding, and making a table on the number of cases of child abuse and their percentage. The results of interviews and participant observations are then evaluated to be in line with the research objectives and integrated with the theories used. The aim is to find out how *Pangaderreng's* value is present in the task of providing services for child violence, the use of social media, and the behavior of anomie groups about cases of child abuse in Makassar City.

To anticipate the existence of biased and inconsistent data, the phasing steps taken refer to several stages, namely the reduction stage, data presentation, and data analysis. These three processes are interrelated, among others: (1) Data reduction, is an activity that starts from the process of selecting, simplifying, abstracting, and transforming rough data from various field notes on cases of child abuse in Makassar City; (2) Presentation of data, namely rearranging various information and data completely and proceeding to the stage of the presentation process (in the form of narrative text), tables and percentages regarding *Pangaderreng's* value elements and causes of child abuse; (3) Analysis, namely drawing conclusions based on data reduction and presentation, through the process of interpretation or verification of data and theories used in this study. The data interpretation or verification process includes the meaning of the intensity of handling child protection with *Pangaderreng* value and child violence, the effects of using social media, and the socio-economic conditions of anomie groups. To improve the quality of the data, this research also uses the Triangulation method, this method is used to ensure that the existing data is in accordance with the data source. The aim is to double-check the collected data by comparing other data (in the form of numbers and table contents) that are by the data analysis process. Furthermore, this method also

functions to maximize understanding of the meaning of child abuse through the real conditions in the field and the lives of informants when participant observations and in-depth interviews are carried out. The research method used in this study is presented in Figure 3 below.
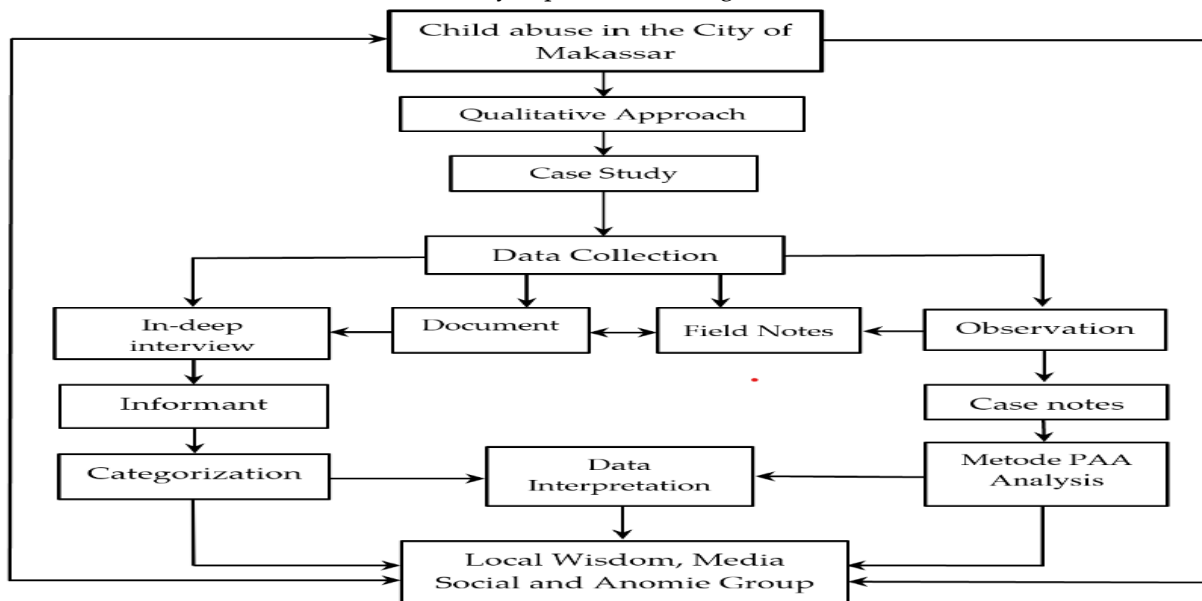

Figure 3. Research implementation flow. **Source:** Author elaborator.

4. Results

4.1. Acts of Violence against Children in Makassar City

The description of child violence in Makassar City takes place in three interrelated conditions, namely (i) services, and acts of violence against children carried out by victimization institutions (ICPC, Social Service, and the police), (ii) the intensity of social media that often complains about cases of bullying and labeling. against children, and (iii) the problem of neglect and exploitation of children through begging activities carried out by anomalous groups. For victimization institutions, *Pangaderreng's* form was present when handling the four cases of child abuse, where the dimensions were in the form of initiation and mediation of peaceful means using kinship for the category of mild cases. Meanwhile, cases with severe categories (such as murder, rape, and other serious incidents) will be referred to the police and Child Violence Complaints Institute (CVCI) in the status of Children in Facing the Law (CFL). Furthermore, child violence is due to social media factors in the form of bullying treatment on social media, the dimensions are psychological violence as well as the originator of physical and sexual violence. As for the anomie group, the habit of begging and being homeless on the streets and public facilities is related to cases of child abuse with the dimensions of neglect and child exploitation. The dynamics of child exploitation in the anomie group are strongly influenced by the poverty factor (Nihayah, 2016). The number of child abuse in Makassar City is presented in Table 1 below.

Table 1. Progres of child violence cases in 2017-2021.

Number	Child Violence Case	Year				
		2017	2018	2019	2020	2021
1	Physical abuse	107	118	131	159	209
2	Sexual Violence	57	62	61	60	74
3	Psychological violence	76	62	128	212	242
4	Child neglect and exploitation	78	86	96	130	149

Source: Reference (Indonesian Child Protection Commission, 2020).

The interpretation that can be submitted on child abuse for 5 years illustrates the number of cases as many as 2,297 complaints. The annual development is 21% and the highest case is child abuse in cases of psychological violence, which is 35% which has increased over the last three years. The high

number of psychological cases is closely related to the problem of cyberbullying, both perpetrated by fellow children and by adults against children. Field facts found indicate that cyberbullying in the form of labeling and threats also triggers physical and sexual violence after the perpetrators interact with social media services. Furthermore, violence in the category of child neglect is 20% and this number tends to increase every year. Child violence that occurs in Makassar City is predominantly influenced by economic factors and powerlessness to face the dynamics of social change in the community. Thus, the role of the state and parents becomes important to protect, control children's behavior, and respond to changes in the environmental situation towards efforts to protect children's rights (Nihayah, 2016; Surya, 2016).

4.2. Local Wisdom in Handling Child Violence

The results of participant observations carried out illustrate that the handling of cases of child violence carried out by the ICPC and Social Services begins with complaints made by the victim's family or the community who witnessed the violence. The form of complaint is made in writing or through online media (email) where the complaint contains objections to the perpetrator's actions. Furthermore, verification of the complaint is carried out to find the truth of the case and select whether it is included in the field of duty. If it is by the scope of work, initiation actions are immediately carried out by visiting the victim (usually cases such as bullying, humiliation, molestation, and sexual harassment). After verification, the next step is assessment, mediation, and intervention. However, if this case does not fall under the category of duty (usually cases of murder, rape, and maltreatment that result in disability) then the complaint is referred to the relevant parties (police and other law enforcement agencies) for follow-up. This means that the process has been regulated in Article 64 of Law 35 of 2014 which states that the perpetrator has the status of a Child Against the Law (CAL) and is still legally protected and local wisdom values continue (Littlechild, 2021).

In the assessment, mediation, and intervention actions, the process uses a combination approach between local wisdom and modern methods, both for the perpetrators and the victims. During assessment and mediation, recording of cases of child abuse, ICPC officers carried out persuasion by promoting peace measures using local wisdom. Persuade both parties to want peace amicably and not to proceed with the case with the other party. This act of persuasion was repeated three times in the home care process. If a peace agreement is reached, then intervention will be carried out. Implementation of the intervention with a blended approach, placing local wisdom patterns with kinship and collectivity approaches, while the modern method uses scientific methods. The merging of this approach is aimed at establishing a helping relationship by providing motivation and moral support in a friendly and family atmosphere. This amalgamation is synonymous with a multi-perspective approach. That is, a multi-perspective approach can link the problem of child violence with the loosening of demands for children's rights by shifts in the family order and social system due to the penetration of social change and globalism (Plante and Negura, 2021). Furthermore, the extent of the use of local wisdom in the form of *Pangaderreng* in handling child violence, following are excerpts of an interview with HS, an ICPC employee who has worked for 12 years in handling cases of physical, sexual and physical violence against children in Makassar City.

> *"... in dealing with cases of child abuse, I prioritize the value of kinship to reconcile the two parties to the conflict. In Pangaderreng's values, I use wari's and Siri's values to explain the boundaries of the problem. Because sometimes there are previous disputes that trigger cases of violence. With wari' I was able to mediate and calm the victim's family, that the perpetrator's actions were triggered by a sense of offense. With the value of Siri', I advise the perpetrator if his actions offend the dignity of the victim and his family, he must apologize and be ready to bear the loss of the victim."*

The meaning of wari' is the boundary between a person's rights and obligations in litigation, for the Bugis-Makassar people this value is taught and cultivated in a family environment and social life (Indonesian law on media, 2002). While the meaning of siri' is the enforcement of self-esteem based on shameful acts (shame), disputes will be avoided if this value can be enforced (Nihayah, 2016). The values of wari' and siri' are present in local wisdom as safety valves in disputes and serve as motivation for self-development. These two values are also present in strengthening one's loyalty to institutions, social networks, and collegial ties (Kühne, et al, 2021). The form of local wisdom in Social

Service officers in handling child neglect cases was also explained by HMD who works as a field officer in handling cases of street children and homeless people in Makassar City, along with excerpts from an interview about the value of *Pangaderreng* in his duties.

> *"...dealing with the homeless problem is not easy and full of risks if you only use SOPs without being accompanied by a village approach (local culture). The beggars and the homeless usually do not want to be compromised and fight if it is done according to the rules, they must be persuaded and embraced in a family way so that they are no longer on the road. I used the value of Siri' in persuading them not to bring the begging and homeless children on the streets. With Siri' I uphold his self-esteem and recover the burden of his problems. In addition, I approach business owners (workshops, shops, housing, and buildings) in village ways, to employ this group of beggars so that they have a source of livelihood and stop inviting children to beg...."*

The application of local cultural values is not only able to unravel the problems of animists but is also able to create productive solutions to the problem of child neglect. So that these cultural values are not just useless displays but can encourage aspects of productivity and community empowerment. The construction of social capital theory, states that traditional values can become potential capital and create the power of trust in society (Tarwiyani, 2012; Syarif, et al, 2018). Furthermore, the handling of the problem of victims of child violence is handled by child protection agencies and the Makassar City Social Service. Of the 2,297 complaints in five years, of which 1,758 cases were handled by the ICPC and 539 cases were handled by the Makassar City Social Service. The results of participant observation showed that as many as 1,321 complaints or 75.1% of cases were successfully handled by the ICPC and 399 or 74% of complaints were successfully handled by the Social Service. This level of achievement is the result of a combination of modern approaches and local wisdom, where in practice, problem-solving is balanced between the contents of the SOP and the *Pangaderreng* value. In the concept of hybridity, the unification of two values (traditional and modern) can be in symbiosis, where distances that are separated can be brought together in the middle room which in the end the two poles synergize with each other (Fukuyama, 1999; Erwin and Hadiwono, 2020).

4.3. Social Media and Child Violence

Table 1 indicates that as many as 35% of complaints related to child abuse are related to the use of social media, between children and between adults and children. This means that social media contributes directly or indirectly to acts of child violence (cybercrime). It is directly related to cyberbullying by the perpetrator, which causes the victim to experience physical violence in the form of labeling, insults, and open threats. Indirectly, perpetrators commit child abuse in the form of physical (hitting with limbs or using tools, molesting, and cursing) and sexual violence (harassment, pornographic remarks, and acts of rape) after the perpetrators are active and routinely play violent online games and watch adult films at home and social media. Cybercrime based on the scene of child violence in Makassar City is presented in Table 2 below.

Table 2. Percentage of cybercrime by place 2017-2021

Number	Child Violence Case	Percentage of Child Violence Incidents			
		Home	School	Public Places	Other Places
1	Physical abuse	47 %	45.6 %	44.3 %	24.3 %
2	Sexual Violence	19.4 %	4.6 %	16.4 %	38 %
3	Psychological violence	33.6 %	49.8 %	39.3 %	37.7 %

Source: Reference (Indonesian Child Protection Commission, 2020).

The interpretation of the results in Table 2 illustrates that of the four cybercrime incidents, the dominant one is at home and other places (such as friends' houses, hangouts, hotels, and housing complexes) with an average value of 45%. Meanwhile, the dominant child abuse case is psychological violence as much as 36%. This dominant value indicates that the indirect effect of social media greatly influences acts of violence against children in Makassar City. This indirect effect seems to have contributed to the increase in 3 cases of child abuse, especially physical and psychological violence. These two forms of child violence take place in parallel which influence each other, where the effects of social media in online game shows and films that present violent acts are imitated and influence

their behavior. As for sexual violence, it turns out that the place of the crime is dominant in other places, especially in hotels or other paid lodging places. This indicates that the perpetrators are intensely watching adult films that are broadcast freely on social media, which has led to high rates of rape and obscene acts. Anggrani and Maulidya (2020), mention that after children get used to and addicted to watching porn, children will get used to doing things as they see it, without feeling guilty or even proud and feeling it's cool.

The direct effect is a direct reaction to the child (victim) when messages via social media are sent by perpetrators in the form of messages of threats, bullying, insults, and racist remarks. The theory of media effects (McQuail, 2011), calls it a planned effect, where the content is propaganda and incitement to build opinions. In Table 2 above, it can be seen that this direct effect is dominant in cases of psychological violence and its occurrence is more dominant in schools. Observation results show that this case began when children mocked each other in the real world about a certain case or labeling and was widely developed on social media by their friends. Problems arose later when the victim's family became involved and objected to the perpetrator's actions, thus reporting the case to the ICPC. Four factors cause psychological violence (bullying) against children at school, namely: (i) unstable children's personalities; (ii) impaired interpersonal communication between children and their parents; (iii) often teased by their schoolmates; and (iv) the school climate is not conducive (Anggrani and Maulidya, 2020).

The facts found in the field show that the use of gadgets among school children is comprehensively in line with technological advances. Furthermore, the portion of using gadgets for learning does not run smoothly and effectively, because teachers mostly do not present material or are absent for various reasons (mainly network disturbances and damaged gadgets). The absence of the teacher is used as an opportunity for children to actively chat with their friends, play online games, and watch movies. In the chat activity, initially, went smoothly, but then it was interspersed with jokes and then misunderstanding of various messages, and finally led to complaints about cases of child abuse. The complaint was made because the victim did not want to participate in school activities and experienced psychological pressure, such as: crying for no reason, being moody all day, shutting herself in the house, and not wanting to hang out with anyone. To find out the process of this direct effect, the following is an excerpt of an interview with WND who was traumatized after receiving cyberbullying from his school friends on social media. WND is the eldest of three children, 10 years old, and attends the fifth grade of SD Toddopuli. WND was raised by his single-parent mother after he divorced his father three years ago. To meet the needs of daily life, it is obtained from his father's monthly allowance and the salary of his mother who works at Panakukang Mall as a waiter in a clothing store.

> *"…In 2018, his classmate lost his cell phone in class, after a search by the teacher and school security turned out to be missing. Because WND was his seatmate, he was accused of being the thief. But he firmly admitted that he was not the one who took the object. Even though the case has passed, WND has been branded as a gadget thief in its class and this stamp continues on social media. Six months ago he cut off all social contact with his schoolmates and teachers because he was often bullied as a thief. The disconnection from social contacts and learning activities caused him to be threatened with being dismissed from school. The main reason for terminating contact is often received bullying and labeling from his friends. Her mother had made every effort to make WND forget about this bullying case, but she still refused to accept the pain and humiliation and considered it a case of child abuse. WND only has one option, namely that the perpetrator must be given legal sanctions, otherwise, he will not want to go to school and the act of shutting himself down will still be carried out. On the other hand, the perpetrator's parents did not accept this accusation and insisted on not wanting to make peace. Persuade and compromise efforts have been made by various parties, but still, the conflict did not go down, instead escalated and involved family members of both parties. Finally, WND's mother complained to the Child Protection Commission..."*

The WND case is one of the many complaints of child abuse on social media that have been received by the ICPC, but the complaints are completed at the assessment level. The messages he received from his school friends, in the form of bullying and labeling, had disturbed him mentally and physically which in turn affected his social behavior to get along and interact with his family and with his friends. Thus, the effect of messages from social media has a bad effect on him. In theory, media effects influence power when three basic components are formed, namely decoding, encoding, and

interpretation (McQuail, 2011). In WND's case, the accusation of theft had damaged him mentally, so that decoding functions (such as processing messages to be productive and communicative) did not work well, even though all messages from his friends were suspected of being negative and only wanted to continue the accusations of bullying and labeling him. That is, the message that a person receives (encoding) tends to last longer and affects his mentality, than the message maker decoding (Yuliasari, 2006). Thus, these differences are strongly influenced by the cultural values of the community and the deviant conditions around them (Mambrol, 2020).

The media effect is indirectly the reaction of perpetrators of double violence after contact with social media. Double violence is carried out because there are other accompanying effects, especially the effects of deviations from social conditions and changes in the surroundings. In the theory of media effects, the unplanned effect that occurs has two stages of damage and the main deviation factor that drives the double damage (Erwin and Hadiwono, 2020). The results of Table 2 and participant observations show that some perpetrators of violence also commit other violence in different places (for example, perpetrators of physical violence at home are also involved in psychological violence at school). This dual nature of child abuse becomes relevant to social changes in society in Makassar City. This means that the changes that have taken place due to globalization have fostered progress in the fields of trade and industry in the concept of one world, but also accompanying social effects, one of which is the increase in cases of child abuse. In cases of child sexual violence, for example, in the management of the tourism industry, many children are victims of sexual exploitation and violence in tourist attractions (Ilahi, 2017).

The rapid development of infrastructure and technological facilities in Makassar City in the last 15 years has had a linear effect on the shift in the socio-cultural values of its people, it is marked by the emergence of new values, especially in the pattern of family formation. Social change through globalism in Makassar City has internationalized new values in the fields of trade, markets (production and financial services), culture, digital technology and lifestyles that follow the pattern of the international world (Windar, 2019). Social change is marked by the process of transforming various fields into social life through a mechanism for adapting the culture and behavior of the people (Surya, et al, 2020). Facts found in the field show that in the aspect of lifestyle, these changes are marked by the birth of a new pattern of social class in society, namely the emergence of a middle class characterized by urban patterns with characteristics such as high mobility, popular attitude with development and adaptive to global issues. The presence of the urban pattern that shifts the old pattern with the character of primordialism and communal pattern based on agrarian life, began when modern methods shifted the pattern of division of labor, production, fabrication, and standardization of work that followed globalism, became the main cause of the emergence of urban classes. This means that globalization has shifted parenting patterns to foreign patterns, the emergence of new lifestyles for urbanites, and more opportunities for foreign workers (Septiarti, 1994).

The presence of the middle class contributes to a shift in the social system and order in the family. That is, the social system of society in Makassar City initially adhered to a domestic family kinship pattern bound by a tradition of togetherness, namely cooperation, and tolerance. Now more remunerative and heterogeneous. This shift began with the presence of modern capital infrastructure in the dynamics of Makassar City development (Mohamed and Rostam, 2017). Furthermore, since 2007, the modernization of urban development has been implemented. This condition is marked by the presence of business centers and trade facilities, recreation facilities, and other public facilities (Surya, et al, 2020). The presence of the middle class in people's lives causes changes in the social system toward consumerism and fashion. This new direction continues in family arrangement, where the nuclear family pattern is increasingly distorting the extended family pattern with the use of technology (Surya, et al, 2020). The emergence of the inner family pattern is marked by building a house for only one family and protecting the involvement of other families, the pattern of parenting is carried out by baby siblings and housemaids (because of the busyness of both parents), at least direct family communication (replaced by cellular media) and family vacations. active. visit malls and shopping centers. Fukuyama (1999), said that in this phase, the changes tend to lead to low trust because trust in family ties is controlled by external forces, which results in the weakening of social networks in it. One measure of the weakness of social networks in the family is the increase in the divorce rate in the last 10 years, which is an average of 23% per year (Yudatama, 2017). The high

divorce rate has a direct effect on community stability and parenting patterns, broken homes and economic pressures make children grow up to be disoriented and dissociative (Indonesian Ministry of Religion, 2020). This condition leads to the increasing number of child violence in Makassar City.

The effect of social change on child violence occurs when social networks are not able to lead to social protection (Suradi, 2013). In this era of change, social networks in the form of social institutions, kinship ties, and friendships, have shifted dominantly to contractual patterns and exclusivity. In Makassar City, this pattern tends to spread the values of consumerism and individualism rather than the values of collectivity and social solidity (Surya, et al, 2020). The social network is filled with interest orientation and business relations. The old network was weakened by the penetration of capitalism and consumer culture. The problem of child violence in the family is no longer resolved in a family manner but is brought down to a protection institution that has been contaminated by the rules of globalism. This causes child protection to only carry out existing rules and legal sheets rather than solving the substance of the problem. Child protection assistance is only to bring the issue of child violence to the level of legal issues, rather than assessing child handling efforts in terms of the pressures of social life and the effects of social deviations in the surrounding environment. As a result, the problem of child abuse occurs repeatedly and continues to other violent problems.

To examine the extent of the problem, below are excerpts of case notes and the results of interviews with IFN (15 years old), perpetrators of child abuse (physical violence), and the status of third-grade students in private junior high schools in Makassar City. IFN is the eldest of 2 siblings. His father is a motorcycle spare part trader between regions and his mother is an employee of a private bank in Makassar City. At the end of 2019, he and his friends were involved in a case of persecution against their group's enemies. The victim suffered a concussion and a broken arm and was hospitalized for two months. The victim's family complained about this problem to the police and was forwarded to the child protection commission with the status of a Child Against the Law (CAL) because he was not yet an adult category (18 years of age). IRF was detained by the Class II Children's Special Guidance Institute (CSGI) in Maros Regency for two months in 2020 and was declared free on parole. The results of the existing assessment state that IFN has committed child abuse twice, the first in 2018 in the case of sexual harassment (pre-rape) of a schoolmate. Here are excerpts from the interview:

> *"...I did it all because of family conditions, both parents were rarely at home with the excuse of being busy working and not caring about things that they considered trivial, such as affection, intensive communication within the family, and special attention (when sick, conflicts with school friends, declining grades at school). As a substitute for his ignorance, his father fulfills all his playing and entertainment needs (such as cell phones, motorbikes, and pocket money once a week). I did a bad deed because I often see on social media the influence of friends. The last time I abused the child was because of the influence of friends and alcohol. At the age of 10, I drank alcohol and smoked with friends (same background) because they gave me a lot of pocket money. The reaction of my parents after I was detained CSGI initially scolded me out loud but a few days later it was normal and as if nothing had happened, I was arrested."*

It was explained that IFN's sexual abuse and harassment occurred when she did not receive attention and affection from her parents, which caused IFN to become a child abuser. In the perspective of globalism, both parents are busy working outside because they are part of the demands of the globalism pattern which requires expanding their interests in meeting the needs of their family. The busyness and economic competition in globalism require their parents to be understood because then they can be part of the process of social change, a process that demands business acceleration and the expansion of social networks (Fukuyama, 1999). Consumerism is present in the form of fulfilling the completeness of IFN, in the context of being independent and as a means of facilitating social access. When his parents found out that IFN was involved in a child abuse case and was handled by the police and then detained at the CSGI, the response was not to panic and fully hand over the child abuse case to the authorities. In this case, his parents understand that in this era of globalism, state institutions are equipped with professional staff who are standardized in their respective professions (McQuail, 2011). The emergence of child violence behind globalism is more caused by a mistake in interpreting globalism or referentiality and interpreting it partially (Gelleman, 2007). That is,

differences in interpreting the value of progress that should be or an error in interpreting the wishes of globalism.

The motive for violence against other children by IFN and his friends is a form of protest against his deviant social condition and the complexities in his family. The abuse that was carried out on the victim was not just an act of violence but a form of protest against his parents for the lack of fulfillment of the children's rights that he had received for a long time. The treatment of violence with his friends was carried out easily and without feeling guilty because it was carried out in a drunken state and was provoked to commit violence against the child. In addition, the presence of his friend, in this case, is more motivated by the feeling of sharing the same fate and being together in a busy family. Child abuse appears as an attitude of protest against the unstable social conditions around it and the unequal social structure (Cohen, 2019). The presence of sub-cultural violence directly or indirectly occurs because it is influenced by social media and the presence of deviant elements in the process of social change. The perpetrator's actions in child abuse are multiple, as a result of referentiality in the family, where the understanding that growth is a consumptive and instant lifestyle, in the form of accumulation of luxury goods but the utility function is low and ignores the value of simplicity. The process of handling child abuse cases in Makassar City is presented in Figure 3 below.

Figure 4. The symbiosis of local wisdom and modern methods of ICPC officers in handling cases of child abuse. (A) Spiritual development for perpetrators of violence; (B) Guidance through education and a clean way of life for victims of child violence.

Interpretations that can be put forward in Figure 3A include: (1) The coaching process carried out by ICPC officers against perpetrators of violence against children is carried out through a process of mentoring and raising awareness towards changes in attitudes and behavior coupled with an understanding of family responsibilities in fostering children. This process is also followed by a basic understanding of the importance of the role of the family in protecting children through a touch of religion; and (2) The facilities and assistance provided by ICPC officers are mental development, strengthening the capacity of the perpetrator's resources to realize the mistakes that have been made towards harmonization of family life to achieve the child's future. Furthermore, Figure 3B can be explained, among others: (1) Mentoring and facilitation of children's mental recovery is carried out through a halfway house process to shape children's character and support children's mental recovery in response to environmental change stimuli, and (2) Children's mental recovery is accommodated in the form of a playground and builds intimacy among children before being handed over to parental care.

4.4. Anomie Groups and Child Violence

The results of Tables 1 and 2 indicate that cases of child neglect have continued to develop, namely by an average of 18.2% over the last five years. This increase is inseparable from the socioeconomic conditions of the community. These two factors make it difficult for them to meet the basic needs of their families and are exposed to other dimensions of anomie society (unemployment, children out of school, limited resources, uninhabitable houses, and deviant behavior of urban people). With these limitations, the most reasonable jobs are taking to the streets to beg, being a parking attendant,

hawkers, and housemaids. The accumulation of these limitations is the inability to distinguish between the concept of neglect (child exploitation) and the willingness of children to become beggars. Observations show that generally, they think that they do not abandon their children on the street, instead becoming street workers is a form of children's devotion to the family. Furthermore, the involvement of anomalous children in street work by age group is presented in Table 3 below.

Table 3. Abandonment by child age in 2017-2021

Number	Kids Activities	Child Age	
		Highest age	Lowest age
1	Beg	1-7 year	12-16
2	Donation Request	1-7 year	13-16
3	Street performer	10-17 year	8-11
4	Street Vendor	7-12 year	1-6
5	Other jobs	1-6 year	13-17

Source: Reference (Indonesian Child Protection Commission, 2020).

It was explained that the highest age for neglect of children was an average age of 4 years and the lowest age was an average of 14 years. The dominant activities carried out by children are begging activities in various urban ceramic centers, such as: in front of malls, around cafes or coffee shops, in markets, and on the side of the road in the city center. The main factors why children aged 4 are more dominant are the following factors: (i) there is no child to accompany and supervise at home, so parents invite all of them to beg and entertain the child; (ii) the age of 4 is very suitable to influence the target to be compassionate and sympathetic; (iii) parental pride if the child can help the family's economy, on the other hand, the child is satisfied if the results of his hard work are enjoyed by the family; (iv) children are easy to dress up in dirty, shabby, tattered clothes, so that they seem very poor and destitute; (v) children aged 4 years are easily mobilized by certain parties for other street work, such as busking, hawkers, shoe polishing and guarding merchandise. As for the age of 14 years being the lowest age in child neglect, it is more due to work factors that rely on their physicality, so generally these children choose certain jobs such as buskers, illegal parking attendants, traffic controllers, and workers transporting goods in malls and traditional markets. These factors are part of deviant behavior towards socio-cultural values and legal regulations that exist in society, this happens because of their inability to adapt (Primawati, 2015).

The existence of anomie groups in Makassar City, some of them are spread over 15 points of slum settlements area and some others are around residential areas which are located in remote areas of the old city. Until now there is no official record of how many there are because they often change their place of residence and most of them are on city streets, but their existence as an anomie group is characterized by identical things, such as: (1) Their social activities do not mix with residents and isolate themselves yourself on the road and at home; (2) Hide their social status from population data collection; (3) These typical daily activities are begging, wandering the streets and collecting junk (Syahra, 2000). In the eyes of the population, their presence is often associated with things that deviate from social values, such as drunkards, lazy people, thieves, likes to fight, and bullies. This form of deviation is identical to what Durkheim described when describing anomie groups. Anomie refers to the loss of norms and rules that guide daily social life (Wiley, 2016).

The facts found in the field indicate that the begging activities of the anomie group appear to be organized. In begging activities, visiting the object of begging is no longer done individually but in groups. Group members consist of drivers and other children under 7 years old and totaling 2 children. This group drives a special motorized vehicle. The use of vehicles is a new method in their begging practice, this vehicle is named Bentor and can accommodate 7 passengers (1 colony). The arrangement of the begging area was determined by the leader of a large group that controlled 5 to 7 colonies. The leader is a former beggar who has mutated to be the manager of the services of the beggars. Arrangements for the results of begging are halved, but the beggars have to pay extra costs (such as security, transportation, and meals) which amount to nearly half of the income of the beggars. The following is an excerpt from an in-depth interview with one of the child beggars around his

begging activities. The child, named FTM, is 11 years old and lives on road Malengkeri on the outskirts of Makassar City. FTM education is only up to grade 2 SD but can read and write even though it is not perfect. FTM is the second of three children, his older brother lives with his aunt in the village, while his younger brother is also a three, year old boy and often begs with him. Being a beggar since he was 6 years old, at that time he followed his mother begging in the streets of the city. Begging activities are now being carried out with neighbors who also live in poverty. Regarding why he begs and how to understand himself as abandoned and exploited, here's the review:

> "…I beg to help a poor family. In addition, I helped pay off my mother's debt to the SMDN (group leader) who borrowed money when my sister was born. My group and I begged on Baulevar Street because it was crowded until the evening. Begging hours start in the morning around 09.00 until 21.00 and are picked up and picked up by bentor carriers. We don't always beg, sometimes we become parking attendants, tissue sellers, busking and selling cigarettes. The results of the work are uncertain, but the average can be IDR 80. I can no longer take the results of begging and other work because the leadership immediately cut me off, only pocket money he gives, usually IDR 10 thousand, the work has been divided into debt, pay security and eat 2 times, even though we are happy to live because we can see the crowded city and can eat well. My family and I live isolated from the residents because my father is ashamed of the job of scavenger and often gets drunk. We are careful to communicate with the residents because sometimes we are kicked out and labeled as drunkards and thieves".

It was explained that the main factor for FTM begging is the existence of family rent debts and the role of the party coordinating the activities of beggars who expect profits from their poverty. On the other hand, the activities of begging and street workers carried out by FTM and his sister are a form of economic assistance to the family for their hard work, he sacrifices all his time for the sake of his family being free from debt and he does everything he can in conditions of poverty and other burdens of life. On the other hand, FTM realizes that he and his sister are exploited and their energy is used as a source of profit for someone, but for the sake of their family survival, everything is accepted with sincerity and becomes a natural thing. Thus, FTM and his sister are included in the category of neglect and exploitation of children in cases of child abuse. Letting him wander and beg on the street means the parties behind him allow him to accept the risk of violence and other disasters that endanger the safety of his life. UNIICEF (Bissell, 2020), emphasized that all forms of neglect are child abuse and the person behind it must be subject to child abuse laws (UNICEF, 2017). The limits for child exploitation according to UNESCO, include (a) working full time at an early age; (b) work that creates physical, social, and psychological stress; (c) insufficient wages and too many responsibilities; and (d) work that reduces the dignity and worth of the child (UNICEF, 2017). These four points clearly state that he is part of child abuse.

Being a victim of child abuse, FTM's fate cannot be separated from the life of Anomie's family. Durkheim said that an anomie life is a form of deviation from social groups against the values of their society (Djanggih and Qamar, 2018. Meanwhile, Merton said that in addition to deviating from values, as well as deviating from the socio-economic conditions of his community, he was excluded from the weakness of the social system (Marwah and Deflem, 2006). These two opinions emphasize that the strengthening of the anomie pattern in society is more due to the widening of socio-economic inequality in society and the closed access to social mobility by sharpening the pattern of social stratification in society. As for FTM's dependence on the habit of begging, it is an act of deviant who imitates his family's habits, this bad imitation is integrated with conditions of poverty and other irregularities. Sutherland's view in this case is that this form of imitation includes differential association, meaning that it is a form of imitation that facilitates further deviant acts (Firdausi, F.; & Lestari, 2016). FTM's begging work has also shifted to parking attendants, hawkers, and busking, which are the result of differential imitation because they imitate their friends and see them in the media. The exploitation of children in Makassar City is presented in Figure 4 below.

Figure 5. Child neglect and exploitation. (A) FTM with his sister, begging in the crowd; (B) Child beggar aged 4 years, the dominant age in exploitation.

4.5. Handling Violence in Children Based on Community Shelters

75% of cases of violence against children have been handled by using the Pangaderreng values, both against the perpetrator and the victim, returning to live in harmony and peace in society. While as many as 976 (25%) cases have not been handled completely by ICPC and Social Services, then completed by community institutions that take shelter in Community Shelters or Safe Protection Houses. These shelters are located in 37 villages out of 15 districts. There are 14 Community Shelter officers in each sub-district, they consist of trained community members (7 people), community leaders (3 people), members of the National Police-Binmas (2 people), and DP3A officers (2 people). The main task of this team is to continue the handling of cases of child abuse that have been carried out by ICPC and the Social Services Agency, by several technical factors, such as (i) the recurrence of cases of child violence with the same but different perpetrators or other cases by the same perpetrator; (ii) neither the perpetrator nor the victim was present during the peace process and the perpetrator avoided meeting with ICPC officers; (iii) the victim withdraws the complaint on the grounds that it is not satisfied with the handling of the ICPC officer; (iv) the victim withdraws the complaint because of the element of pressure from the perpetrator's family but the violence continues; and (v) the WECPS summons did not reach one of the parties due to distance constraints and was not accessible by transportation or communication tools (such as residents living in Sangkarrang District). Community Shelter Activities in handling further child violence carried out in 15 districts are presented in Table 4 below.

Tabel 4. Handling Violence Against Children by the Shelter Community 2017-2021

Number	District	Village	Shelter Community per Village	Child Violence Case	Results (%)	Description
1	Biringkanaya	11	3	62	98 %	process
2	Bontoala	12	3	75	99 %	process
3	Makassar	14	3	112	95 %	process
4	Mamajang	13	3	56	100 %	success
5	Manggala	8	2	52	100 %	success
6	Mariso	9	2	80	98 %	process
7	Panakkukang	11	2	69	100 %	success
8	Rappocini	11	3	71	100 %	success
9	Sangkarrang Islands	3	1	21	100 %	success
10	Tallo	15	3	96	97 %	process
11	Tamalanrea	8	2	59	100 %	success
12	Tamalate	11	3	65	100 %	success
13	Ujung Pandang	10	3	54	100 %	success
14	Ujung Tanah	9	2	53	100 %	success

| 15 | Wajo | 8 | 2 | 51 | 100 % | success |

Source: Office of women's empowerment and child protection (WECPS)

Table 4 shows 37 shelter communities that handled protection efforts from 976 cases of child violence in 15 sub-districts, in fact, 98% succeeded in protecting victims and perpetrators and reconciling both parties in the concept of local wisdom. In addition, the shelter community team succeeded in stopping the complaint case and the perpetrator promised (made a written statement) not to commit his actions in the future. The team's success in the local wisdom pattern is still being tested because the preventive function does not seem to be running stable, this is more due to limited budget funds to build shelters in each village (Yudha, 2021).

The success of this follow-up treatment is the success of the community which is institutionalized in the Shelter Community concept. Those who join only want to help and want the environment to be free from child abuse. This is evidenced by the 14 team members involved in it, who do not receive wages while carrying out child protection duties. The house that is used as a center for activities and a place to protect victims and perpetrators is a loan house belonging to a community member who respects the handling of child abuse in Makassar City. Thus, this willingness was also found in the study which stated that the main asset of the Community Shelter is the willingness of community members to contribute energy, thoughts, and morals for the smooth handling of child violence in their area (Purmalasari, 2021; Yudha, 2021). On the other hand, the pattern of protection for victims of child violence in Western countries also involves the community but is patterned professionally, where the handling team and the community receive full assistance from the state (Young, et al, 2014).

5. Discussion

Violence against children in Makassar City has three social situations, namely (i) in the pattern of handling problems carried out by child protection institutions (victimization), namely the ICPC collaboration with the Makassar City Social Service; (ii) the development of violence against children is influenced by social media with the rise of Cybercrime cases; (iii) intensity of violence, neglect, and exploitation of children in the anomie group. The types of violence against children that are the focus of the research are physical violence, sexual violence, psychological violence, and child neglect. These four types of child violence are widespread when society becomes part of globalization, as a result, new variants emerge in the types and forms of child violence. The new variant is in the form of multiple violence. This variant begins with psychological violence through social media and the weakening of parenting in the family, causing the perpetrators to multiply acts of physical violence and sexual violence against various victims. In differential association theory, Sutherland (Frank, et al, 1998), states that social deviance stems from different associations. Based on this theory, the multiplication motive for acts of violence by perpetrators is driven by different and deviant social conditions. This is not the same as the conditions that exist in the family, school, and environment. Associating with various deviant groups causes the perpetrators to have a lot of experience and mental violence. The doubling of violence is done to satisfy oneself and become pride in the association.

To limit the development of these new variants, the Victim Institution takes a socio-cultural approach by combining local wisdom values and structured modern ways of working. The result of this combination is that the institution has succeeded in solving the problem of child abuse in seventy-five percent of cases in five years. The local wisdom values place the Pangaderreng value, while the modern method takes the form of a legacy SOP. This combination comes in the form of initiation, assessment, mediation, and intervention as a solution to the problem of child abuse. In solving the problem of child neglect, Pangaderreng's value in the form of Siri' appears to be able to become social capital with the movement to empower families of neglected children, as well as victimization officers with the values of inheritance' and Siri' able to calm the victim's family and create a peaceful family resolution. The main essence of Pangaderreng's values is equality in obtaining rights and obligations and prioritizing the presumption of innocence for both parties (Mattulada, 2021). The implementation of these values is always prioritized by child protection service officers, where victims and

perpetrators are united in a 'Safe House' to be given guidance by officers, to uncover the root of the problem and give advice from both parties so that cases of violence do not happen again.

Second, the intensity of violence against children by social media is marked by the strong pressure of media effects that are indirect or multi-violent in nature. It appears that due to social media and the shift in social values in society, almost all cases of child abuse (except child neglect) stem from this aspect. The picture is that he is a perpetrator of physical violence, at other times he is also a perpetrator of sexual and psychological violence. If this is allowed to develop, it is certain that the types and forms of child abuse will increase, and will affect the socio-cultural conditions of the people in Makassar City. In the Sociology of Law theory, it states that there are three aspects in overcoming violence or crime, namely: (i) criminal law application; (ii) prevention without punishment; and (iii) influencing the view of society on crime and punishment/mass media (Hoefnagels, 2013). In handling the problem of child abuse in Indonesia, it appears that the first aspect has not been fully implemented because only serious cases are brought to court. Meanwhile, the aspect of prevention without crime and influencing public views regarding the dangers of violence through mass media has been carried out. The first and second aspects are the concrete manifestation of the presence of the ICPC and the Social Service in tackling child violence. Of course, the role of local wisdom is increasingly needed in the creation of preventive and curative efforts.

Third, there are cases of child neglect in the anomie group. Existing developments show that behind cases of child neglect, there seems to be widespread exploitation in the activities of street workers. Children are commercialized in such a way that they become beggars only for the benefit of the parties behind them. Exploitation causes children's rights to be neglected and their basic needs are minimal. Abandonment and exploitation of children arise because parents find it difficult to distinguish the substantial aspects so that children are left to become beggars without knowing about violations of the law regarding child abuse. For this reason, it is necessary to disseminate information on the Child Protection Act and provide information on the limits of neglect and exploitation of children (Bissell, 2020).

5.1. Local Wisdom's Challenges in Handling Child Violence

From the resolution of cases of handling child violence, it appears that there are still twenty-five percent who are not successful. This figure is quite a lot when using the standard size of problem-solving for cases of social deviation and law violations. This large enough value indicates that there are problems in the socialization and operational management patterns. Socialization will be by the objectives if all the factors and processes that lead the parties involved in cases of child violence are in line with the values of the community. In the socialization process, there are at least 3 processes, namely: (i) understanding community values and norms; (ii) making the values and norms as one's property or internalization; (iii) getting used to behavior according to these values and norms or enculturation (Hamda, 2017). Operational management is a configuration of expectations to be achieved in the future. The configuration forms consist of dimensions, namely (i) scope; (ii) competitive results; (iii) targets; and (iv) structuring the source system (Robert, 1974). The meaning of the scope concerns the service system, as well as service infrastructure. The result concerns the creation of a reduction in child violence. The target is to create a symbiosis of local wisdom and modern methods. Structuring the source system, expanding the institution for handling victims of child violence.

Placing local wisdom values in line with modern patterns in Standard Operating procedures (SOP) is appropriate, but socialization is needed to related parties about the importance of the parallel values. Observation results show that miscommunication often occurs at the assessment level, in which officers generally apply victim case records only partially, even though the two elements are mutually symbiotic. As a result, when applying the intervention and referral methods, officers experience obstacles and are overwhelmed in the peace process between perpetrators and victims, this causes cases to be incomplete, even stopping in the process of handling problems because one party is reluctant to continue the peace. In handling the homeless problem, the main obstacle is coordination between fellow officers and social service institutions (Fuadah, 2017).

The presence of the Community Shelter as a concept for further handling from KPAI and the Social Service is very helpful for technical tasks in handling child violence. Its function is not only to be a place of protection for victims and perpetrators to be secured in shelters but also to function as a home care institution (assisting with social solutions for victims' and perpetrators' home visits) and is trusted to execute peace and make agreements against child abuse by both parties. This multi-functional pattern makes its existence highly appreciated by the community in realizing Makassar City to be a safe and friendly city for children's lives. The form of shelter pattern protection in Makassar City is not ideal, because shelter houses still amount to 24% of the 95% expected ideally [29]. The protection house is not ideal yet and the lack of professional staff causes the preventive function to not work well, as a result, complaints of cases of child abuse continue to increase every year. This means that complaints of violence can be suppressed if the safe house has reached the ideal point and communication of citizens on cases of child violence is accommodated by a good reporting system (Purmalasari, 2021). Thus, the practice of protecting against child violence is realized properly if it is fully supported by the state and good communication is created between families, communities, and professional groups (Fernandez, 2014).

5.2. The Dilemma of Using Online Media (Socia Media)

Observing the various cases of child abuse originating from the use of social media (mainly by indirect effects), it seems that it is increasingly endangering the lives of children inside and outside the home. Cases such as rape, molestation, bullying, and racism, perpetrated between children and carried out by adults to children, are increasingly widespread and carried out easily without any consideration of guilt and fear of legal sanctions. On the other hand, children are increasingly facilitated by their use, because it has become a basic need for learning in the online program, without being controlled again before and after online use. This dilemmatic condition continues unnoticed when the dangers of the effects of social media (especially indirectly) suddenly appear in the family. Communication through social media characterizes modern lifestyles and relationships, including family interactions (Procentese, et al, 2017).

The socio-economic dynamics of the people of Makassar City show that of the many case complaints handled through the ICPC, it seems that they are in a dilemmatic condition, on the one hand, parents always assume that supervision of child abuse by the effects of social media hopes for other parties (such as teachers, police, etc.) and ICPC) who are also responsible. The opposite opinion is also the case, officials and other external parties say that it is the family who is most responsible for the children by the effects of using social media because in the family the incidence of child violence begins. Observations suggest that both parties are responsible. Where the community must participate in parental responsibilities and state obligations. Meanwhile, parents must ensure that their children's rights are properly fulfilled. On the other hand, the state and society are obliged to utilize the potential of existing resources, to protect children and optimize children's rights to avoid cases of violence. Child protection was traditionally based on a presumption that the mother best knows what is in the best interest of her child (Gojová, et al, 2000).

5.3. Understanding Child Violence in Anomie Groups

The increasing cases of child neglect in the anomie group are in the mindset and socio-economic inequality. Generally, the essence of child neglect is an attempt to survive life's difficulties. Instead of starving to death, it is better to beg and hope someone can help him out of the crush of life's difficulties, he said. Regarding the officers' raids and getting legal sanctions, they gave up and will do it. What happened was their lack of understanding of children's rights and child protection that their parents had to guarantee. Children's rights are masked by a lack of resources and a lack of socialization about child protection and limits on child abuse. According to Bissel (2020), the limits of child abuse include (a) working full time at an early age; (b) work that causes physical, social, and psychological stress; (c) insufficient wages and too many responsibilities; and (d) work that degrades the dignity of the child. Economic reasons cause children to work, as a result, the welfare of minors can be affected and exploitation and economic abuse of children can increase (Kechagia and Metaxas, 2021).

Second, certain parties take advantage of their powerlessness using economic assistance, persuasion, and kinship networks, but victims must be willing to give up their children to become beggars and other street workers. In working children are facilitated and given money to obey orders and persuade with sweet promises not to complain while working. This second aspect reinforces the presence of cases of child exploitation behind child neglect. The presence of exploitation of children in cases of child neglect takes place in 3 forms of activity, namely: (i) with an average age of 4 years, children work 11 hours a day; (ii) Exploitation of children takes place in the form of multiple jobs, where children work on the street not only begging but also other street workers (such as busking, hawkers and shoe shine) when begging activities are quiet or there are raids; (iii) Exploitation in the form of very unfair wages, where wages are calculated in two but children have to pay extra costs (security money, food, and transportation rations) which are unequal. Social exchange theory states that in every social interaction, there are 4 interrelated aspects of the exchange, namely reward, cost, profit, and punishment (Redmond, 2016). It is interpreted that, for the perpetrators, bargaining has a very strong position in playing the value of rewards, costs, and profits which causes children to depend on and do not feel exploited (punishment). Meanwhile, for children, the potential ability of these 3 values is low, so the bargaining position is weak and the recipient's attitude of exploitation is submissive.

6. Conclusions

Handling the problem of victims of child abuse in Makassar City is very important to use symbiotic local wisdom with modern methods. The form of local wisdom is present in the form of *Pangaderreng* values which prioritize peaceful resolution in a family manner, while the modern method comes with structured academic patterns, namely initiation, assessment, mediation, intervention, and referral. In the process, this symbiotic relationship managed to reduce the number of child abuse for five years. However, this success is not comprehensive, a small number of cases have not been handled properly, and as a result, some complaints do not reach the intervention and referral process. This has an impact on the victim's side, where with the cessation of the complaint case, the child violence case continues into new hostilities and conflicts.

The dominant problem handled by victimization agencies is the case of cybercrime or cases of using social media. A widespread problem in cybercrime is bullying. This case relates directly to child abuse in cases of psychological violence. The spread of cybercrime on social media has resulted in the development of indirect media effects, where cases of child abuse have been multiplied to an alarming level. Many cases of psychological violence continue to be sexual violence and physical violence or vice versa. The rise of cases of child abuse is also triggered by a shift in values in the pattern of parenting in the family. A partial and referential understanding of the meaning of globalization has led to the emergence of various social problems in society and an increase in cases of child abuse.

The existence of anomie groups in cases of child abuse is closely related to cases of child neglect. In the past five years, cases of child neglect have seen a linear increase. The main factor for this increase is their inability to distinguish between the value of neglect and work as beggars, as a result, begging and street work become normal jobs like other formal jobs. The lack of socialization and dissemination of information about child protection rights from related parties causes this anomie manipulation to continue all the time. In addition, the involvement of certain parties who take advantage of their poverty causes the persistence of this game. Various approaches and traps were used to make the children of this anomie group beg and work on the street. As a result, exploitation occurs behind child neglect.

Because this study was conducted in a limited scope and only considers certain aspects, there are shortcomings in the results of this study that are beyond the ability of researchers to overcome. Furthermore, to complement the results of this research, it is recommended to conduct further research with the following titles: (1) Handling child violence based on the role of community participation, and (2) Strengthening the capacity of the role of government and community institutions in responding to social dynamics of society and resolution of violence handling children in the urban poor.

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