

# The Problems of Addictive Substance Abuse Among Young Street Singers in Minangkabau Community, West Sumatera

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## ABSTRACT

Young children work as street singers that have long been developing in Indonesia. They get income from their job for daily needs like food, cigarettes, glue, and even liquor, some of which contain addictive substances. The phenomenon of addictive substance abuse continues to increase and is concern in street singers. Due to many users are school-aged. In this article, the author will explain the relationship between the social structure of the street singer family in the distribution of addictive substances in the matrilineal society and the effects of using addictive substances for. This study uses a qualitative approach, in which the informants search using the snowball technique. The collecting data is done through in-depth interviews and observation. The author identifies two problems with the family structure faced by street singers that are the condition of poverty followed by communal poverty does not exist in matrilineal culture especially street family in urban areas and the weakening of the role or social status of the street singer family for educating and controlling. This condition triggers young people who already have income among street singers to abuse addictive substances such as smoking and sniffing glue. These habit are gradually starting to be accepted among street singer families, especially cigarettes. However, it is different from inhaling glue due to its intoxicating effects, and is still considered bad for children.

**Keywords:** Young Children, Matrilineal Society, Street Singer, Addictive Substance Abuse, Smoking and Sniffing Glue

## 1. INTRODUCTION

Children working as street singers are a matter that has long been developing in Indonesia [1]. Based on data from the Director of Social Rehabilitation for Children of the Ministry of Social Affairs, in 2017 the number of street children in Indonesia reached 16,290 people, many of whom work as street singers [2]. The results of a survey by the Ministry of Women's Empowerment, showed that 33% of the reasons for children working were because of pocket money, getting friends to play with, and others [3].

The income earned from their job that is given to their parents, and is also used to buy food, cigarettes, glue, and even liquor [4]. Child street singers are very prone to deviant behavior such as abuse of addictive substances like sniffing glue. The driving factor for children to do these activities is one of them because of the invitation of their peers or group friends [5]. Based on the regulation of Republic of Indonesia No. 22/1977, narcotics are classified into several types of classification, one of which is drugs, which not only consist of narcotics and psychotropic substances, but also addictive substances. Addictive substances can be found in objects around us that have psychoactive effects outside narcotics and

psychotropic substances, such as inhalacin, nicotine, caffeine and drugs [6].

The National Narcotics Agency (BNN) in 2018 revealed that the number of cases of hazardous chemical abuse in Indonesia has increased by 200% in the last two years, if previously around 20-25 types of substances were found, 71 new types were found which were socialized to the public [7]. Furthermore, Winarko (2019), stated that the results of the BNN's research were 2.29 million people who use addictive substances and drugs, mostly children and adolescents [8].

The phenomenon of addictive substance abuse in the city of Padang was reported by online media Kabarpadang.com (2014) that the Satpol PP secured street singers under 15 years of age who were "sniffing glue" in front of the West Sumatra DPRD Office [9]. The Health Office in Padang City (2017) noted that more than 490 children were involved in the abuse of glue or sniffing glue between the ages of 8-18 years and even some of them had mental disorders and received special treatment in a mental hospital. In a case that just occurred in early February 2020, the Satpol PP again arrested 6 school-age teenagers who were drunk from sniffing glue under the bridge in the Purus area [10].

Fitriani and Erianjoni (2020), revealed that one of the problematic behaviors of school-age is by using addictive substances such as smoking and sniffing glue [11]. Addictive substance abuse among street singers continues to increase and is concern for the Minangkabau community in whereas the Minangkabau community is a matrilineal society that has family social structure to ensure social and economic protection for nephews and young children. From the problems above, this article explains the relationship between the problem of addictive substance abuse to the social structure of the street singer family in the Minangkabau matrilineal society and the effects of using addictive substances, so that young children choose to use addictive substances in their lives as street singers.

## 2. METHODS

The location of the research conducted at Purus Beach, Padang City. The consideration was many street singers were encountered in this area, and several cases related to the problem of addictive substance abuse were found in Purus. This study used a qualitative with ethnographic approach, describing the data and other analyzes, and presenting various alternative interpretations [12]. The technique of selecting informants using the snowball technique is due to the sensitivity of this research topic. The snowball technique helps researcher to determine key informants who use addictive substances which then directs researchers to systematically obtain data. The number of subject informants was obtained as many as 10 informants of street singers at Purus Beach (users of addictive substances) based on WHO (2010) age categorization is 7-15 years [12], and also their families which can be seen in the Table, 1 below;

**Table 1. Number of Research Informant**

<b>Nam e</b>	<b>Sex</b>	<b>Year</b>	<b>Educat ion</b>	<b>Job</b>
AZ	Laki-laki	11	SD	Pengamen
WY	Laki-laki	12	SMP	Pengamen
BM	Laki-laki	9	SD	Pengamen
DD	Laki-laki	10	SD	Pengamen
FL	Laki-laki	10	SD	Pengamen
RM	Laki-laki	12	SMP	Pengamen
JR	Laki-laki	12	SMP	Pengamen
RY	Laki-laki	7	SD	Pengamen
BO	Laki-laki	12	SD	Pengamen
HD	Laki-laki	10	SD	Pengamen

Sumber; Primary Data, 2020

The collecting data used in-depth interview techniques and observation. Data analysis is started by examining all available data from various sources including interviews, observations that have been written in daily notes in the field, observation results, and so on [13].

The data analysis process has several stages. Firstly, reduction data is done with where field data is typed neatly, systematically in detail after each data collection is completed. The field report is reduced by selecting the main things that are in accordance with the research problem, then giving themes and codes on certain aspects. Furthermore, the conclusion has been made since the beginning of the study where the researcher exam the meaning of the data accordance research objectives to find out the traits, characters, models, signs or descriptions of conditions, and situations. Finnacle, the conclusion deduce continuously [14].

## 3. RESULTS AND DISCUSSION

### **Problematic Social Structure of Street Singer Family in Matrilineal Society**

The social structure of the Minangkabau community is based on matrilineal lineages. Matrilineal culture causes the position of women have right to run and manage communal assets which are used as social security for the extended family of one maternal lineage (*samande*). The existence of this communal property is advantage into a sister who will be inherited by the daughter needs of the nuclear family (*saparuik*), and needs of their children in their extended family.

The Minangkabau community has a distinctive social system with a community structure consisting of a unit of social organization which is also closely related to matrilineal kinship. Every child born into a Minangkabau family automatically becomes a member of their mother's family or a matrilineal family. Each matrilineal family is an extended family group ranging from a smaller family unit to a wider one including groups of people who are *samande*, *saparuik*, *sakaum*, *sapayuang* and *sasuku* [15].

The position of man in the social structure of Minangkabau society as overseeing the communal assets of their sisters and also being positioned as protectors for the children of their sisters siblings as stated by "*anak dipangku kamanakan dibimbing*". This proverb clearly defines the role of man in the family structure of the Minangkabau community both in nuclear family and extended family. On the one hand, man act as fathers to their biological children in the nuclear family (*saparuik*), but on the other side he acts as *sumando* who does not have an important position in the extended family of the wife's relatives as revealed by "*ibaraik abu diateh tungku*". In addition,

Minangkabau men also have responsibilities as overseer of communal assets within their extended family as *mamak* (uncle). *Mamak* also controls the daughter's nephew.

The existence of aged children in Minangkabau culture has been described as part of the responsibilities of the nuclear family (*saparuik*) and *mamak* in the extended family (*sakaum*) who are also children of their nephews before becoming adults. In children life, children have been educated with cultural values through family institutions for the role of social structures in the nuclear family and the extended family of the Minangkabau community. Thus the existence of social structure support the absence of social vulnerability for young children. Besides the family structure as an inculcation of cultural values, *surau* (religion place) is also for developing Minangkabau religious and customary values. In fact, the role of Minangkabau men changes after they grow up and this role make them to leave the extended family house because there is no place to live for adult man. Therefore, *surau* is a choice place that become sleeping house for men in Minangkabau.

This is related to the roles of Minangkabau both men and women who will become fathers and mothers have social and economic responsibilities in the future. This existence explain the tradition of migrating for Minangkabau man as the expression "*ka ratau madang at ulu babuah bangungo balun, ka rantau bujang dahulu di kampong baguno balun*". Which this means, growing man must go from their family, so that later it can be useful for the nuclear family and extended family, even though Minangkabau adolescent do not provide more place to live in the extended family (*sakaum*). This causes a sense of shame (*bapereso*) to be felt by man who have grown up. Hence, it still depend on their lives with their families. The existence of this position forms the role of men in Minangkabau in fulfilling social and economic responsibilities in their nuclear family and extended family. In connection with the social structure of the Minangkabau community, the phenomenon of young street singers at Purus Padang Beach. They are mostly man and should have a relationship social structure between the role of man and social status or social responsibility in matrilineal community. The changes in the social structure of the Minangkabau matrilineal society in urban areas have led to changes in the nuclear family structure and the extent to which the protection of young people who decide to become street singers and addictive substance abuse. The alternative in the structure or function of the role of the extended family and nuclear family which gradually weakneas along with the loss of social solidarity and the loss of function or role of communal

assets as social security for the extended family of the Minangkabau community [15; 16; 17; 18; 19; 15; 20). On the other hand, the changes of internalization of religious and customary values such as religious institutions which Minangkabau is known "*surau*". This is place of the basis of education among young children and then replace to formal education such as school. In addition, the condition of the street singer families were found with underprivileged families and some of them did not continue their schooling due to cost.

Referring to Brown's structural-functional theory which focus on the social system and social structure of society. A social system is an orderly set of relations among individuals, between groups and human communities which functions to maintain social order and stability for its perpetuation of existence. The social structure functions to maintain and perpetuate the social system of a society [21]. Family structure as a system that functions to regulate, maintain every activity, relationship and individual behavior in it. Each individual in the family has a status as well as their respective roles, such as in the nuclear family. Father and mother (Parents) are the statuses that play a role in educating children in good things, supervising, caring for and loving the child. If the role of parents does not function properly, a child will easily commit deviant behavior, including abuse of addictive substances.

Brown's structural-functional theory provides an understanding of the relationship between the Minangkabau matrilineal socio-cultural structure in urban areas in regulating the role and social status of the nuclear family where a father and mother should be able to guarantee and control the lives of young children who are positioned as biological children, while in their extended family there are the role of the *mamak* who will control their nephews before becoming adults. In fact, street singers are found to have various problems with changing social structures in their nuclear family and extended family, including; 1) the role of the communal assets of the extended family is not function or there is no longer any communal assets owned by the extended family of the street singer. The poverty condition is also experienced by street singer parents, which causes the loss of the function of communal assets in the social security needs of children economically. According to BO;

"Since childhood, I live in Padang, my father and mother was from Pariaman, have migrated to Padang. I should work as street singer to earn money, as a result I gave the money to my family and the left sometimes used to buy cigarettes. I work from evening to night. Around 12 o'clock, I had to be home because if I didn't come home, my father would get angry with me. My father job is not uncertainly, sometimes he works as a

street parking, sometimes he also works in construction labour. Therefore, I have to be a street singer to help the family economy. Sometimes my mom gets mad at me if I don't have the money when I go home. Moreover, I am a man who should work to help my family”

The weakening of the role of inheritance in the extended family and the poverty conditions faced by the main street singer family; 2) the problematic street singers also face that is the weakening of their role and social status in the extended family and nuclear family. The role and social status in the family is very important in supervising young children before they become adults. In the nuclear family the roles of father and mother are the basis for educating and supporting young children before they are socially, economically and culturally capable, as well as the position of *mamak* in the extended family who are able to control and educate children.. In this case, it was found that the change in the role and social status of the street singer family was due to the singer's family undergoing a divorce (*carai*) or the death (*maningga*) of their parents both male and female. This condition causes young children in the nuclear family to decide to work as street singers, especially for man who have lost their parents or are left behind in poverty. Cause obstacles for single parent in caring and educating their children. In fact, there was a case of street singer without parents where the grandmother as the extended family took care of the child according to BM;

I live in Padang, my mother is from Batusangkar and my father is from Padang. U have been singing for 2 years at Purus beach. Actually, I work as street singer because my parents had died, I wanted to help earn money. Now, I live with my grandmother in Lubuk Alung. I get 5000 rupiah per/day, sometimes I don't get any money at all. My grandmother wasn't looking for me, and even then sometimes I stayed at a friend's house who was also street singer in Purus. I just go home to take a shower, take a change of clothes, eat, because it is far from here.

Another case was left by divorce and died, there was also street singer family where one of the parents was broken home because his father went to prison according to FL;

“I live in Purus for a long time, my mother is from Pariaman and my father is from solok. My father was imprisoned. I have to help my mother to work as street singer, while my little brother is still young. A month ago, I decided to quit school, because my parents couldn't afford the tuition fees

In addition, the ideal value of the role of man in Minangkabau which he has to be able to fulfill social responsibilities in the nuclear family causes young people to decide to look for their own economic needs

in condition of weakening social roles of the nuclear family and extended family to guarantee social security for them before they became adult. The weak internalization of religious and customary values in family institutions causes the condition of children to be seen as man who are able to meet economic needs that do not need to be restrained, even the street singers choose not to go home and sometimes they live in the homes of street singers like what expressed by Pak RS;

“Street singers here are like our children, they live on purus beach, their parents also live here, they sing together in the afternoon, there are also parents who just know it, sometimes they are asked to work by their parents, but I saw that their family did not forbid, for me it cannot also be prohibited maybe because they get money, the income is shared, used to buy cigarettes, rather than they did not work at home

The conception of a matrilineal culture, the positions of man have grown up who then choose to live in *surau* because there is no more places to live for man. This situations completely explanation for young children who work as street singers. Although in reality they are still physically young who should be supervised, but with the problem of changes in the social structure that have occurred in family such as the absence of supervision and social security. In this position, the street singer is man who has no place anymore, thus becoming street singer is a new social structure for young children who are classified as part of the man maturity process which is described in a matrilineal socio-cultural structure. On the other hand, the weakening of the role of young street singers families, the authors get a variety of irregular activities formed among them, one of which is the abuse of addictive substances which will be explained in the section below.

### **Addictive Substance Abuse among Young Street Singers**

*Pengamen* are called children or adults who earn income by using music as a medium and means on the road, or by other names is called “street singers”. There are many reasons why someone wants to become street singer, because of family economic factors and get money to their daily need or school fees. Singing is a form of musical creativity to earn a living and increase income to survive [22].

Pujiono (2004) [23], states that there is very little willingness of street children to leave their activities as street singers. They feel comfortable and think the only way to make money is begging and singing. The existence of child street singers is an issue that needs to be considered who they always face bad situations such as physical violence, criminal acts, and drug abuse

which will also have a negative impact on the mental, physical and social development of children [23].

Street singers often adopt environmental behavior where they are doing their activity as street singer without filtration as a reference in their attitude and behavior. Sometimes these behaviors conflict with existing social norms, such as the habit of consuming illegal drugs and alcohol [24]. Abuse and addictive substances are problems faced by street singer, one of which is smoking and sniffing glue. Some types of glue with the Aica, Aibon and U-hu brands, nail paints and cleaners, easy-to-strengthen substances both thinner, trichlorethylene, ether, methylated spirits, or benzene, all of which are substances that they usually inhale to forget their suffering [25].

Addictive substances are classified as drugs (NAPZA) that the content substances can cause psychological dependence, such as alcohol, nicotine, caffeine, prescription drugs and all of them is designated as drugs [26]. Many of them use addictive substances for various reasons such as trial and error, joining trends or friend requests, symbols of social status, and forgetting problems [27]. Abuse by children and adolescents is a complex problem, because it does not only concern the child, but also involves many parties, including family, neighborhood, school environment, peers, health workers, and legal officials, either as a causal factor, trigger or that overcomes.

Ethnographic studies in drug research are focus on social relationships around drug users, specifically on usage patterns related to self-identification with social groups [28]. Drug user in this case considers themselves part of the drug subculture, each individual (user) will try to become a "visitor" to another user group, then establish contact with others as permanent membership in the drug user group [29]. Many ethnographers study urban societies and argued, drug user / abuse addictive substance is part of a culture of opposition, which is shaped in response to oppressive social conditions [30]. Williams explains, violence, crime, and substance abuse exist in urban areas as a form of resistance that is called a culture of rejection where they refuse to be part of the system, refuse to obey their parents, refuse to school or adult controlled education, youth refuse to obeying the law, refusing to stay in line with the rules even though this refusal causes them to behave which is markedly detrimental to them physiologically and psychologically [30].

Ethnographic studies in the author explanation of the problems of the social structure of the street singer family in the Minangkabau matrilineal community in urban areas what is able explain the abuse of addictive substance in street young singer who is found in the case of this study. As explained above, the changes in

the social structure of young singer families. This causes man who live in poverty and lack of attention to the role of their families to support them is closely related to addictive substance abuse. At first, man had no more place in his family tried to find a way out by working as street singers. They got job to refuse their condition by following their friend who earlier became street singer in their neighborhood such as BL chose to learn singing by following his friend, he was taught to play the guitar first, according to him it did not matters of voice or singing are secondary, because BM's voice is not good either I obviously can sing. The same is the case with RM, according to RM.

"Many of my friends asked me to be street singer, at first I didn't want to be and then once I tried it that feels better whereas I can get my own money. Even though the income is not enough, but I have already helped my family every day".

After becoming a street singer and joining the whole, at least young man can collect money from their job which can be seen in the table below;

**Table 2. Income from Street Singers**

No	Name	Sex	Old	Income/days
1	AZ	Laki-laki	11	8.000
2	WY	Laki-laki	12	15.000
3	BM	Laki-laki	9	5.000
4	DD	Laki-laki	10	7.000
5	FL	Laki-laki	10	7.000
6	RM	Laki-laki	12	7.000
7	JR	Laki-laki	12	5.000
8	RY	Laki-laki	7	5.000
9	BO	Laki-laki	12	10.000
10	HD	Laki-laki	10	10.000

Source; Primary Data, 2020

On the other hand, they work and get income from his job and the street singer feels that he can support his family and is not a responsibility for his family, even though the conditions of his nuclear family and extended family have changed. The problem with the social structure of the street singer family causes low supervision of children when they are doing activities as street singer, even children often do not go home or stay at their friends houses according to JR.

"I live with my aunt, now I rarely go home, my aunt and uncle is also looking for. But they know who JR stayed at a friends place and it is okay for them too. The problem is, if JR does not go home in a month.

Not only done by JR, this is also done by other street singer. These is also supported by the existence of men who are able to earn their own money and the social structure of the Minangkabau community is part of the maturation process for young man. The reality is that the problematic family structure of street singer and the new environment for young man to become street singers. Without controlling family structure, they have triggered among street singers to use their income to buy necessities that contain addictive substances such as cigarettes, glue, even one informant stated that he had consumed marijuana.

“I smoked since elementary school, my parents already knew, and they were not angry about it, I never used glue, but I had ever tried marijuana

The abuse of addictive substances such as cigarettes and glue among young people was initially taken place by street singers who had tried and then they did it secretly. This activity is usually done when the child has earned money from their job and when he is with his whole street singer, according to JR;

“I ever did “sniffed glue”, now it's not often that is just occasionally. Even, if my friends give. I got glue from my friend, sometimes I bought it before. I buy at the shop that I use the Bull brand or the Fox brand toothpaste. I really enjoyed “sniffed glue”, Ifeels like empty and my head is like

The habit of street singer smoking and sniffing glue are known gradually to family. The informant family stated that their child smoked especially for cigarettes because it has become commonplace for street singer and their families. According to JR, my brother smoked, my dad did too, so everything was normal and we were acquitted of that. Finally, some families allow their children to smoke, even though the family knows that the child is still young and the dangers of smoking for children. In contrast to the use of glue which has more negative effects and intoxicating conditions for its users. Furthermore, the street singer family members after knowing their child is using glue and they give a harsh warning and sometime give a punch or threaten to their children, so they do not use glue anymore. According to FM;

“In the past, I used to buy glue, but now I prefer smoking instead of sniffing glue cause I have ever caught by my parent, and he beaten me, after that I never sniffing glue again

#### **4. CONCLUSION**

From this article, the author identifies two problems with the family structure faced by street singer among others; the condition of poverty followed by communal poverty doesnot exist in matrilineal culture in urban areas especially in street singer family and the

weakening of the role or social status of the street singer family in educating and supervising. This condition triggers young man who already have income among street singer to engage in deviant activities, one of which is the abuse of addictive substances such as smoking and sniffing glue. Addictive substance abuse is started from following whole street singer friend. The habit of smoking and sniffing glue are gradually starting to be accepted among street singer family, especially cigarettes. However, it is different from inhaling glue due to its intoxicating effects, and is still considered bad for children. By this article, the author hope that the government as a stakeholder can pay more attention to the living conditions both street singer and their family by providing a frame of reference for social, economic, and educational security for themr. With this recommendation, it can be possible to reduce poverty and addictive substance abuse.

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