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Interpersonal Communication Patterns of Street Children With Peers (Ethnographic Study of Street Children in the Ramayana Area of Kupang)

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ABSTRACT

This research aims to understand the interpersonal communication patterns that occur between street children and their peers in Kupang City, as well as to identify the forms of communication that exist between street children and their peers. The research methodology used in this study is qualitative research with the ethnographic study method and the application of the FIRO-B (Fundamental Interpersonal Relation Orientation-Behavior) theory. The data collection techniques employed in this research include observation, interviews with 5 informants, and documentation. The research results indicate that the interpersonal communication pattern between street children and their peers uses Circular Communication pattern in communicating with fellow street children within the group, and also a two-way Linear Communication pattern when communicating with other street children. However, in communicating with non-street children peers, the communication pattern established tends to fail due to the gap between street children and non-street children peers. The forms of communication that occur between street children and their peers are Verbal Communication and Nonverbal Communication among fellow street children. Meanwhile, the forms of communication between street children and non-street children peers are Verbal Communication, Nonverbal Communication, and Digital Communication.

Keywords: *communication pattern; interpersonal communication; street children; peers.*

ABSTRAK

Penelitian ini bertujuan untuk memahami Pola komunikasi Interpersonal yang terjadi antara anak jalanan dengan teman sebayanya di Kota Kupang, dan juga Untuk mengetahui bentuk-bentuk komunikasi yang terjalin antara Anak Jalanan dengan teman sebayanya. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan menggunakan metode studi Etnografi serta teori FIRO-B (Fundamental Interpersonal Relation Orientation-Behavior). Teknik pengumpulan data yang digunakan dalam penelitian ini ada 3 yaitu observasi, wawancara terhadap 5 orang informan dan dokumentasi. Hasil penelitian menunjukan bahwa Pola Komunikasi interpersonal Antara Anak Jalanan Dengan Teman Sebayanya menggunakan Pola Komunikasi Sirkuler dalam komunikasi dengan teman sebaya sesama anak jalanan dalam kelompok, dan juga komunikasi linear dua arah dalam komunikasi dengan sesama anak jalanan. Untuk pola komunikasi dengan teman sebaya non anak jalanan, pola komunikasi yang terjalin cendrung gagal karena adanya kesenjangan antara anak jalanan dengan teman sebaya non-anak jalanan. Bentuk-bentuk komunikasi yang terjalin antara Anak Jalanan dengan teman sebayanya, yaitu: Komunikasi Verbal, Komunikasi Nonverbal untuk teman sebaya sesama anak jalanan. Sedangkan bentuk-bentuk komunikasi antara anak jalanan dengan teman sebaya non-anak jalanan yakni Komunikasi Verbal, Komunikasi Nonverbal dan Komunikasi Digital.

Kata Kunci: *pola komunikasi; komunikasi interpersonal; anak jalanan; teman sebaya.*

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INTRODUCTION

Indonesia's current economic situation is far from ideal and is deteriorating day by day due to the ongoing COVID-19 pandemic. This situation has led to widespread poverty and economic decline, affecting all levels of society, including children, as they struggle to increase their income. Children are often seen on the streets selling various goods to earn a living. This is a common sight across Indonesia, and the city of Kupang is no exception.

Street children generally come from low-income families. According to the Indonesian Ministry of Social Affairs (2005: 5), street children are characterized by being between 5 and 18 years old, engaging in activities or wandering around the streets, often looking shabby and unkempt, and having high mobility. Generally, the parents of street children have jobs heavy with wages that can be said to be insufficient so that they are unable to meet daily needs. Street children also tend to lack adequate education which affects their intellectual level. Children who live on the streets usually receive less affection from their parents and lack understanding of manners and manners so that they often have obstacles in the communication process, especially interpersonal communication with their peers. Life on the streets is harsh also tends to take away their playtime so the author is interested in discussing the topic of friendship life with peers that is carried out by street children.

East Nusa Tenggara is the third poorest province in Indonesia. Statistics Indonesia (BPS) data from 2004 stated that the number of poor people in Indonesia reached 17%, while the number of poor people in East Nusa Tenggara (NTT) was 28%. The high poverty rate in NTT is caused by geographical factors. East Nusa Tenggara has low rainfall, which makes the land dry and barren. Meanwhile, the majority of NTT residents work as farmers. Agricultural land still plays a vital role for the NTT community (95.3%). In the Kupang City area itself, the City Government recorded that 102,616 people or 19,615 heads of families in the area fall into the extreme poverty category, making it a target for the 2023 poverty alleviation program. The low quality of human resources and the low Human Development Index (HDI) are also contributing factors to poverty in Kupang City.

Due to the low Human Development Index (HDI), many Kupang City residents depend on the streets for their livelihood, including underage children. Street life is not conducive and tends to be chaotic, with bad behavior, due to changes in attitude, rude, coercive, brutal communication methods, poor speech manners, language styles, untidy clothing, and dyed hair, making people dislike street children. Life on the streets also certainly influences the process and procedures of street children in communicating.

Communication between street children and their peers is certainly different from that between children in general. Peers in this context refer to the street children's friends who will be the research subjects, with an age range similar to the street children themselves. The nature and character brought from the harshness of

life on the street will certainly influence the form of communication they carry, which will in turn impact the friendships they lead. Furthermore, many street children are deprived of the freedom they enjoy as children, such as the freedom to play and make friends. Therefore, research is needed to determine the interpersonal communication patterns of street children in Kupang City with their peers. This research is expected to help and overcome the problems of street children in Kupang City, especially addressing suboptimal communication patterns.

The barriers to communication that occur between street children and their peers are also interesting to study. Differences in perspective, emotional control, and play environments make the communication process more difficult. The communication patterns, including the models, systems, and forms that exist between street children and their peers, are the focus of this research.

METHODS

This research employs the constructivist paradigm, employing a qualitative approach using ethnographic methods.The data collection techniques used in this study include observation, interviews, and documentation. To verify the validity of the data, researchers used triangulation. Triangulation aims to uncover the truth of certain information through various methods and sources of data collection. For example, in addition to interviews and observation, researchers can use participant observation, written documents, archives, historical documents, official records, personal notes or writings, and images or photographs. Each of these methods will naturally yield different evidence or data, which will then provide different insights into the phenomenon being studied. These diverse perspectives will generate a breadth of knowledge to obtain reliable truth (Mudjia Rahardjo, 2010).

RESULT AND DISCUSSION

The Ramayana Kupang area is one of the busiest and most densely populated commercial areas in Kupang City. This is due to its location right in the heart of Kupang City. This area is known as a frequented spot by street children seeking a living or simply hanging out.



Figure 1. Map of the Kupang Ramayana Area
Source: GoogleMaps

Communication Patterns Between Street Children And Their Peers

Communication patterns between street children and their peers can these interactions vary depending on the situations they encounter. Here are some examples of communication patterns that might occur between them. Some common communication patterns seen in interactions between street children and other street children are as follows:

1. Special languages and codes: Street children often develop special languages and codes that are understood only by them and their peers, especially fellow street children. This may include certain slang words, phrases, or gestures that used to communicate in a hidden or exclusive way. OnThe results found by street children in the Ramayana area generally use slang or special language such as Kupang slang to communicate like "marsu" is a term used by street children to invite fellow street children heading somewhere. There are other terms like "jansu" as a word of invitation to fellow street children move from one point to another. Other terms that are commonly used by street children, namely "babantu" as an expression to ask for help or invite to form a coalition in terms of selling or peddling their merchandise.

2. Nonverbal communication: Street children often rely on nonverbal communication to interact with their peers. Body movements, facial expressions, eye contact, and hand gestures can be used to convey messages or express emotions without using words. They often do this when selling to share customers. Usually street children who have approached or sold their goods to others usually will give codes to their friends. Both codes for approaching the person or leaving the person. The code thatthey often give their friends something like a “glance” togiving signals to fellow street children. This glance can means as a sign and also a signal.

3. Games and activities together: Street children often interact with their peers through games and activities together. They can playing tag, or doing other activities that involve cooperation and communication in a more relaxed and unstructured context. Activities which is usually done with fellow street children, usually colleagues to selling various goods.

4. Sharing stories and experiences: Street children often share their stories and experiences with their peers. They often talk about difficulties they face, funny stories, or just joking around. This can indirectly make them have social ties and a sense of mutual support, understand each other.

This communication pattern reflects the need of street children to connect with their peers, create social bonds, and find support in the environment they experience.

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Source: Author, 2023
Figure 2. Photo of street children communicating with each other.

Communication Patterns Between Street Children And Non-Street Children Peers

Communication patterns between street children and their non-street peers can vary depending on the environment and social context in which the interaction occurs. The interaction between street children and their non-street peers often occurs at home and at school. The most intense interactions with non-street peers usually occur at school. This is because most of their peers in their neighborhood come from relatively well-off families, so their friends at school do not have to spend time on the streets. Meanwhile, the home environment is usually mostly of similar economic quality, so most friends from the home environment are street children. Some common communication patterns seen in interactions between street children and other street children are:

1. Language and codes: Street children often develop languages and codes that are understood by their non-street peers. This can include slang words, phrases, or certain gestures commonly used to communicate exclusively. The results found that street children in the Ramayana area generally use slang or special language specific to their group that may be unfamiliar to their non-street peers. Words frequently used are "we" or "nyong" or "nona" as terms of address to non-street peers. In addition, they also use slang such as "Marsu" or "jansu" to invite friends if they want to go somewhere or when they want to leave a place, the relationships street children have with their non-street peers are usually not close, so they don't interact much.
2. Nonverbal communication: Street children often rely on nonverbal communication to interact with their non-street peers. Body movements, facial expressions, eye contact, and hand signals can be used to convey messages or express emotions without using words. They often do this during play activities. Nonverbal communication encountered during research activities between street children and their non-street peers includes raising a hand to greet.
3. Shared games and activities: Street children often interact with their non-street peers through shared games and activities. They may play at school or engage in other activities that are typically formal at school. Activities typically shared

with non-street peers include sports and studying.

4. Sharing stories and experiences: Street children also often share their stories and experiences with non-street children. They often talk about their experiences with non-street children. They generally share their daily activities when selling newspapers or other goods with non-street children at school, during breaks or during free time.

Communication patterns that exist between street children and non-child peers Street children often form loose bonds. This lack of intimacy stems from their differences in background and culture. This lack of shared destiny and shared responsibilities also leads to less intimate bonds with non-street children.

Forms of Communication Between Street Children And Their Peers

The Forms of communication between street children and their peers includes:

1. Verbal communication: According to Kusumawati (2015:84) verbal communication is a form of communication delivered by the communicator to the communicant in written or oral form. Street children can communicate with their peers through direct conversation, both verbally and nonverbally. They can talk to each other, exchange information, ask questions, and provide responses in face-to-face interactions. This form of communication is the most frequently found form of communication in the research process. Usually street children chat with each other. Verbal communication with fellow street children generally discusses various things about their daily lives, from simply exchanging information to telling about their hardships.

2. Nonverbal communication: According to Alo LIliweri (1994:139), nonverbal communication includes facial expressions, tone of voice, body movements, eye contact, spatial design, tactile patterns, expressive gestures, cultural differences, and other nonverbal actions that do not use words. Nonverbal communication, such as eye contact, facial expressions, and body language, is an important form of communication between street children and their peers. Nonverbal communication with peers who are also street children is generally more extensive than nonverbal communication with peers who are not street children. Facial expressions can convey emotions, eye contact can show attention and understanding, while body language can be used to express oneself without words. Nonverbal communication is most commonly used by street children to provide implicit codes to their friends. For example, physical touch is used by street children in the Ramayana area of Kupang which is usually intended to show their caring attitude and also moral support to stay strong. These forms of communication reflect the flexibility of street children with their peers in communicating in situations that may be limited or unusual. This allows them to maintain social ties, support each other, and build meaningful relationships with

peers, especially fellow street children.

Forms of Communication Between Street Children And Non-Child Peers

Forms of communication between street children and their peers include:

1. Verbal communication: According to Kusumawati (2015:84), verbal communication is a form of communication delivered by a communicator to a communicant in written or oral form. Street children can communicate with their non-street peers through direct conversation. In general, verbal communication is usually established in the school environment. Street children usually spend more time communicating verbally in a more formal context. Verbal communication with non-street children generally discusses matters related to school interests such as group study. Meanwhile, verbal communication is established in informal conditions but for a relatively short time.
2. Nonverbal communication: According to Alo Liliweri (1994:139) nonverbal communication includes facial expressions, tone of voice, body movements, eye contact, room layout, tactile patterns, expressive movements, cultural differences, and other nonverbal actions that do not use words. Nonverbal communication, such as eye contact, facial expressions, and body language, is an important form of communication between street children and their peers. Nonverbal communication with non-street children is generally quite minimal in the context of verbal communication that is generally understood by many people. The nonverbal communication encountered by researchers between street children and their non-street peers includes body language used to attract attention or simply provide a response. Examples include nodding and shaking the head to convey yes and no.
3. Digital communication: Some street children also use digital communication. They usually do this with the help of their parents' electronic devices. This digital communication was widely used, especially during the COVID-19 pandemic, by street children attending school. This is because learning requires them to use electronic devices for communication. However, currently, they rarely use this form of communication due to their limitations. Street children are occasionally given permission to access their parents' cell phones to play online games, so they sometimes communicate with their peers, especially non-street children who have their own cell phones.

Forms of communication between street children and non-street children peers. This generally occurs with minimal intensity. A lack of comfort with their non-street peers makes them feel uncomfortable. The researchers' findings in this study also revealed that many street children skip school because they feel unwelcome and tend to seek comfort.

Discussion

In the results section of this study, the researcher will provide a comprehensive overview about the communication patterns of street children in the Ramayana Kupang area with their peers along with the forms of communication that exist between street children in the Ramayana Kupang area with their peers. researchers will describe various forms of communication used, including verbal and nonverbal language, special signs, and communication through social media. In addition, researchers will also analyze the role of basic needs of street children in accordance with the FIRO-B Theory such as the need for inclusion, the need for control, and the need for affection in forming interpersonal communication patterns with their peers.

From the explanation in the research results section, it can be seen that interpersonal communication patterns between street children and their peers are very important in the daily socialization process. Based on the concept of interpersonal communication, communication is said to be effective if there is feedback and reciprocity obtained. This also occurs between street children and their peers, both fellow street children and non-street children. In their daily lives, a street child is of course the same as normal humans in general who certainly need socialization through communication, whether just chatting, complaining or collaborating to achieve a certain goal together.

Interpersonal Communication Patterns Between Street Children And Peers.

Based on the researchers' observations, street children will feel comfortable in their environment if three needs are met based on the FIRO-B theory. If explained, the following findings will be found:

1. Inclusion Needs, namely the need to be involved, accepted, included or joined in a group. More specifically, Inclusion Needs are a relationship to establish and maintain communication with someone with the aim of providing satisfaction to others, related to interaction and association. From the results of the researcher's observations, a street child tends to prioritize a friend who involves them and accepts them in their friendship life. Acceptance is a very important thing. If accepted, a street child will feel comfortable entering a social group and vice versa, if a street child feels not accepted or included, then they will feel uncomfortable in that environment. Researchers found that a street child who attends SMP 5 Kupang often skips school because he feels more comfortable with his fellow street children than his non-street children friends at school. The child feels that his fellow street children tend to accept him more and are more included in various things such as working together in selling newspapers, playing, and just chatting.
2. The need for control, which is the need for direction, guidance, and behavioral guidelines within a group. The need for control causes an individual to feel

powerful and influence others. If examined more deeply, the need for control is a relationship to establish and maintain communication with someone with the aim of providing satisfaction to others, related to control and power. Based on the findings of researchers, a street child tends to have more control over the communication that occurs in their friendships with other street children. This occurs because in the previous stage they have gained acceptance and then have control and power to engage in social interactions with other street children. The need for control that street children in the Ramayana Kupang area experience with fellow street children is the power to determine which locations the street child will visit that day. A street child has the power to influence other street children because they have the same needs and interests. If they succeed in influencing fellow street children to follow their wishes, then a street child will feel powerful and tend to be more comfortable in the location where they are given power. In general, in the Ramayana Kupang area, street children with the highest power are usually relatively more mature than other street children. However, it does not rule out the possibility that children who are younger have power due to a higher level of maturity than their age.

3. Affection needs, namely the need for affection, feeling loved and receiving attention in a group. In affection needs, a relationship to establish and maintain communication with someone with the aim of giving satisfaction to others, relating with love and affection. . From the findings of researchers, a street child tend to receive more affection from fellow street children. This is because they have an emotional bond, namely a feeling of shared fate causing them to have a bond of affection and tend to be close to each other take care of each other. When their friends are in trouble, they will help each other. They apply this principle when selling newspapers where they tend to help each other. If the goods for sale if they don't sell then other street children will help them to sell their merchandise and also share goods when given by people others. This shows that they receive and give love to each other. love each other.

From the findings above, it can be concluded that a street child feels They feel more comfortable in the same environment as other street children. They meet their basic needs of involvement, power, and love, making them feel that the environment they're in is supportive and comfortable.

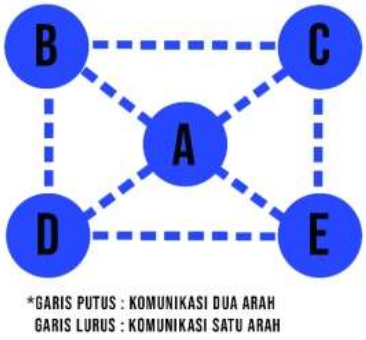
W.C. Schutz also divides it into two types, the type that requires and the type that requires. who gives. If analyzed through the researcher's findings during the observation process between street children and their peers, the results found are as follows:

1. The type that needs (wanted) namely needs inclusion (wants to be invited, wants to be involved), needs control (wants to get direction, wants to be guided) and need affection (want to be noticed, want to be loved). Generally, children street entrance to this type, but it does not rule out the possibility of street children also

falls into the next type. In this type, those that are usually included are: street children at a relatively early age, namely 8-13 years old. They tend to need more involvement, need direction and need affection from their peers.

2. The giving type (expressed), namely giving inclusion (inviting, involving other people), giving control (directing, guiding, leading) and giving affection (paying attention, loving). This type is generally included namely peers who are more superior, both in the school environment and environment outside of school. However, there are also street children who are the type the givers, generally they are street children who are older adults, namely around 14-16 years old. Street children in this age range tend to look after other street children younger than them.

In the research results, researchers found that the communication process that occurred between street children and their peers, namely street children, which is a pattern Communication allows street children to act as both communicators and recipients. Furthermore, the communication isn't monotonous, but can rotate in all directions. A street child in a fairly large group can be a source of information, a liaison, and a receiver. Messages can be delivered continuously. The feedback obtained through face-to-face communication, both verbal and nonverbal, also supports street children in being a recipient, a liaison, and a sender of messages.



Source: Author, 2023

Figure 3. Interpersonal Communication Patterns of Street Children with Fellow Street Children in Groups

Upon further examination, Effendi (2008) defines the communication pattern of street children in large groups as a circular communication pattern. However, if a group of street children consists of only two people, the communication pattern tends to be two-way, with one street child receiving the message and the other sending the message.



Source: Author, 2023

Figure 4. Interpersonal Communication Patterns of Street Children with Fellow Street Children

In the context of street children and their peers, the pattern Communication that allows a street child to act as a message giver, liaison, or message receiver, or a circular communication pattern according to Effendi (2008), can reflect interactions that involve the exchange of messages that circulate between them continuously. Examples of circular communication patterns between street children and their peers are:

1. Information Exchange: Street children exchange information about the street situation around Ramayana, where comfortable places to talk, locations that have greater opportunities to sell newspapers and so on. Street children and their peers can provide feedback such as sharing knowledge, or giving advice to their peers. In the context of FIRO-B theory, this is included in the need for inclusion where a street child is involved in something by being given information by his peers. A street child will feel accepted in the environment because he is invited to take part in the activities carried out.

2. Emotional Support: Street children and their peers can provide emotional support to one another. Research by researchers has shown that street children provide more emotional support than their peers at school, the majority of whom are non-street children. As fellow street children, they can listen to each other when sharing stories with their peers when facing difficulties or stress. They provide support, encouragement, and encouragement to keep fighting. This is part of the affectional needs of street children due to the emotional bonds they form and the sense of shared responsibility that can foster feelings of affection.

3. Planning and Collaboration: Street children can communicate in both circular and linear ways to plan joint activities with their peers. In larger groups, a street child can be the planner, the plan liaison, or the plan recipient. In linear communication, they can only be one of the plan makers or the plan recipients. Street children and their peers in the Ramayana Kupang area can also discuss, debate, and reach agreements on goals, strategies, and tasks that need to be done. Street children typically decide on where to sell or hang out that day with their peers. Researchers have observed that street children have greater power when making plans with fellow street children compared to non-street children due to shared needs, unlike plans made with non-street children. Based on FIRO-B theory, this falls under the control need, where street children are able to exercise power or will over something.

From the communication patterns above, it can be concluded that street children have equal status with their peers in the communication process. In larger groups, street children can act as communicators, intermediaries, or recipients. Meanwhile, in smaller groups, or groups consisting of just two street children, they tend to act solely as recipients or recipients.

Interpersonal Communication Patterns Between Street Children And Non-Street Children Peers.

From the results of the research on basic needs in interpersonal relationships between street children and their peers according to the FIRO-B theory, namely the need for inclusion, the need for control, and the need for affection, the following results were found. From the results of the researcher's observations, street children will feel comfortable in the environment where they are if the three needs based on the FIRO-B theory are met. If explained, the following will be found:

1. Inclusion Needs, namely the need to be involved, accepted, included, or joined in a group. More specifically, the need for inclusion is a relationship to establish and maintain communication with someone with the aim of providing satisfaction to others, related to interaction and association. From the results of the researcher's observations, a street child tends to prefer to be in an environment that can involve street children and accept them in friendship life. Acceptance is a very important thing. If accepted, a street child will feel comfortable entering a social group, and vice versa, if a street child feels not accepted or included, then they will feel uncomfortable in that environment. The researcher found that a street child who attends SMP 5 Kupang often skips school because they feel less comfortable with their friends at school, the majority of whom are non-street children than their non-street children at school. The child feels that non-street children tend to be less accepting and more likely to ignore them. Researchers feel that street children in the Ramayana Kupang area are included in various things such as cooperation in selling newspapers, playing, and simply chatting by non-street children because street children find it difficult to mingle with non-street children because their time allocation is not much for this circle of friendship. Street children do not approach them because they are busy selling in the Ramayana Kupang area.

2. The need for control, which is the need for direction, guidance, and behavioral guidelines within a group. The need for control causes an individual to feel powerful and influence others. If examined more deeply, the need for control is a relationship to establish and maintain communication with someone with the aim of providing satisfaction to others, related to control and power. From the findings of researchers, a street child tends to have no control whatsoever over the communication that occurs in their friendships with non-street child peers. This occurs because in the previous stage they have gained acceptance and then have control and power to engage in socializing with non-street child peers. This returns to the initial point of the need for inclusion where they are not accepted so they are less accepted and therefore have less control over friendships with their peers.

3. Affection Needs, namely the need for affection, feeling loved and receiving attention in a group. In the need for affection, a relationship to establish and maintain communication with someone with the aim of providing satisfaction to

others, related to love and affection. From the findings of researchers, a street child tends to receive more affection from fellow street children. This is because they have an emotional bond, namely a feeling of shared fate that causes them to have a bond of affection and tend to look after each other. When their friends feel troubled, they will help each other.

In contrast to non-street children peers who do not have a sense of shared fate, they do not provide good affection to their street children peers. From the findings above, it can be concluded that a street child feels less comfortable when they are in an environment that does not accept them. They do not get the basic needs to feel involved, powerful and loved, so they feel the environment where they are is an environment that is less friendly to them. W.C. Schutz also divides them into two types, the type that needs and the type that gives. If analyzed through the researcher's findings during the observation process between street children and their non-street children peers, the results found are as follows:

1. The type that needs (wanted) that requires inclusion (want to be invited, want to be involved), need control (want to get direction, want to be guided) and need affection (want to be noticed, want to be loved). From the results found, street children mostly occupy this position where they need acceptance, control and power in their interactions.
2. The giving type (expressed), which provides inclusion (inviting, involving others), provides control (directing, guiding, leading), and provides affection (paying attention, caring). This type generally includes peers who are superior, both in and outside of school.

Communication patterns that occur in street children in the Ramayana Kupang area with non-street children peers in several contexts or situations. One of the most common examples is a communication pattern that involves rejection or disagreement with messages or ideas conveyed by street children in the Ramayana Kupang area. In this pattern, when a street child tries to communicate or convey a message, peers often do not accept or reject the message. Rejection can occur due to differences of opinion, disagreement, or even prejudice against the individual conveying the message



Source: Author, 2023

Figure 5. Interpersonal Communication Patterns of Street Children with Non-Street Children Peers

As a result, this communication pattern can hinder the flow of information and this can cause tension or conflict between the individuals involved. In these cases, street children who feel unaccepted or rejected in communication can experience frustration, loss of self-confidence, or withdrawal from further interaction. In the field, street children often become rebellious at school, engage in fights, and skip school.

Forms Of Communication That Occur Between Street Children And Their Peers.

From the results of the researcher's observations and interviews, and linked to the assumptions of FIRO-B theory, the forms of communication between street children and their peers are explained as follows:

1. Verbal Communication: In carrying out communication, street children tend to use more verbal communication. Verbal communication is used because it is the most common form of communication used in their daily lives. In addition, conveying messages using verbal communication is also easier to accept. This verbal communication is usually used when inviting fellow street children to interact or carry out various daily activities. In FIRO-B theory, the use of verbal communication is usually carried out by street children to gain acceptance by inviting friends or accepting friends' invitations to do various activities, interacting with peers, or sharing information related to things that are commonly done by children such as playing. In FIRO-B Theory, the need for control through verbal communication is usually used by street children with fellow street children to make appointments or organize an activity. This need for control uses verbal communication is usually used by street children to influence and control the actions or decisions of peers so that they go according to what they want. An example found by researchers is that street children often influence fellow street children to sell newspapers in places they want. Meanwhile, for the need for affection, researchers rarely find the application of verbal communication by street children. Street children's use of verbal communication plays a crucial role in building social relationships, exchanging information, and conveying messages and emotions to their peers. Through verbal communication, they can gain understanding, express their needs, and foster better interactions within their community.

2. Nonverbal Communication: Street children often use nonverbal communication to interact with their peers. Nonverbal communication involves facial expressions, body movements, gestures, and gestures that can convey messages and emotions without using words. Some common nonverbal communication methods encountered by researchers include:Physical Contact (Physical Contact). Street children can use physical contact, such as light touching, to express affection and support emotional, or closeness with peers. For example, street children often embrace their peers, especially fellow street children, to provide moral support (affection) and to symbolize acceptance (inclusion) in interpersonal relationships. In addition to physical contact, body language (Body Language) is also often applied as a means of utilizing nonverbal communication by street children. Street children with their peers, especially fellow street children, can read each other's body language to understand the messages and emotions being conveyed. They can observe body movements, or facial expressions of their peers to gain further understanding of the feelings and intentions of the communication that is taking place. For example, when wanting to invite a friend to walk, a street child

will look at his friend and then look away to signal to the other to invite him to walk in another direction. In addition, street children also usually raise their hands to call or greet their friends as a form of body language they give to their peers. The use of nonverbal communication by street children with their peers, when viewed through the lens of FIRO-B theory, can reflect the needs and patterns of interpersonal behavior that exist in the dimensions of inclusion, control, and affection. This nonverbal communication allows street children to build stronger relationships, express emotions, and understand messages between them without using words.

Forms Of Communication That Occur Between Street Children And Their Non-Street Children Peers.

From the results of the researcher's observations and interviews, and linked to the assumptions of the FIRO-B Theory, the forms of communication between street children and their non-street child peers are explained as follows:

1. Verbal Communication: Street children tend to use more verbal communication in their daily communication. Verbal communication is used because it is the most common form of communication used in their daily lives. Furthermore, conveying messages through verbal communication is also easier to accept. This verbal communication is usually used when inviting non-street children to interact or engage in various daily activities. In FIRO-B theory, the use of verbal communication is usually carried out by street children to gain acceptance by inviting friends or accepting friends' invitations to participate in various activities, interacting with peers, or sharing information related to things that are commonly done by children such as playing. In FIRO-B theory, the need for control through verbal communication is usually used by street children with their peers to make appointments or organize an activity. This need for control through the use of verbal communication is usually used by street children to influence and control the actions or decisions of their peers so that they go according to what they want. For example, researchers found that street children often influence non-street children to follow their wishes, such as playing games that they like want at school. Meanwhile, researchers rarely find that street children use verbal communication to meet their affectional needs. Street children's use of verbal communication plays a crucial role in building social relationships, exchanging information, and conveying messages and emotions to their peers. Through verbal communication, they can gain understanding, convey their needs, and foster better interactions within their environment.

2. Nonverbal Communication: Street children often use nonverbal communication to interact with their peers. Nonverbal communication involves facial expressions, body movements, gestures, and gestures that can convey messages and emotions without using words. Some common nonverbal communication methods encountered by researchers include body language (Body Language) is also often

applied as the use of nonverbal communication by street children. For example, when they say yes, they will nod their heads, if not, they will shake their heads. In addition, street children also usually raise their hands to call or greet their friends as a form of body language that they give to their non-street children peers. The use of nonverbal communication by street children with their peers, when viewed through the lens of FIRO-B theory, can reflect the needs and patterns of interpersonal behavior that exist in the dimensions of inclusion, control, and affection. This nonverbal communication allows street children to build stronger relationships, express emotions, and understand messages between them without using words.

3. Digital Communication: Street children's use of digital communication with their peers can be an important way for them to stay connected and interact. Although there may be limitations in access or devices, researchers have only found limited use of digital communication by street children with their peers.cellphonetheir parents' property to play games with their peers if given by their parents. Researchers also rarely encountered this use of digital media. Researchers found that very few street children were given access to borrowcellphonetheir parents. Street children usually borrow their parents' cell phones only to play games for a limited time. The only digital communication street children have with their peers is internal communication.game only shows that there is acceptance from peers, especially peers who are not street children.

CONCLUSION

The communication pattern between street children and their peers depends on the size of their group and the closeness of their relationships. If communication is established between street children and other street children in a larger group, the communication is not monotonous, but can rotate in all directions. A street child in a fairly large group can all be information givers, information connectors, and information receivers simultaneously. Messages can also be delivered continuously. Feedback that can be obtained through face-to-face communication, both verbal and nonverbal, also supports a street child to be a receiver, connector, and message giver all at once. If a group of street children consists of only two people, the tendency of the communication pattern that is formed is only two-way, one street child as the message receiver and the other street child as the message sender. Meanwhile, with peers who are not street children, along with rejection can occur due to differences of opinion, disagreements, or even prejudice against the individual who conveys the message. As a result, the communication pattern that is established can be hampered in the flow of information and cause tension or conflict between the individuals involved. In these cases, street children who feel unaccepted or rejected in communication can experience frustration, loss of self-confidence, or withdrawal from further interaction. What is often found in the field is that street children become unruly at school, often fight, and skip school.

The forms of communication that street children use with their peers include verbal communication, nonverbal communication, and occasional digital communication. The use of verbal communication by street children plays a crucial role in building social relationships, exchanging information, and conveying messages and emotions to their peers. Through verbal communication, they can gain understanding, convey needs, and establish better interactions within their environment. The use of nonverbal communication by street children with their peers, when viewed through the lens of FIRO-B theory, can reflect interpersonal needs and behavioral patterns within the dimensions of inclusion, control, and affection. This nonverbal communication allows street children to build stronger relationships, express emotions, and understand messages between them without using words. As for digital communication, street children with less adequate economic conditions certainly do not have mobile phones to access digital communication. The only digital communication that street children have had with their peers has been in the form of communication within games, indicating acceptance from their peers, especially non-street children.Overall, this study provides a deeper understanding of the Interpersonal Communication Patterns of Street Children with Peers and the Forms of Communication that occur between Street Children and their peers and provides insight into the importance of understanding the needs and interpersonal dynamics in communication between street children and their peers.

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