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BUILDING KINSHIP NEGOTIATIONS: DEFINITION OF SOCIAL PROTECTION FOR CHILDREN OF INDONESIAN MIGRANT WORKERS

*Anita Kristina[1], Muhamad Abdul Jumali[2]

[1]Faculty of Economics and Business, Universitas Trunojoyo Madura, 69162 Bangkalan, East Java, Indonesia
[2] Faculty of Engineering, Universitas PGRI Adi Buana Surabaya, 60234 Surabaya, East Java, Indonesia
*Corresponding Author: Anita Kristina : Email: anita.kristina@trunojoyo.ac.id

ABSTRACT

This study examines how children of Indonesian migrant workers construct their own social protection and navigate relationships within extended families. This study explores how social protection emerges through kinship negotiations based on children's perceptions. When parents migrate for work, children face challenges and rely on extended family members for care. Using a qualitative phenomenological approach, this study identifies patterns of kinship negotiations that shape social protection. Data were collected through in-depth interviews with children aged 7–15 in East Katol Village, Madura, Indonesia, who live with extended families due to parental migration. Findings reveal that children perceive social protection as central to familial relationships, engaging in negotiations embedded in kinship traditions. They extend protection beyond biological relatives, including non-relatives considered "like family." Protective interactions involve both family and non-family members, addressing care management and economic needs. This study provides insights into institutional social protection for children of migrant workers from social, psychological, and economic perspectives. These findings collectively offer valuable theoritical insight into the dynamics of family kindship and negotiation in shaping social protection, while also providing practical implications for the development of more effective and inclusive social welfare policies. This study emphasizes that the existing pattern of social protection through family kinship negotiation is not fully provided by the government.

ABSTRAK

Studi ini meneliti bagaimana anak-anak pekerja migran Indonesia membangun perlindungan sosial mereka sendiri dan menavigasi hubungan dalam keluarga besar. Studi ini mengeksplorasi bagaimana perlindungan sosial muncul melalui negosiasi kekerabatan berdasarkan persepsi anak-anak. Ketika orang tua bermigrasi untuk bekerja, anak-anak menghadapi tantangan dan bergantung pada anggota keluarga besar sebagai perlindungan. Penelitian ini menggunakan pendekatan fenomenologi kualitatif, studi ini mengidentifikasi pola negosiasi kekerabatan yang membentuk perlindungan sosial. Data dikumpulkan melalui wawancara mendalam pada anak-anak berusia 7–15 tahun di Desa Katol Timur, Madura, Indonesia, yang tinggal dengan keluarga besar karena migrasi orang tua.Temuan penelitian mengungkapkan bahwa anak-anak menganggap perlindungan sosial sebagai pusat hubungan kekeluargaan, terlibat dalam negosiasi yang tertanam dalam tradisi kekerabatan. Mereka memperluas perlindungan di luar kerabat biologis, termasuk non-kerabat yang dianggap "seperti keluarga." Interaksi perlindungan mengambil bentuk keterlibatan dari anggota keluarga dan non-keluarga. Negosiasi untuk perlindungan sosial mencakup pengelolaan perawatan dan intervensi untuk memenuhi kebutuhan ekonomi. Studi ini memberikan wawasan tentang perlindungan sosial kelembagaan untuk anak-anak pekerja migran dari perspektif sosial, psikologis, dan ekonomi. Temuan ini secara kolektif menawarkan wawasan teoritis yaitu dinamika kekerabatan dan negosiasi keluarga dalam membentuk perlindungan sosial, sementara juga memberikan implikasi praktis untuk pengembangan kebijakan kesejahteraan sosial yang lebih efektif dan inklusif. Studi ini menekankan bahwa pola perlindungan sosial yang ada melalui negosiasi kekerabatan keluarga tidak sepenuhnya disediakan oleh pemerintah.

INTRODUCTION

The concept of social protection is broad. It includes informal practices such as social gatherings, mutual cooperation systems, family or friend support, or community-based social safety net schemes (1). The issue of social protection for the children of migrant workers is gaining importance as it is increasingly recognized that children need protection beyond just access to food and clothing. Social protection aims to provide access to other needs, including emotional and psychological support. This indicates a shift in the paradigm and definition of vulnerability. Social protection is meant to address vulnerability to economic and social problems. Economic vulnerability refers to inadequate economic needs, while social vulnerability refers to the absence of love and support from family and social surroundings (2). The goverment intervention for providing social protection through policy preferences, focusing on addressing vulnerability to economic needs (3–4). Social protection can also be seen in community independence, particularly in wealthy families who have stronger social security for their children and families compared to poor families (5). Poor families, on the other hand, tend to have strong social connectedness, which is a part of social protection (6). Social protection is considered an important societal responsibility for certain groups (7). Research on social protection issues will be significant in the area of mental health provision, no longer just revolving around the economic area (8,9). The design of social protection is rooted in the social and family context (10,11).

Given the shift in vulnerability, it is crucial to ask : What measures are in place to ensure social protection for children? It is crucial to consider social protection for children. Children go through various experiences and situations, whether both parents are present or not. Lack of parental supervision and loving support can lead to depression, stress, and decreased intelligence in children. This issue is also pertinent to children of migrant workers, who require a comprehensive parenting approach to ensure that their fundamental rights are upheld (12). Additionally, children often understand that their parents leave them due to economic reasons. The complexities of family relationships and home problems, such as economic needs and environmental challenges, necessitate social support within the family and the broader social environment (13). These factors highlight the importance of providing children with the protection they require, and they have greatly benefit from having positive relationships within intact families (14). They seek affection, attention, love, and support, which are essential components of a family. Hence, children define protection based on the care they receive. There are also other structural factors to consider, such as living with only one parent or not living with either parent, which can be interpreted as lacking family care (15).

This study makes a significant contribution by helping us understand children's experiences when defining the meaning of protection. Specifically, it will focus on children whose parents work abroad, leaving them to live with other family members. The research will explore the understanding of Indonesian migrant workers' children in negotiating social protection within their extended family networks in the absence of their parents. Furthermore, it aims to understand how these children experience and define social protection from their own perspective, and how they manage and comprehend the kinship relationships they form to ensure their protection. This will include not only kinship within the family, but also relationships with individuals outside the family who impact their sense of protection. This approach was chosen because kinship negotiations may need to be more inclusive and align with the children's perspectives and understanding.

The social protection will require kinship negotiations, considering that family involvement is necessary in caring for the children of migrant workers. Therefore, this study aim to explore how Indonesian migrant children who live without their fathers or mothers are taken in by other families in the village of East Katol, Madura, Indonesia. The majority of the village's residents migrate abroad for work due to economic reasons, which has resulted in a significant gap in household income between urban and rural areas (16). This income disparity demonstrates the greater need for social security among the impoverished residents of villages, as these villages are predominantly inhabited by poor people. The village community is known for its strong kinship and prioritizes values such as self-esteem, social etiquette, and spirituality,

which foster high solidarity and form a strong social network (17).

Madurese people's lives within social networks often exhibit high socio-economic independence. Madura is a region known for its out migration, with many individuals leaving to work in abroad. This makes it a relevant site to study the impact of parental migration on children and the role of kindship networks in providing social protection. The strong kinship ties prevalent in Madurese culture offer a valuable contexs to examine how these relationship are negotiated and utilized by children in the absece of migrant parents. Recognizing the importance of children's right to social protection within their families and the surrounding community, this research will focus on the concept kinship negotiation. This study acknowledges that kinship is not solely inherent but can also be shaped and negotiated within family. Despite many explorations of the meaning of kinship focusing on the perspective of adults, it is essential to consider children's roles within the family.

Focusing on children's perspectives offers unique insights because they have first-hand experiences, and the challenges they face often involve negotiation and relationships. and an ethical feasibility test has been carried out with letter number B/1053/UN46.4.1/PT.01.01/2025 (issued by the research and community service institute of Trunojoyo University, Madura). There are several reasons why this research focuses on children. Children have first-hand experiences, and the challenges they face often involve negotiation and relationships. They have their own understanding of family, which may include pets, various relatives (living and deceased), and sometimes even neighbors whom they consider as family. Children have unique ways of understanding their relationships with parents and other relatives who provide them with social, psychological, and economic support. Their perspective provides a different view from that of adults on affection, economic needs, and protection within the family. Therefore, our approach goes beyond defining "family" and focuses on understanding the patterns of negotiation within the family from the children's viewpoint.

METHODS

This study uses the basic framework of functionalism theory as a deepening of its analysis. The discussion of the results will be analyzed with a theoretical understanding of how kinship can be part of social protection. The existence of ties in kinship will be understood in the context of social structure and social protection. This study utilizes a qualitative approach, delving into detailed information and analyzing numerous field notes (18). The method employed is phenomenology, documenting personal awareness and experiences, including the exploration of individual experiences (19). This research requires depth of information obtained from in-depth interviews. Interviews were conducted semi-structured, namely making interview guide notes that followed the workings of phenomenology (20). The research involves gathering in-depth information through semi-structured interviews with 10 children of Indonesian migrant workers, aged 7 to 15 years.

The informants were selected based on specific criteria including age, having been left by both parents abroad since childhood, and living with family/relatives in East Katol village, Madura, Indonesia. The informants for this study were selected based on specific inclusion and exclusion criteria. The inclusion criteria, the prerequisites participants had to meet to be eligible, included: (1) a specified age range (though not detailed here, a particular age bracket was defined), (2) the experience of having been left by both parents working abroad since childhood, and (3) current residency with family/relatives in East Katol village, Madura, Indonesia. Conversely, exclusion criteria served to filter out individuals who did not meet these requirements, such as family members of the core informants who might introduce bias into the data. Interviews and initial analysis were conducted over a 3-day period. Additionally, in-depth discussions with the main participants (the children who are the subjects of the study) extended for 3 weeks to ensure a comprehensive understanding of their responses, given the depth of information required.

The process for choocing of informants, the researcher asked for recommendations from the village head of East Katol. Initially, the researcher approached children as informants. The research focus included: children's background, the children's definition of relatives, the design of interaction in kinship negotiations, and the social protection obtained through these kinship negotiations. The research questions, we employed the assistance of other individuals (research collaborators) to conduct interviews and transcribe audio, as the researcher was not fully proficient in Madurese.

The process of interpreting the interview results, the researcher used a collaborator.The decision to use research collaborators was made because the researcher faced challenges in understanding Madurese, which is the conversational language used by many Madurese children, even though they are already attending schoolin understanding. Despite these language barriers, the researcher attempted to use Madurese to maintain closeness to the children, even with the help of young people from East Katol Village. The selected young people are also part of migrant worker families, allowing us to conduct interviews with the children without any discomfort. The researcher hoped to obtain subjective answers from informants based on their experiences and deep meanings.

The researcher worked based on analysis phenomenolog which involved: identifying informants' beliefs and opinions, interpreting their experiences, analyzing and coding their responses, and developing an understanding of the phenomenon being studied from the verbal answers and descriptions of the informants. Thus, the final results of this research will answer research questions based on the experiences and feelings of children from migrant worker families.

RESULTS

The research findings show that children recognize kinship relationships. The results will provide insights into how children recognize the existence of kinship relationships and how they perceive themselves and their relationships with their siblings and family. The concept of kinship refers to the way children calculate relationships, negotiate, and create a sense of connectedness with other people. All children in this study have been able to articulate and reflect on their experiences by expressing their opinions. They consider kinship within the family as something they must accept, meaning they cannot choose their relatives and are provided with their family by their parents. As one informant answered:

"*Ever since I was little, I've known who my parents are. They work abroad, so I've been raised by my grandparents, other relatives, and my grandmother. They've been around me from the very beginning. I don't know where it all came from, but that's just been the way things have been for a long time,*" (Arya, 15-year-old)

The information provided by the informant's answers indicates that children tend to perceive their situation a certain way even after being separated from their parents. The separation from both parents requires them to adjust to complex family circumstances. These children may not fully grasp the complexity of the challenges they face. However, their unique experiences within family dynamics— including separation from parents—suggest that such circumstances don't necessarily limit their perspectives; instead, they can foster a distinct and profound understanding of life.

Even though our 10 informants have been separated from their parents since a young age, some of them live with grandparents and other relatives. Due to living in close proximity to other relatives in the same neighborhood, they are able to maintain a strong family network comprising individuals from the same religious and ethnic backgrounds. Although they are physically distant from their parents, they have a supportive extended family network close by.

Most informants have encountered this situation and have also experienced significant changes in their family circumstances, such as encountering unique kinship relationships (these relationships go beyond mere blood ties, as they are strengthened by deep acts of care and mutual support among family members), namely having kinship relationships that are expressed through forms of care (not only showing family relations, but strengthened by concern) (21). Therefore, the informants perceive kinship as a result of blood ties and marriage, based on their experiences.

The idea of care is essential when considering kinship as an enduring social structure rooted in blood relations and as a process that binds individuals for life. As one informant expressed:

"*Even though there is no father and mother in life, grandfather and grandmother all care and love. If something happens, for example there is something, grandfather, grandmother and the family here will help*" (Wati, 10 years old).

The children in the study thought that the concept of kinship is still trying to fit into the traditional structure of the family. The researcher can redefine kinship by understanding how caring for one another gives us the freedom to determine who can be considered part of the family. According to the children, kinship identities and relationships directly intersect and interact with them.

The children's concept of kinship identity can be seen through acknowledging closeness. The informants in the study commonly referred to their relatives as grandfather, grandmother, aunt, and uncle, and always used the term "real." This distinction shows that they understand the concept of "real" family members. However, they do not understand family lineage. They simply mimic the names present in their environment and in their minds, relatives are blood relatives who live together. None of the adults they encountered discussed their family tree or family relationships, as Dina (8 years old) stated:

"*She's my grandmother. There's also a great-grandmother, but I don't know the rest of the family. What I know is that there's a family who told the story. Others don't know*". (Dina, 8 years old)

This 8-year-old girl has not been able to articulate a close family lineage. The others informant, Ramli (14 years old), said:

"*I live with my grandmother, who is my mother's mother. In the house I live in, there are also other relatives, namely my aunt, who is my mother's younger sister*".

Ramli, at the age of 14, plays an important role in understanding close family relationships. Many children over the age of 10 also comprehend the depth of their relationships with the people they live with at home. They can understand terms such as cousin, uncle, and nephew, and even children as young as 15 can trace the genealogy of their family connections. Maturity plays a key role in comprehending the network of relationships with relatives in a person's life. Furthermore, the children living in this Madurese village are deeply immersed in their culture and understanding of kinship as exemplified by the Tanèyan Lanjháng arrangement, their homes are typically situated in a single, shared courtyard with other family members, with houses traditionally arranged in rows facing one another. This unique architectural and social structure inherently reflects and reinforces the strong, communal kinship ties characteristic of Madurese society. Typically, these houses consist of the main house, relatives' houses, kitchen, drum, mosque building, and a well (22). This housing pattern symbolizes kinship ties, brotherhood, and a strong sense of solidarity with family and relatives. However, in terms of family closeness, children still heavily rely on the guidance of the adults around them. The dynamics of kinship interactions are predominantly influenced by adults, which the children simply follow.

Children often use the identity of relatives when referring to adults to denote permanence and continuity. When children talk about relatives, they consider appropriateness and closeness as important. They value people who care for and love them, these kinship relationships are lifelong, as explained by one 13-year-old informant who said,

"*They have been there all my life*". (Lely, 13 years old)

The others concept show that children have creating relationships full of love and caring. The way children perceive relatives is as a connection based on love and care. They believe that relatives can include people who are not blood-related but still show affection and care. Children can differentiate between relatives who are able to create loving relationships and those who cannot. They no longer rely solely on traditional family norms, but also emphasize the importance of a loving bond. For example, one child said,

"*I have a cousin, but because they are kind and love me, I consider him like my own*

sister. Even if it's just a cousin relationship. Sometimes I like to fight with my older brother, but my cousin, who is a girl, cares for me and loves me" (Wati, 10 years old)

The informant's observation indicates that the close relationship with cousins. There is seen consistently in their interactions. Routine interactions that are seen show a strong sense of trust and emotion, and a strong commitment to a relationship that cares for each other. Despite being only 10 years old, Wati has developed an understanding of kinship as involving love and care, based on her relationship with her cousin of the same sex. This suggests a strong bond characterized by moral values, empathy, and affection. Wati and her 12-year-old cousin expressed happiness through hugging movements during the interview.

The assessment of relatives' identity is typically based on factors such as blood relations and marriage. However, children also consider their upbringing as an important criterion. Their family members play a significant role in parenting, if their parents are absence. The active involvement of these members contributes to a loving relationship among relatives. Children feel equally supported in their religious, social, and cultural activities whether or not their parents are present. This consistent care and involvement has a positive impact on the children, as expressed by the informant:

"*Whether or not there are fathers and mothers at home, it doesn't make us forget the habit of praying, reciting the Qur'an, and so on. I even got circumcised when my father and mother were not here. Everything applies the same*" (Samsul, 7 years old)

The response of Samsul (7 years old), we can highlight an important point, namely that family rituals and habits persist even when parents are not present. This shows that family routines are deeply ingrained and followed by children regardless of parental presence. This observation confirms that children accept these customs as normal regardless of the family structure and it's important to note that children yearn for the same treatment and affection, even if physical touch and love from other family members may differ from what they receive from their parents.

"You can only make a phone call when talking to father and mother. That's if they call. I really want to hold and cuddle with them. Grandpa and Grandma rarely hug" (Dina, 8 years old).

While expressing sadness, 8-year-old Dina mentioned that she missed her father and mother. All the interviewed children showed a longing for parental figures, even though they were surrounded by the love of grandparents and other family members. The absence of one or both parents at home can significantly impact a child's development. The parenting dynamic in a household without parents will naturally be different from that in a household with parents. The presence of grandparents and other relatives in caregiving roles will substitute for the absence of parents, but their parenting abilities and mindsets will differ. This emotional ambilvalence forms a crucial aspect of kinship negotiotions, as children actively engange with their extended families to reconcile their longing for parental figures with their reliance on and appreciation for their receive support. The children's expressions of both gratitute for the care of extended family and longing for their absent parents highlight a crucial aspects of kinship negotiation. This ambivalence is not mereley a passive emotional state, it actively shapes their interactions within the family. Conversely, children may express gratitude to maintain harmony and acknowldge the efforts of their caregivers. The persistent longing for parental figures drives them to negotiate for emotional connection, attention, or asense of stability. This negotiation can manifest in various ways, from sbtle behavioral cues to more overt expressions of needs and desires. Understanding this interplay of gratitude and longing is essential to grasping the complexities of how children navigate their new family structures and seek to fulfill their emotional well-being.

DISCUSSION

Interaction in the Building of Kinship Negotiations

The findings have explored how children recognize certain interactions when they face economic and social conflicts and problems. This negotiation is needed to resolve problems and is defined as a discussion process.

Negotiation is also defined as an agreement or set of rules for living together that becomes more subjective and is based on the desire of family members to stick to a common goal, which implies mutual care, regardless of the bonds of interdependence that are considered trivial in their lives. The aim of this negotiation is to obtain an agreement, which can be done formally or informally. In negotiations, there are parties who participate in persuading other parties to agree with themselves. The interactions in creating kinship negotiations between the children of migrant workers are created when they encounter problems.

Potential problems they often encounter is management of money sent from parents. Money management is completely controlled by their siblings, not by grandparents, even though they live with their grandparents. The children often hear their grandparents arguing with their parents on the phone regarding the children's clothing and school needs. The money parents entrusted to other relatives was used to build a house, which led to frequent conflicts. Migrant family consumption tends to be adjusted to family responsibilities, daily needs, and to pay debts, finance children's education, and partly to save (23). This can be interpreted as negotiations requiring sacrifice of material and social values and negotiating related to welfare (24). The negotiations that were created were children trying to take some initiative in overcoming and reducing the tension. However, what should not be forgotten is that the system for processing remittances that has been around for a long time is part of the family's habituation. This recognition of financial management aims to improve family welfare.

The children often seek confirmation from their older siblings or other adults in the family when trying to understand and address problems that arise. This method of mediating communication patterns within the family shapes the family's overall approach to dealing with issues. This confirmation-seeking behavior, as observed, is a common negotiation style adopted by children in family dynamics, when they faced with conflicts between their parents and other caregivers regarding the use of money sent by their parents, most children indicated that they would seek confirmation from the adults around them. Due to their age and position, they see their role in conflict resolution as limited to avoiding confrontation

and going along with the prevailing situation. They feel that their ability to find a solution is restricted, and that receiving affirmation is sufficient.

Another issue arises when children are sick. The family plays a crucial role during such times, as children seek quality care from individuals with whom they share a special bond. This can lead to a blurring of kinship boundaries, as various individuals visit and offer support. The way relationships are described beautifies the quality of negotiation. They are considered special, with references to the word "friend" being used to describe a sister who takes care of her when she is sick. Children have different categories and concepts of relationships compared to adults, and they also attach kinship relationships to the term "friend." This shows that negotiating the appointment of relatives is not always formal, and sometimes there is an informal relationship.

The process of dealing with illness that parents are not anticipating can become an emotional conflict for children. However, this conflict was resolved through the informants' generalization that they had the skills to explore feelings with people outside their family. Through this process, they have the skills to develop their social emotionality. This situation will have a positive impact on children's social emotions (25).

During interactions, negotions may take place regarding child care when parents are no at home, this process can be effectively analyzed throught the lens of negotiated order theory, which posits that social order is not static but rather a product of ongoing negotiations among social actors. In this context, the absence of parents creates a disruptionto the established family order, necessitating a renegotiation of roles, responsibilities, and expectations among the reamining family members, such as grandparents, older siblingsm or other relatives. These negotiations involve explicit discussions as well as implicit understandings and adjustments in behavior, reflecting a dynamic interplay aimed at establishing a new, albeit temporary, family equilibrium. This process can be understood through the lens of Anselm Strauss's Negotiated Order Theory, which highlights how social structures within families are continually formed and maintained through ongoing interactions and bargaining (26).

Furthermore, the children's roles in these negotiations align with principles of socio-emotional development, particularly regarding their coping mechanisms and adaptation to changing family circumstances (27).

Therefore, it's essential to consider the relationships within the extended family during negotiations. The concept of being "like family" is employed when children have a special interpersonal connection with someone they value. Conceps of kinship negotiations, children seek qualities akin to those found within close and caring family relationships. The children are feeling close to the right individuals, especially those whom they perceive as having similarities, is crucial. The negotiation efforts they make contribute to the formation of their kinship.

Social Protection According to Children's Opinions

Social protection serves as a mechanism to safeguard the children of Indonesian workers who are employed overseas. Previous research on kinship negotiations revealed that family ties and the people in children's lives provide intangible, emotional support and nurturing care. This demonstrates that there is a support system in place for children when they need it. When children live without their parents at home, they undergo changes and adjustments in the kinship negotiation process. Despite facing conflicts, the available support has contributed to their emotional well-being, even though many have also experienced fragility in navigating these challenges. Despite economic hardships, family support for children remains strong, becoming a form of social protection for them.

Focuses on supporting the families of migrant children, is characterized by a collaborative orientation aimed at ensuring children's well-being. This includes meeting their economic, social, and psychological needs. According to children, the adults around them have not focused on the risk of hurting their feelings. Daily activities that strengthen support for children, but family intervention is only at the economic, social, health and welfare levels. This protection only works in economically vulnerable areas. Family practices in supporting social protection are fully oriented towards the practices offered and agree with natural parenting patterns. They don't have specific patterns and designs, just based on habit. This creates the potential for role coercion and time limits, considering that caring for children requires the parents' full role.

There is a strong interest and enthusiasm in the field of social protection with a focus on family support. This redefines social protection, shifting the focus towards affective bonds rather than solely formal structures. It suggests that the inherent care and emotional connections within families are viewed as a primary and highly valued form of social safety net

The enthusiasm for family support indicates a reliance formal institutional mechanisms in the locak institutional contexs emphasizes the cultural and relational basis of social protection. This finding is intriguing, as these protective measures are deeply rooted in local institutional contexts.

The emergence of local institutions is driven by the need to provide a balanced array of services for children, impacting their physical and non-physical development. In the realm of social protection, there is ongoing debate regarding the responsibility for safeguarding the children of Indonesian migrant workers. It is acknowledged that children exist within a family environment, hence families bear the duty to directly provide services to children, with child welfare services being of utmost importance.

The practical application and adoption of family support practices that incorporate child protection principles have been showcased. However, the outcomes of social protection received by children still heavily depend on negotiations within kinship relationships. This implies that children will only receive the welfare services they are entitled to if the negotiations they engage in are deemed acceptable by the adults around them. Nevertheless, further research points out specific concerns related to the protection and welfare of children. The critical need for family support to be directed towards vulnerable, hard-to-reach, and at-risk children.

The importance are the perspectives and feelings of service users, i.e., children who seek acknowledgment and facilitation, as well as recognition of the imbalance of power in making important decisions in their lives. Many children face the challenge of ensuring the fulfillment of their basic needs. The principle of family support is based on strengthening informal support networks and leveraging existing resources and simple habits.

CONCLUSION AND SUGGESTIONS

Conclusion

These children define family bonds through closeness, love, and care from those around them. They indicate a need to negotiate for protection, with a reliance on family support and little power in conflict resolution. Protective interactions involve both family and non-family adults. Social protection is shaped by negotiation patterns, aiming to address care and economic needs. Children's understanding of social protection emphasizes family support in parenting roles but often neglects other aspects such as the right to be heard. These findings contribute to local social protection institutions, considering social, psychological, and economic factors. Ultimately, social protection is achieved through negotiating family ties for the children of Indonesian migrant workers.

Suggestion

This research provides suggestions that informal social protection needs to be redesigned to provide children with opportunities to address and resolve conflicts they encounter. This is necessary to strengthen family negotiations. Families should not overlook children's rights to express themselves and be heard, even as they share parenting responsibilities and meet economic needs with strong interest and enthusiasm. The research emphasizes the importance of considering children's perspectives on social protection. It highlights that the existing social protection framework may be limited and complex when related to family negotiations. However, a different approach, exploring social protection from the family's point of view, could provide a new perspective. Therefore, implementing a family-centered approach to social protection is what children desire. The results of this research can also guide efforts to promote children's rights to social protection, especially as these children belong to families supporting the country's economy (devisa).

AUTHOR CONTRIBUTIONS

AK the main conceptual idea and proof outline, data collection and search literature review. MAJ draft manuscript and final version of manuscript.

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