

## Organic System Talcott Parsons vs Utilitarianism Perspective in the Social Life System of Street Children

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### Abstract

The phenomenon of street children in big cities, including Palembang City, is a complex social problem that requires special attention. These children generally come from poor or unstable families and are forced to work on the streets to survive or avoid dysfunctional home conditions. This study aims to analyze the social life system of street children through the perspective of Talcott Parsons' organic system and the perspective of utilitarianism. The method used is qualitative analysis based on interviews, street children's questionnaires, and Palembang City community questionnaires. Based on the organic system theory, street children are the result of family failure in providing social support and stability, thus encouraging children to meet their needs independently. Meanwhile, from the perspective of utilitarianism, although living on the streets is full of risks, these children can still feel happiness through freedom, autonomy, and the opportunity to earn their living. Thus, street children's existence is influenced by family failure and rational decisions that give them a sense of comfort and freedom outside the home, and economic factors strongly influence both.

### Keywords

Family; Rational; Social; Street Children

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## 1. INTRODUCTION

Children are valuable assets for the future of a nation. In general, children are defined as individuals who have not reached adulthood and are still in the growth and development stage, both physically and mentally (Satria et al., 2022; Muharir & Haryono, 2023). According to Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, a child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb. This definition emphasizes that children have special rights that the state, society, and family must protect.

The reality of life shows that not all children can fully enjoy their rights. One of the concerning social phenomena is the existence of street children (Santriati, 2020; Sagita et al., 2021; Birkil et al., 2024).



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Street children are defined as children who spend most of their time on the streets or in public places to carry out various economic activities, or just hang around (Tan, 2020; Tadung & Londo, 2022; Ariyani, 2024). In Indonesian law, the definition of street children is not specifically stated in the law. However, they are included in the category of children who require special protection as regulated in Law Number 35 of 2014. Article 59 paragraph (2) letter d states that special protection is given to children who are exploited economically and/or sexually, which is a condition often experienced by street children.

The activities of street children are very diverse, but are generally related to efforts to survive and meet economic needs (Mustangin et al., 2021). These activities include busking, begging, selling newspapers or snacks, becoming scavengers, to being involved in minor criminal activities (Kartika et al., 2021). Some street children are also involved in dangerous jobs, such as being porters in markets or terminals (Mawar et al., 2021; Indarta & Fida, 2023). These activities endanger their health and safety and hinder their access to proper education and development.

Observation results of street children in Palembang City show a concerning phenomenon. According to data from the Palembang City Social Service, there has been an increase and decrease in the number of street children spread across various busy points in the city, such as intersections, terminals, markets, and shopping centers (Yuliana et al., 2022; Fajri & Sahrul, 2024). Most of them come from low-income families on the outskirts of the city or migrants from other areas (Putra et al., 2021; Lestari et al., 2024). Field observations conducted by the research team found that these children generally work as buskers, newspaper sellers, or beggars. They are often seen in poorly maintained conditions, with shabby clothes and bare feet. Interactions with several street children revealed that they often experience violence, both from fellow street children and from adults around them.

The main reason children become street children is often closely related to family conditions (Nurdin, 2019; Pratitis et al., 2022). Factors such as poverty, family dysfunction, domestic violence, and lack of access to education are the main drivers of children turning to the streets (Putri; Bertus et al., 2022). In many cases, these children are forced to work on the streets to help support their families (Rempe et al., 2023). However, there are also cases where children choose to live on the streets to escape from unfavorable family situations (Linton et al., 2020).

The phenomenon of street children can be analyzed using various theoretical perspectives: Talcott Parsons' Organic System and the Utilitarianism Perspective. Talcott Parsons' Organic System theory views society as an organic system consisting of various interrelated subsystems that have their respective functions to maintain social balance (Aspan, 2021). According to Talcott Parsons' Organic System view, dysfunctional families can cause imbalances in the wider social system, leading to street children (Herawati, 2023). The family, which should be a place of protection and care for children, fails to carry out its function, so children are forced to seek alternatives outside the family system, namely on the streets. This creates tensions within the larger social system and creates the need for adaptation and reintegration (Prasetya et al., 2021).

On the other hand, the Utilitarianism Perspective developed by philosophers such as Jeremy Bentham and John Stuart Mill emphasizes the principle of the greatest happiness or welfare for the greatest number (Mill, 2020; Alifah; Sagita, 2024). In the context of street children, this perspective can be used to understand the motivations and choices made by these children. Although living on the streets is full of risks and dangers, for some children, this may be considered an option that provides greater "happiness" or at least short-term satisfaction compared to living in a dysfunctional family situation or extreme poverty (Cornellia et al., 2022; Ahadi et al., 2023; Siddarta, 2024).

The contrast between Talcott Parsons' Organic System view and the Utilitarianism Perspective in understanding the phenomenon of street children illustrates the complexity of this problem. On the one hand, Parsons' theory emphasizes the dysfunction of the social system, especially the family, which drives children to the streets (Kuntardi, 2021; Aprillia & Aliya, 2024). On the other hand, the utilitarian perspective highlights how these children may view street life as a "rational" choice in the context of

their limited situation (Cornellia et al., 2022). Understanding these perspectives is important in formulating effective policies and interventions to address the problem of street children. A holistic approach is needed, not only focusing on street children themselves, but also on the wider family and community systems. Effective interventions must be able to improve family functioning, increase economic well-being, and at the same time provide better alternatives for children than life on the streets.

The phenomenon of street children has been widely studied in several studies, including research by Chandra (2021) entitled "Case Analysis Based on the Theory of Legal Sociology of Street Musicians and Underage Street Children against Article 34 of the 1945 Constitution" discussing the role of the Batam City government in dealing with street children based on a legal sociology approach. The results show that the existence of street children is seen as a social inequality that requires guidance by the government through regulations and a legal-formal approach. The authentic happiness of street children does not correlate with self-acceptance, but has a significant correlation with social support. The main focus of this study is on the individual psychological aspects of street children and not on the macro social structure. Meanwhile, in 2022, the study "Behavioral Deviations of Street Children in Makassar City" found that deviant acts such as stealing, drug use, and violence committed by street children are caused by the negative influence of the social environment and the nuclear family. This study is descriptive of deviant behavior and does not discuss the social system in a theoretical-structural manner.

The study by Herawati, (2023) Entitled "Social Change in Society in the New Normal Era (Analysis Using Talcott Parsons' Sociological Perspective)" highlights how Talcott Parsons' AGIL theory can explain social change in society in general during the COVID-19 pandemic, including behavioral adaptation and transformation of social norms. Likewise, Prasetya et al., (2021) Their article "Social Change in Society in the Perspective of Talcott Parsons' Sociology in the New Normal Era" identifies that society must experience a reorganization of values and structures to adapt to the new social order due to the pandemic. Although both studies use Parsons' theoretical framework, the study focuses only on the general public level and macro changes in the pandemic era, without specifically touching on marginalized groups. The distinction of this study lies in its approach, which compares two major paradigms of Talcott Parsons' organic system and the utilitarian perspective in analyzing the social structure and rationality of street children's actions simultaneously. Thus, this study not only fills the gap in the literature in terms of theoretical comparison but also makes an original contribution in understanding street children's social action patterns more comprehensively through macro-structural and micro-rational lenses.

Based on the description above, this study aims to analyze in depth how the social life system of street children is formed, maintained, and run through two different theoretical approaches, namely Talcott Parsons' organic system and the utilitarianism perspective. Parsons' approach is used to see how social elements, such as street children's social adaptation amid the marginal conditions they face. Meanwhile, the utilitarianism perspective is used to understand the rationality of street children's actions in choosing survival strategies based on individual considerations.

## 2. METHODS

The research was conducted from May to October 2024 in Palembang City, with the locations of Simpang Polda, Simpang Sekip, and Simpang RS. Charitas, Simpang Kertapati and Area 26 Ilir. Qualitative approach with descriptive qualitative research type that produces descriptive data in the form of spoken or written words from people and what the researcher observes.

The selection of participants used by the researcher is a nonprobability sampling technique. Nonprobability sampling is a sampling technique that does not provide equal

opportunities/opportunities for each element or member of the population to be selected as a sample. The selection of participants in this study used purposive sampling and snowball sampling techniques. The researcher divided the informants in this study into key informants and supporting informants. Key informants are the main source of information related to the problem being studied. The key informants in this study are street children themselves. Supporting informants are sources of information that will support key information. Supporting informants in this study are people who interact intensely with key informants, such as the Palembang City community and the Palembang City Social Service Staff and their outreach team.

Data sources are subjects from which data is obtained, taken, and collected. In this case, what is meant by data sources in research is the subjects from which data can be obtained. Primary data sources were obtained from questionnaires filled out by street children and the surrounding community, and interviews with Palembang City Social Service and Civil Service employees. Secondary data sources are reports from the Palembang City Social Service, literature, articles, journals, and internet sites related to the research. Data collection techniques in this study were observation, interviews, questionnaires, and documentation. The stages of this research refer to Miles et al., (2014) Namely, "the stages of qualitative research present three stages: the pre-field stage, the field activity stage, and the data analysis stage. Qualitative data processing techniques can be carried out through three stages: data reduction, data display, and conclusion drawing/verification with the help of the NVivo-14 application.

### 3. FINDINGS AND DISCUSSIONS

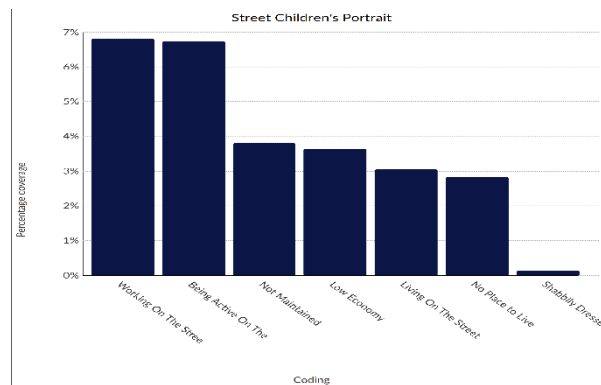
## Tallcott Parsons' Organic System Analysis of Street Children

The results of the interviews and questionnaires that have been conducted have provided a picture of the perception of the definition of street children. The collected data was processed using word frequency analysis, which provides a picture of the words or terms often appearing in discussions and respondents' responses.



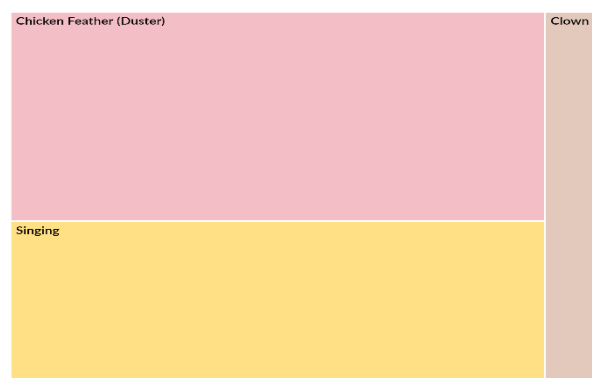
**Figure 1.** Word frequency regarding the definition of street children.

In Figure 1, the most frequently occurring words include "street," "spend," and "part." The concept of "spend" shows that the children spend all their time on the streets. Where the streets become the main arena for them to survive, key words such as "spend" and "part" become the focal point in understanding the existence of these children in urban public spaces. The concept of "spend" in this context has a deep meaning, showing how the children allocate most or even all their time on the streets. This is not just a choice, but a condition forced by circumstances, where the streets become the main arena for them to survive, earn a living, and even seek the meaning of existence. "Part" of the time spent on the streets indicates that even though they may have a place to live or a family, the streets remain a significant component of their daily lives. The analysis of the following code graphic presentation reinforces this data.



**Figure 2.** A graphic on the definition of street children

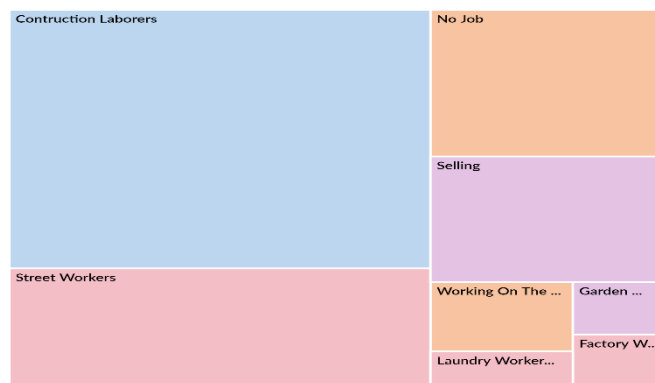
This graph shows the most frequently occurring phrases in the data, “working on the streets” and “being active on the streets,” which appear most dominantly, depicting the harsh economic reality where these children are forced to earn a living at an early age, often in dangerous and exploitative conditions. The phrases “working on the streets” and “being active on the streets” broaden our understanding of the complexity of street children’s lives. “Working on the streets” depicts the harsh economic reality where these children are forced to earn a living at an early age, often in dangerous and exploitative conditions. Their work may include various activities, from begging, busking, selling newspapers or small items, and scavenging. “Being active on the streets” has a broader spectrum of meaning, encompassing not only economic activities but also social interactions, play, and even informal education that they gain from their experiences living on the streets. Perceptions regarding the work done by street children are described through the following hierarchy.



**Figure 3.** Hierarchy of street children's work

Representation in the form of a hierarchy that displays the size of the area of the processed codes. In the hierarchy, the words that appear most often are “chicken feathers” and “singing.” The dominance of the duster job in the hierarchy can reflect the community’s preferences. This phenomenon reflects the complex reality of street life. On the one hand, it shows the initiative and persistence of these children in making a living. They take advantage of the short time when vehicles stop to offer their services and hope to get compensation, no matter how small. On the other hand, this picture also reveals the concerning socio-economic conditions, where children who should be at school or playing with their peers have to struggle on the streets to survive.

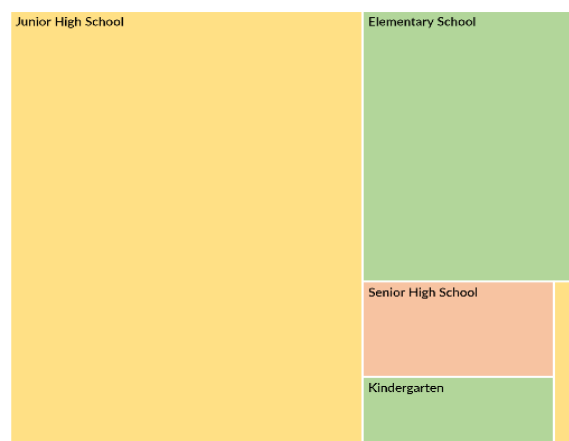
Perhaps cleaning vehicles is considered “less disturbing” than busking or dressing up as a clown in this area. Meanwhile, busking and being a clown in the hierarchy show the diversity of survival strategies adopted by street children. The hierarchy depicted can also reflect the level of “success” or “popularity” of each type of work among street children. Family occupational background often significantly impacts children’s development and well-being. The questionnaire results displayed perceptions of street children’s family occupations through the following hierarchy.



**Figure 4.** Hierarchy of job descriptions of street children's families

The data obtained includes components of the work of fathers, mothers, siblings, and non-siblings. Representing the form of a hierarchy. The analysis found that the word that appeared most often was "construction laborers," which became the focal point in the discussion of the work of street children's families. Construction laborers, the most prominent group in the hierarchy, reflect certain characteristics of the wider community. This work usually involves high physical skills and endurance, and is often carried out in challenging conditions. Children from families with construction workers' backgrounds may be exposed to the same work patterns from an early age. Although they are not always directly involved in the work, they witness how their parents struggle and sacrifice to meet the needs of the family

Children who come from a background of construction workers may be exposed to the same work patterns from an early age. In line with the thinking of Roselien (2024) In her research, children may feel compelled to follow in their parents' footsteps, trying to help lighten the burden or simply seeking experiences that they consider part of their responsibilities. The work of parents or family can influence their children's lives, including the decision to work on the streets. In this context, it is important to note that the family's work background often significantly impacts children's development and well-being. The results of the questionnaire revealed perceptions about education in the family environment. This perception is described in the form of a hierarchy that presents information about the level of education as follows.

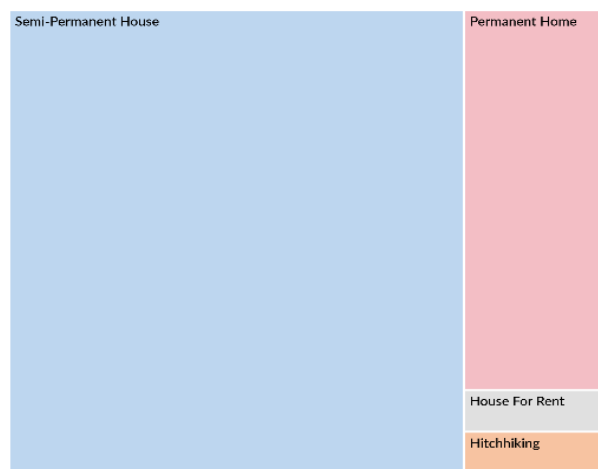


**Figure 5.** Hierarchy of education in the family environment of street children

The analysis found that the most frequently occurring word was "Junior High School/Equivalent Junior High School," which became the focal point in the discussion of education in the family environment of street children. This level of junior high school/equivalent education shows that these families have access to education up to the junior high school level. Still, other obstacles may prevent education from being a top priority for their children. One factor that can influence this is the parenting

pattern in the family. In some cases, even though parents have formal education, their understanding of the importance of continuing education and consistency in learning may still be lacking. They may not fully understand the long-term impact of involving children in street life or may not pay enough attention to supervising their children's activities.

Although based on the hierarchy of education of street children's families, it shows that the majority of them have an educational background at the junior high school/equivalent level, this is not enough to guarantee that these children will continue to be involved in formal education and stay away from street life. It is possible that knowledge about the importance of education is not always balanced with practice or strong motivation to encourage children to continue their education to a higher level, or at least focus on school activities. The questionnaire results revealed perceptions of the place of residence in their family environment. The residence's building or form in the child's family environment is as follows.



**Figure 6.** Hierarchy regarding residential areas in the family environment of street children

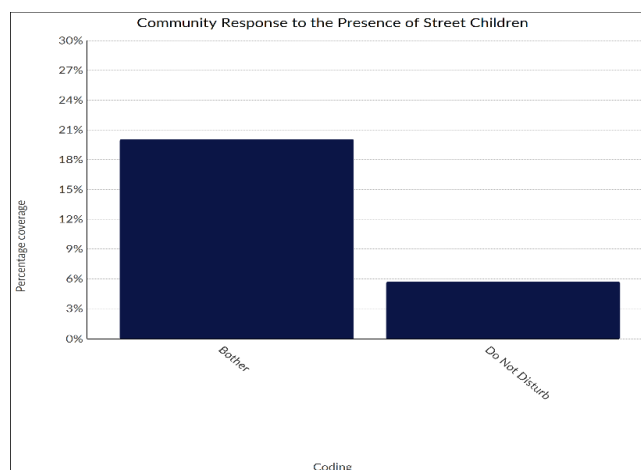
The most dominant word in the description is "semi-permanent house", a residence with a stronger physical structure than temporary houses or emergency housing. Built from more durable materials such as wood, concrete, or zinc, but may not meet the standards of ideal permanent housing in terms of construction quality and long-term durability. Although street children are identified with life outside the home and on the streets, the existence of semi-permanent houses shows that they still have strong social roots in their families and residences. This confirms that even though their lives still connect with domestic spaces that provide shelter and protection from the outside world. In this context, "semi-permanent houses" symbolize the suitability of a fairly good, although imperfect, place of residence for street children and their families.

In Talcott Parsons' organic view, the family plays a crucial role in shaping the behavior and development of individuals, including how children are encouraged to go down on the streets. Parsons sees the family as a social unit that plays a major role in the early socialization of children. This socialization involves instilling values, norms, and behavioral patterns that shape the personality and how children interact with the world around them. Parsons' concept of "family as a system" describes each family member contributing to social balance. If there is an imbalance in this role, such as parents being too busy without giving enough attention, then the family's socialization function is disrupted. According to Faisal et al (2023) Children who feel less cared for look for other places to express themselves, and the streets are one option. The streets are a space that offers autonomy and opportunities to develop their identities that are not fully realized at home. Parsons considers parents the main agents in child socialization within the family. When the role of parents in providing guidance and forming values is weakened, either due to lack of involvement or because of overly permissive parenting, children may look for other ways to get guidance or recognition.



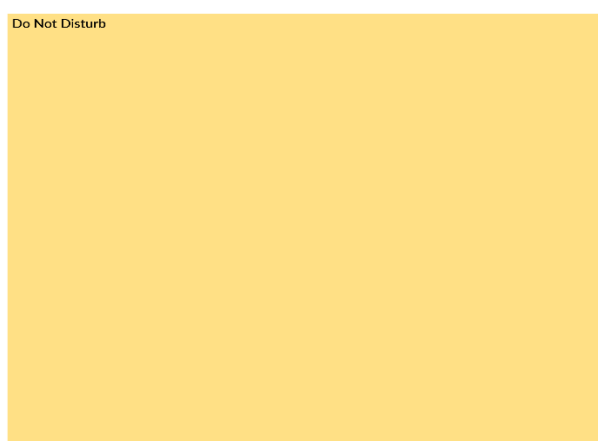
### Utilitarianism Perspective Analysis of Street Children

The utilitarian perspective is one of the ethical theories that emphasizes the consequences of actions and assesses the goodness or badness of the action based on how much happiness or satisfaction it produces. In the context of street children's problems, utilitarianism will highlight the impact of their presence both from the wider community's perspective and the street children themselves. The questionnaire results from the statements of the Palembang community, the perception of the presence of street children in their environment, show how the community understands and responds to the presence of street children, as depicted in the following graph.



**Figure 7.** Graph of community response to the presence of street children

This graph shows that the word "bother" appears as the most dominant. However, from the perspective of street children, a different understanding is obtained regarding their presence in public spaces. This view is presented as a hierarchy of positions, roles, and impacts in the social environment. This hierarchy helps clarify how street children see themselves and how they place their role in the dynamics of the surrounding community.



**Figure 8.** Street children's response graph regarding their presence on the streets

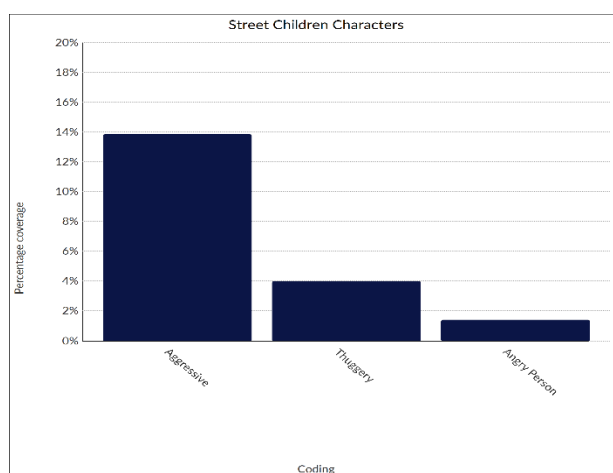
The word "do not disturb" is the dominant word. Provides an important picture of how street children view themselves in the context of social interaction in public spaces. Figure 7 graphs the public's view of the presence of street children as something disturbing, and Figure 8 shows the hierarchy of needs of street children from their perspective, who do not feel disturbed. This is an interesting study to understand from various perspectives, especially from the perspective of utilitarianism. Figure 7 illustrates the imbalance between public and individual interests. In the classical utilitarian view, a good action is an action that produces the greatest happiness for the greatest number



of people. If the public feels disturbed by the presence of street children, then, based on the utilitarian perspective, actions to reduce or eliminate their presence from the public environment may be seen as ethical actions.

In line with Rempe et al (2023) According to him, people disturbed by street children's presence often view them as threatening social order, cleanliness, and security. In this context, the happiness or utility of society as a whole is reduced because the presence of street children disrupts comfort and a sense of security. How much discomfort is experienced by society compared to the suffering experienced by street children? While actions to remove or isolate street children may increase the happiness of the larger society, they may also reduce the happiness or increase the suffering of a smaller group, namely, the street children themselves.

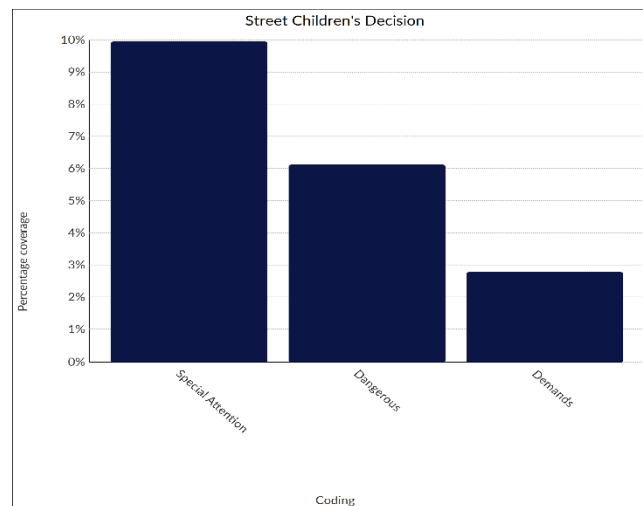
Figure 8 shows the hierarchy of needs of street children not disturbed by their presence in public spaces. From a utilitarian perspective, it is important to consider these individuals' happiness and how much society's actions affect their happiness. If utilitarianism emphasizes the greatest welfare for the greatest number of people, we should also consider the welfare of street children. In the context of utilitarianism, we can ask whether actions taken to reduce "disruption" to society sacrifice the happiness of street children. For example, suppose street children are removed from public spaces without providing alternative solutions such as education, employment, or adequate social protection. In that case, this action may create more suffering than happiness overall. The results of the questionnaire revealed perceptions about the character of street children. This graph displays the public's views on the nature and behavior of street children, and shows the most prominent aspects in social interaction and perception as follows.



**Figure 9.** Graphics about street children's characters

From the graph, the most dominant word is "aggressive," which is the focal point in the street children's character discussion. The utilitarian perspective will consider how this trait affects society as a whole. Aggressive actions or traits shown by these street children are considered negative by society. From a utilitarian perspective, society bases its assessment of street children on the real impact they feel. If society feels threatened or uncomfortable, its well-being decreases. Therefore, the perception that street children "disturb society" arises from evaluating the impact on collective well-being. However, utilitarianism also encourages us to consider the perspective of street children themselves. Why do they show these aggressive traits? In many cases, street children live in very difficult conditions without adequate family support, education, or access to basic services.

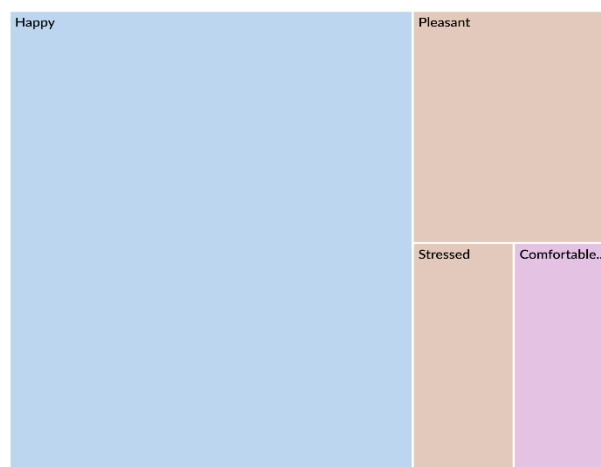
The results of the questionnaire on the perception of the appropriateness of street children are displayed in the form of a graph. This graph illustrates society's views regarding the existence and activities of street children, as well as how they assess the appropriateness or appropriateness of these children.



**Figure 10.** A graphic regarding the suitability of street children

The most frequently mentioned word is “special attention,” which is the main focus in discussions about the appropriateness of street children. Several important points can be taken that support the utilitarian approach in giving them special attention. Street children often live in very poor conditions, both physically and emotionally. They generally lack access to education, health services, and adequate social protection. According to Harnani et al (2023) Children who live on the streets are more vulnerable to various forms of violence, exploitation, and disease. This aligns with the study results shown in Figure 10, which provides a concrete picture of how their conditions require special attention from the government and society.

From a utilitarian perspective, special attention to street children is not only a moral issue, but also an effort to create collective welfare. Interventions to improve street children's quality of life will improve overall social conditions. Utilitarianism views investment in improving the living conditions of street children as an effort to prevent a greater social crisis, which will certainly impact the happiness and welfare of the entire community. For example, by providing proper education and adequate health services, these children will have a better chance of developing into productive individuals in society. Ultimately, their well-being will contribute to the well-being of society at large, as healthy and educated individuals tend to contribute more to the economy and social stability. The questionnaire results obtained the perception of street children's feelings while on the streets as follows.



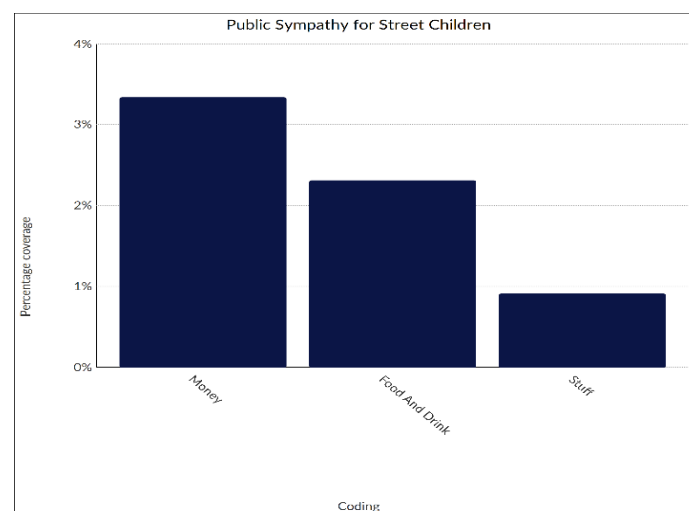
**Figure 11.** Hierarchy regarding the feelings of street children on the streets

From the analysis, the most frequently occurring word is "happy." For street children, going to the streets and living there is a source of happiness. This may seem paradoxical to most people, given that

life on the streets is often associated with a lack of access to resources. However, from the perspective of street children, going down to the streets may be a way out of a worse situation. In utilitarianism, children's decision to go down to the streets can be seen as a way to maximize their happiness. However, life on the streets carries risks and challenges.

In this situation, going down to the streets may not produce optimal happiness in the ideal sense. Still, it produces greater happiness compared to other alternatives available. In agreement with Anugraha et al (2023), for street children, living on the streets may be the best choice of several bad choices. However, from a utilitarian perspective, we also consider the impact of street children's lives on the welfare of society as a whole. Children who live on the streets are often marginalized and receive less attention. This can create bigger social problems in the long term, such as increased crime rates, public health problems, and loss of economic potential.

The results of the perception questionnaire regarding sympathy for street children. The following data were obtained by providing an overview of the form of sympathy of the community's attitude towards children living on the streets.



**Figure 12.** Graph on public sympathy for street children

From the graph, the word that appears most often is "Money" in discussing sympathy for street children. Giving money seems to be the most dominant form of assistance, and this phenomenon triggers an interesting discussion in the context of utilitarianism. From a utilitarian perspective, giving money to street children can be seen as an action that increases their happiness in the short term. With the money, children can meet their basic needs, such as buying food or drinks, directly increasing their welfare. In addition, this gift also reflects the good intentions of the community, who feel sympathy for the suffering of street children. This sympathy, in the context of utilitarianism, is a form of moral happiness for the giver because they feel they have done something good and helpful. However, giving money to street children in the long term can create unintended consequences. One of the main consequences is that giving money can strengthen children's choice to stay on the streets, because they feel that living on the streets is an effective way to get resources. From a utilitarian perspective, actions that produce short-term happiness but are detrimental in the long term require deeper review. If giving money encourages children to remain on the streets and become trapped in a cycle of poverty and dependency, then this action may not produce the greatest happiness for many people in the long run.

From a utilitarian perspective, a more effective approach might be to allocate resources to programs that aim to break the cycle of street life, such as education programs, skills training, or social protection for vulnerable children and families. These actions may not provide immediate happiness in the short term. Still, they can produce greater happiness in the long term by reducing the number of children forced to live on the streets and improving their overall well-being.

From a utilitarian perspective, street children may find some happiness or comfort in the streets, perhaps because of freedom from family pressures, the opportunity to earn their income, or a sense of solidarity with fellow street children. Thus, the utilitarian perspective emphasizes that family failures do not solely influence these children's decisions to go to the streets, but also the subjective rationality that gives them a sense of happiness in living outside the home.

#### ***Comparison of Talcott Parsons' analysis with the utilitarianism perspective on street children***

Overall, Talcott Parsons' organic system and the utilitarianism perspective offer contrasting analytical lenses in understanding the phenomenon of street children in Palembang. Through his theory of the social system, Parsons views society as composed of interdependent structures that maintain order and stability. In this framework, the family plays a central role in socializing children, instilling values, and integrating individuals into wider society. When the family fails to perform its basic functions—whether due to poverty, violence, neglect, or disintegration children may be pushed out of the household and forced to fend for themselves on the streets, Parsons argues that such dysfunction reflects a failure in the broader social system, where institutions like the family no longer operate effectively to support individual development. From this standpoint, the problem of street children is not merely a matter of individual behavior, but a symptom of institutional breakdown. Furthermore, Parsons' analysis can be enriched by considering the economic role of the family, which highlights that weakened financial capacity significantly hampers its ability to provide security and guidance. Another critical addition is the concept of democratic structure in the family, not to be confused with permissiveness, but rather a model where freedom is accompanied by responsibility. Families that fail to balance authority and autonomy may unintentionally create environments where children seek unregulated freedom elsewhere.

Conversely, the utilitarianism perspective offers a more individual-centered analysis, emphasizing rational choices based on the pursuit of personal happiness. This view suggests that children may choose to live on the streets not solely because of family failure, but because they perceive the streets as offering immediate benefits—freedom from oppressive home environments, opportunities to earn money, or emotional support from peers in similar conditions. While the risks are high, the perceived autonomy and peer solidarity may provide a sense of fulfillment otherwise absent in their family life. From a utilitarian standpoint, living on the streets can be considered a calculated decision to maximize personal well-being under limited options. This sharply contrasts with Parsons' structural approach, which emphasizes systemic repair and institutional coherence. The utilitarian view may inadvertently normalize street life as a legitimate alternative, while Parsons would argue for restoring social functions, especially within the family. Together, these perspectives reveal a deeper understanding: street children's realities are shaped by the breakdown of institutional frameworks and their rational responses to those failures.

#### **4. CONCLUSION**

Based on the findings and discussion of the study entitled *"Organic System Talcott Parsons vs. Utilitarianism Perspective on the Social Life System of Street Children"*, it can be concluded that the phenomenon of street children results from a complex interaction between structural factors and individual rational choices.

From the perspective of Talcott Parsons' organic system theory, family dynamics and the immediate environment in which street children are raised play a significant role in pushing them toward life on the streets. The lack of sustainable education and the type of occupations held by family members, many of whom are manual laborers or are themselves engaged in street-based activities, form a social pattern that fails to support the holistic development of children. This unstable familial and social environment contributes to their eventual decision to live and work on the streets.

In contrast, the utilitarianism perspective highlights the strong sense of rationality exhibited by the children themselves. They are not passive victims of structural conditions but make conscious choices to remain on the streets, driven by autonomy, perceived happiness, and emotional comfort. This is further supported by community empathy, wherein public members continue to offer material assistance to street children, reinforcing their decision to stay. The children perceive Such support as validation and encouragement, contributing to their sustained presence in street life.

Additionally, economic factors emerge as a fundamental root cause that exacerbates the breakdown of the family system and the rational choices made by the children. Many street children come from families experiencing chronic poverty, where parents are either unemployed or earn an insufficient income to meet basic needs. These economic hardships severely limit access to education, increase household tensions, and often compel children to contribute financially, prompting them to seek independent sources of income on the streets. Thus, the economic dimension is a critical factor that intersects with structural dysfunction and individual rationality in explaining the persistence of the street child phenomenon.

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