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THE INTERNALIZATION OF INTERNATIONAL NORMS ON CHILDREN'S RIGHTS IN MAKASSAR: A PENTAHHELIX MODEL PERSPECTIVE

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Abstract

This study examines the process of internalizing international children's rights norms in Makassar City through a Pentahelix collaboration, highlighting the roles of the Makassar Children's Forum and the Office of Women's Empowerment and Child Protection. Using a qualitative case study design, data were obtained through field observations, in-depth interviews with FAM administrators and DP3A staff, as well as reviews of official documents and literature. The findings indicate that the internalization of norms progresses through three stages of the norm cycle. In the norm emergence stage, DP3A acted as a norm entrepreneur by translating the principles of the CRC into culturally sensitive training modules and policies. The cascade stage occurred when CRC values were integrated into Perwali No. 2/2017, the Musrenbang Anak mechanism, academic involvement, and the expansion of child protection campaigns through the media and communities. The internalization stage is evident through the strengthening of participatory practices at the family level, changes in parenting patterns, the design of public spaces based on children's aspirations, and the development of community networks that support the fulfillment of children's rights. The implementation of the Pentahelix model shows that the internalization of norms is not only driven by the government, but also by contributions from industry through CSR, academic research, civil society advocacy, the media, and the role of children as interpreters of norms. This study confirms that the combination of global CRC values and local wisdom, such as siri' and gotong royong, results in more contextual, inclusive, and sustainable policy adaptation in the development of a Child-Friendly City in Makassar.

Keywords: *internalization of international values and norms; children's rights; children's participation; Makassar Children's Forum; pentahelix.*

Abstrak

Penelitian ini menganalisis proses internalisasi norma hak anak internasional di Kota Makassar melalui kolaborasi Pentahelix dengan menyoroti peran Forum Anak Makassar (FAM) dan Dinas Pemberdayaan Perempuan dan Perlindungan Anak (DP3A). Menggunakan desain studi kasus kualitatif, data diperoleh melalui observasi lapangan, wawancara mendalam dengan pengurus FAM dan staf DP3A, serta telaah dokumen resmi dan literatur. Temuan menunjukkan bahwa internalisasi norma mengikuti tiga tahap siklus norma. Pada tahap *norm emergence*, DP3A bertindak sebagai *norm entrepreneur* dengan menerjemahkan prinsip Konvensi Hak Anak (CRC) ke dalam modul pelatihan dan kebijakan yang sensitif terhadap budaya lokal. Tahap *cascade* terjadi ketika nilai-nilai CRC terintegrasi dalam Perwali No. 2/2017, mekanisme Musrenbang Anak, keterlibatan akademisi, serta perluasan kampanye perlindungan anak melalui media dan komunitas. Tahap *internalization* tampak melalui penguatan praktik partisipatif di tingkat keluarga, perubahan pola pengasuhan, desain ruang publik berbasis aspirasi anak, serta berkembangnya jejaring masyarakat yang mendukung pemenuhan hak anak. Penerapan model Pentahelix memperlihatkan bahwa internalisasi norma tidak hanya didorong oleh pemerintah, tetapi juga oleh kontribusi industri melalui CSR, riset akademik, advokasi masyarakat sipil, media, dan peran anak sebagai penerjemah norma. Studi ini menegaskan bahwa perpaduan nilai global CRC dan kearifan lokal seperti siri' dan gotong royong menghasilkan adaptasi kebijakan yang lebih kontekstual, inklusif, dan berkelanjutan dalam pembangunan Kota Layak Anak di Makassar.

Kata kunci: internalisasi nilai dan norma internasional; hak anak; partisipasi anak; Forum Anak Makassar; pentahelix.

Introduction

The fulfillment of children's rights is one of the global priority agendas recognized internationally through the Convention on the Rights of the Child (CRC) ratified in 1989 by the United Nations. This Convention classifies children as a vulnerable group requiring special protection to ensure their right to life, development, and participation in decision-making processes that affect their interests (Adhanofa et al., 2024; United Nations Children's Fund (UNICEF), 2020).

One of the CRC's fundamental principles, namely the child's best interests, emphasizes that all actions related to children must be based on what is in their best interests. This principle underscores the need for a safe, inclusive, and supportive environment for children's physical, emotional, and social development (Keputusan Presiden Republik Indonesia Nomor 36 Tahun 1990 Tentang Pengesahan Convention on the Rights of the Child (Konvensi Tentang Hak- Hak Anak), 1990; United Nations, 1989; Widuri et al., 2023). Indonesia has ratified the CRC through Presidential Decree No. 36 of 1990, which was then implemented through a series of national regulations and policies, including Law No. 17 of 2016, which affirms the state and government's obligation to protect and

fulfill children's rights (Adhanofa et al., 2024; Rosmalinda et al., 2020).

In Indonesia, this policy is embodied in the Child-Friendly City (KLA) program, which was developed through cross-sectoral collaboration. This policy emphasizes the involvement of families, communities, and the government in building a child-friendly environment, with indicators that cover institutional, regulatory, program, budget, and partner support aspects (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, 2023b). The implementation of this policy is in line with the PentaHelix Model, which involves five leading actors: government, industry, academia, civil society, and children themselves (Amsler, 2016; Utari et al., 2023a).

The city of Makassar is an important location for this study because it is a major growth center in Eastern Indonesia, with children accounting for nearly one-third of the population, making it a crucial space for testing the implementation of policies on children's rights. According to data from the Central Statistics Agency (BPS) in 2020, approximately 30% of Makassar's 1.7 million residents are children (Badan Pusat Statistik (BPS) Republik Indonesia, 2021). The city has also been a pioneer in

establishing a city-level Children's Forum since 2014 and has been awarded the title of Nindya Child-Friendly City. Additionally, it has progressive legal instruments, as outlined in Perwali No. 2/2017 (Nurhayati et al., 2018; Riany et al., 2023). The combination of urbanization dynamics, strong local cultural values such as *siri'* and *gotong royong*, and collaborative practices across actors makes Makassar a relevant case for testing how international norms, particularly the CRC, are translated, socialized, and internalized in accordance with the Norm Life Cycle and PentaHelix models. Furthermore, there have been few previous studies that systematically examine the mechanisms of internalizing children's rights norms in Makassar; thus, this study offers significant empirical and theoretical contributions.

Despite progress, challenges persist in internalizing children's rights values at the local level. Globalization and the transformation of international values compel local policies to adapt to remain relevant to global norms continuously (Zaenuri, 2021). Previous research shows that implementing KLA in several regions, including Makassar, still faces challenges in cross-sector coordination and optimizing the role of the business world and the media (Arindi & Hidayat, 2024; M. A. Putri, 2024).

Previous studies, such as the research by Alviana et al. (2021) in Banyumas and Noverman & Novita (2018) in Lampung, emphasize the importance of multi-stakeholder partnerships and collaborative governance in building child-friendly cities. However, most of these studies focus on the effectiveness of programs and policies without delving deeper into how children's rights values are internalized by actors, particularly through children's participation in forums such as the Makassar Children's Forum (Hamudy, 2015; Pardosi & Bratakusumah, 2024). It highlights a research gap in discussing the mechanisms by which children internalize values related to their rights in the context of global value shifts, both qualitatively and contextually.

Based on this background, this study aims to examine the mechanisms of internalizing children's rights values in Makassar City through the application of the PentaHelix Model, with a focus on the role of the Makassar Children's Forum as an agent of children's participation. This study raises questions about how the Makassar Government interprets children's rights in the face of global value transformations.

Theoretically, this study contributes to the development of a collaborative perspective in the study of children's rights and child-friendly city governance.

Practically, this research is expected to provide input for formulating more contextual, inclusive, and sensitive policy strategies that consider local and international values to ensure the sustainable fulfillment of children's rights in Makassar City.

Theoretical Framework

Understanding the internalization of international norms on children's rights at the local level, particularly in Makassar City, requires a conceptual framework that combines the theory of norm internationalization and a collaborative model capable of bridging the dynamics of multiple actors in fulfilling children's rights. In international relations studies, the theory of internationalization of norms, developed by Finnemore and Sikkink (1998) through the Norm Life Cycle model, is the primary reference for explaining how international standards, such as the Convention on the Rights of the Child, are adopted and internalized in national and local contexts. This model consists of three stages: emergence, cascade, and internalization. In the emergence stage, norms are introduced by norm entrepreneurs through persuasion mechanisms, often through international forums or non-governmental organizations that have moral legitimacy (Hastira et al., 2024; C. R. A. Saputro & Fathiyah, 2022).

The cascade stage is marked by a socialization process that encourages countries or local actors to adopt norms based on legitimacy, reputation, or social pressure (Hariyadi, 2021). Meanwhile, the internalization stage occurs when norms have been widely accepted and become part of social values and policy practices at the grassroots level, without further debate (Putra, 2022; S. D. Putri & Sundrijo, 2024). This internalization process can be influenced by several conditions, such as the legitimacy of the norm, the level of global acceptance (prominence), the intrinsic characteristics of the norm that reflect human values, and the ever-changing global context (Finnemore & Sikkink, 1998).

On the other hand, the Pentahelix model provides a relevant collaborative framework for understanding how children's rights norms can be effectively internalized through multi-stakeholder engagement at the local level. As an extension of the Quadruple Helix model, the Pentahelix involves five key actors: government, industry, academia, civil society, and individuals (Carayannis & Campbell, 2012; Subagyo, 2021).

The government plays a role in formulating policies, regulations, and creating an environment conducive to child protection. Industry contributes through

corporate social responsibility (CSR) programs that support children's rights. Academia provides a knowledge base through research and policy innovation. Civil society, including NGOs and advocacy groups, acts as a watchdog and advocate for children's interests. Meanwhile, individuals actively participate through social support and monitoring practices affecting children's rights. In the context of Makassar, the Makassar Children's Forum (FAM) serves as a platform that facilitates children's direct involvement in the process of shaping values and norms related to children's rights, making them not merely recipients of policies but also agents of change (Utari et al., 2023a).

Previous studies have discussed the integration of international norms with child policies at the local level, but few have highlighted the internalization mechanism through cross-sectoral collaboration. Zaenuri (2021) emphasizes the importance of community-based innovation in post-pandemic policies that incorporate children, aligning with the adoption of global values. Abdullah and Hastira (2023) and Prayuda et al. (2019) examine the international regime as an instrument of dialogue between countries that influences the formation of norms at the national level.

However, few studies have examined how these norms are incorporated into local practices through children's forums. Recent international research also emphasizes the role of international regimes and decision-making procedures in coordinating state behavior (Afif & Roziqi, n.d.; Hastira et al., 2024; Sari & Wulandari, 2022), but there is a lack of studies linking the role of non-state actors, particularly children, in the mechanism of norm internalization at the city level. This gap highlights the need for research that explicitly maps the pathways of children's rights value internalization through collaborative approaches, such as the Pentahelix model, in the context of cities facing the challenges of globalization and rapid social value transformation.

Based on theoretical studies and previous research, this study will explore how the Makassar Children's Forum functions as a norm translator, bridging international norms with local practices, and how the collaborations between the five leading actors can accelerate the process of internalizing children's rights values to be more adaptive to global value changes and local needs. This framework is expected to contribute theoretically to the development of studies on the internalization of children's rights norms at the regional level

and provide practical recommendations for more inclusive and sustainable policies.

Research Method

This study employs a qualitative descriptive design to investigate how international values and norms influence local child rights policies in Makassar City, utilizing the Makassar Children's Forum as a framework. Data were collected through direct observation at two sites: the FAM secretariat and the Women's Empowerment and Child Protection Agency (DP3A), to capture stakeholder interactions and activities that support children's rights. In-depth interviews were conducted with FAM administrators, members, and DP3A staff to explore their experiences with the PentaHelix Model and the challenges associated with its implementation. These primary data were supplemented by secondary sources, including books, journal articles, news reports, and official documents (DP3A and FAM reports). This study limits its scope to the period from 2015 to 2025, with 2015 marking the beginning of Makassar City's designation as a Primary Level Child-Friendly City by the Indonesian Ministry of Women's Empowerment and Child Protection, and 2025 marking the year in which Makassar City achieved the highest level, namely the Nindya level.

Analysis followed a thematic approach: (1) organizing observational, interview, and documentary data to ensure richness; (2) identifying manifestations of children's rights fulfillment, norm transformation, and PentaHelix collaboration; and (3) validating findings through triangulation across methods. This rigorous process ensured the credibility and consistency of the study's results.

Result and Discussion

Internalization of International Norms on Children's Rights in Makassar City

The policies governing the fulfillment and protection of children's rights in Makassar City are significantly influenced by the internalization of norms about the fulfillment of children's rights derived from international conventions, particularly the Convention on the Rights of the Child. This influence manifests through the following phenomena:

A. Adaptation of International Values and Norms in the Context of Local Culture

The social reality in Makassar City suggests that international norms regarding children's rights, as outlined in the Convention on the Rights of the Child (CRC), are not consistently internalized by society. This can be explained by the clash between international norms based on Western values and Makassar's relatively

Eastern cultural values, as well as certain socio-economic conditions.

For example, the practice of early marriage is still found in some communities due to customary and economic factors (Kinanti & Fahadayna, 2024). Children are also required to work and support their families in certain circumstances, limiting their access to education (Ulfa & Setyoko,

2023). Other challenges stem from traditional values, such as the emphasis on authority structures within the family and the siri' culture, which has historically limited space for children's expression and participation (R. Syahrul & Marlina, 2021). The differences in these values are evident in the table below.

Table 1. Differences Between International Norms (CRC) and Local Norms in Makassar

Aspect	International Norm (CRC)	Local Norm (Makassar)	Evidence From Draft
Core principle of child protection	Emphasizes the <i>best interests of the child</i> , non-discrimination, protection, and active participation.	Strong emphasis on family authority structures and the cultural value of siri' (family honor).	Siri' and family hierarchy limit children's space for expression and participation.
Child marriage and harmful practices	Prohibits child marriage and promotes complete protection from practices that impede development.	Some communities still tolerate early marriage due to cultural and economic pressures.	Cases of early marriage still occur due to customary and economic factors.
Right to education and development	Ensures universal access to education and opportunities for development/play.	Children may work to support their family's income, which can limit their attendance at school.	Children helping their family's economy reduces their access to education.
Right to participation and freedom of expression	Children have the right to express their views and participate in decision-making.	Expression is constrained by norms of obedience, politeness, and siri', which prioritize harmony.	Local values restrict children's ability to voice opinions freely.
Mode of norm dissemination	Uses universal, rights-based, legal frameworks.	Delivered through religious leaders, cultural figures, local wisdom, and community practices.	DP3A and FAM collaborate with religious/traditional leaders to reduce resistance to CRC norms.
Implementation approach	Relies on formal regulation and global-	Combines legal instruments with local values such as gotong	Perwali No. 2/2017 integrates CRC principles with local

	standard child protection systems.	royong , deliberation, and community meetings.	decision-making traditions and Musrenbang Anak.
Key actors in supporting internalization	State, international organizations, and global NGOs.	Families, RT/RW leaders, religious/traditional figures, and FAM as <i>norm translators</i> .	FAM serves as a bridge, translating CRC values into culturally acceptable practices.

Source: Proceed by Authors, 2025

Addressing these challenges, the internalization of children's rights norms is not achieved through a coercive or top-down approach. In contrast, through the Women's Empowerment and Child Protection Agency (DP3A), the Makassar City Government implements a collaborative, adaptive, and cooperative internalization strategy. This process aligns with the Norm Life Cycle theory by Finnemore and Sikkink (1998), which states that norm internalization occurs in three phases:

First, the norm undergoes a norm emergence phase (Norm Emergence), where children's rights, as outlined in the Convention on the Rights of the Child (CRC), are introduced to the Makassar community through an approach adapted to local culture. The Makassar Children's Forum (FAM) is an agent of change, presenting the principles of non-discrimination, participation, and freedom of expression to children. Programs such as FAMILYA (FAM Information for Children) and KIW FAM (Creative Information with FAM) adopt a persuasive

approach, for example, by educating visitors at the Centre Point of the Indonesian tourist area using CRC materials adapted to local wisdom (Forum Anak Makassar, 2023b). Saputro & Fathiyah (2022) emphasize that involving traditional and religious leaders in socialization makes messages about children's rights more inclusive and quickly reaches a tipping point, where an increasing number of citizens consider children's rights issues a common problem.

Furthermore, the authors also found that internalizing these norms in Makassar City involved traditional and religious leaders. This strategy proved effective in accelerating the acceptance of new norms within society. As explained by Saputro & Fathiyah (2022), this inclusive approach triggered a tipping point, where children's rights issues were no longer considered foreign but instead considered a common problem worthy of collective advocacy.

These values then entered the Norm Cascade stage, marked by government efforts to institutionalize them within the regulatory system. Makassar City

incorporated CRC principles into regional policy through Makassar Mayoral Regulation No. 2 of 2017 concerning Child-Friendly Cities. Under this regulation, various agencies, such as the Women's Empowerment and Child Protection Agency (DP3A), the Civil Registration

Agency (Dukcapil), and the Education Agency, were mobilized to support the ban on child marriage and cigarette advertising in schools (Forum Anak Makassar, 2024).

The similarities and differences between local and international values can also be seen in the following table:

Table 2. Points of Tension and Points of Harmonization Between CRC Norms and Local Cultural Values in Makassar

Category	Description	Supporting Evidence from Draft
Points of Tension (Conflicting Norms)		
Authority vs. participation	CRC promotes free child participation, whereas local culture prioritizes obedience to elders and the family hierarchy.	Siri restricts children's opinions; parents are initially reluctant to allow children to join FAM.
Universal standards vs. local practices	CRC prohibits child marriage and child labor; some communities still practice both.	Early marriage persists due to cultural and economic factors; children often work to support their families.
Individual rights vs. communal harmony	CRC upholds individual rights; local norms prioritize collective harmony and avoiding shame.	The desire to maintain siri' reduces children's freedom to speak or challenge norms.
Rights-based approach vs. moral-cultural approach	CRC employs legal-rational foundations; however, local norms often emphasize religious/cultural authority.	Need for religious and cultural leaders to legitimize CRC messages.
Points of Harmonization (Alignment Potentials)		
Gotong royong and inclusive CRC principles	Cooperation aligns with CRC's emphasis on shared responsibility for child well-being.	Community campaigns, KLA Task Force collaborations.
Deliberation tradition and participatory governance	Local musyawarah helps create culturally adapted participatory spaces for children.	Musrenbang Anak integrates local deliberative processes with CRC participation principles.
Cultural respect and dignity are aligned with child protection	Siri' reinterpreted positively can promote dignity, protection, and respect for children.	Integration of siri' and politeness values into school-based CRC training modules.
Community-led dissemination with religious leaders	Local leadership enhances acceptance of CRC norms.	Involvement of religious/traditional leaders accelerates norm acceptance (tipping point).

Source: Proceed by Authors, 2025

Moreover, the engagement of government entities (DP3A Makassar, Makassar Government, and CFC Task Force) provides budgetary and logistical support to ensure the FAM program's smooth and sustainable operation. This support encompasses meeting spaces, communication tools, and administrative documents. As stated by an employee of DP3A Makassar:

"We have established a network together, and we have a Child-Friendly City Task Force Team. The Child-Friendly City task force consists not only of government agencies but also NGOs, the media, legal entities, other ministries, and various other related elements. In this context, the media should promote all activities in Makassar City. So, in addition to educating the children, parents are also provided with guidance on child-rearing practices, and children are given education as well. We also conduct campaigns such as stopping violence against children, addressing children who are not in school, child labor, and other related issues."

The Makassar City Government, as the policymaker, ensures that children's right to participation is reflected in various local regulations and other policies that support child protection. Through cross-sectoral coordination, collaborations are created between industry, academia, civil

society, and individuals to maintain the sustainability of FAM and realize a Child-Friendly City. The government monitors and evaluates FAM programs in a measurable manner, ensuring that achievements align with national and international standards. Active promotion and campaigns are conducted through various platforms to raise public awareness about the importance of children's roles in urban development.

The Child-Friendly City (CFC) Task Force Team strategically aligns every FAM program with child protection, care, and empowerment principles. The team's collaborative approach serves as a conduit between the government, FAM, and other sectors, facilitating harmony and ensuring program sustainability.

Furthermore, they have initiated many innovative programs, including the active involvement of FAM in strategic forums at both the local and national levels. Another task of this team is to monitor and evaluate FAM programs to ensure they have a positive and tangible impact on the lives of children in Makassar City. By following these steps, the KLA Task Force Team fulfills two functions: first, it oversees the implementation of the program, and second, it promotes innovation that strengthens the FAM's role as a practical and relevant platform for child

participation (Nurhayati et al., 2018; Sitepu, 2023).

Academics further strengthened the institutionalization of these values through incorporating the values of siri (self-respect) and gotong royong (cooperation) into child rights training modules in schools (I. Syahrul & Marlina, 2021; Utari, 2023). Particularly from UNHAS and UNM, as knowledge brokers, strengthens the internalization of child rights norms in the education sector. They research KLA indicators, evaluate policies, and develop CRC modules that are easy for children to understand (Ulfa & Setyoko, 2023). Several studies have shown that children's participation in Musrenbang increased after receiving academic training. Integrating research findings into Child-Friendly School policies marks a structural change; however, collaborations between research and policy still need improvement to ensure effectiveness (Asiva Noor Rachmayani et al., 2020; Park & Joshanloo, 2024).

These steps strengthen the legitimacy of international norms and make CRC values increasingly accepted in daily practice. As explained by a FAM administrator in an interview:

"When we have an initial meeting or an upgrading session, we are usually told that this is their (the children's) right, and what to do, what is good, and what is not. The

upgrading is linked to the Convention on the Rights of the Child..."

Finally, the internalization phase of norms is achieved when the CRC values are not only formally accepted in policy but also internalized in the daily social practices of the Makassar community. The Makassar Children's Forum is a key facilitator in integrating local deliberative culture with the principle of child participation. It is evident in implementing the 2022 Children's Musrenbang (Development Planning Forum for Children), which combines a deliberative forum with a method for conveying aspirations unique to the local culture (Forum Anak Makassar, 2022a, 2022b).

Values are also internalized in developing public spaces such as "Antang Park," built based on children's aspirations. According to the FAM aspiration mapping results, the need for safe play spaces became concrete input directly translated into infrastructure development policies (Sari & Wulandari, 2022). Children were also involved in the design process for public facilities, emphasizing the values of politeness and togetherness as part of the local culture.

This finding was subsequently incorporated into the design of Antang Park, thereby substantiating the government's and society's commitment to

prioritizing children's concerns. During the Norm Cascade phase, children and parents assumed a role as agents of socialization within their respective communities. It was achieved by facilitating the exchange of experiences through RT/RW meetings and disseminating information regarding the Makassar Children's Forum, which was characterized by its cost-free nature. This initiative served to alleviate parents' concerns regarding financial expenditures. This transformation is rooted in humanistic values and the principle of non-discrimination. As more families adopt child-rights-based parenting practices, these norms become increasingly prominent in Makassar society.

In the subsequent internalization phase, daily practices that align with the principles of children's rights begin to be instilled. Parents facilitate open dialogue spaces within the domestic environment, promote the expression of children's emotions and aspirations, and escort them to meetings held at the village office. An online community called "Parents Concerned About Children" has been established by FAM alumni as a peer support network to disseminate parenting strategies grounded in children's rights.

At the family level, the child rights-based parenting module developed by DP3A and Puspa has transformed

parents' mindsets regarding children's participation. In an interview, one of the FAM administrators stated:

"Some students also want to participate, but their parents will not let them... A year later, they start to understand what this forum is about. Sometimes they are allowed, sometimes they are not."

It demonstrates a gradual shift in the micro-unit, the Family and Children Forum, as a supporter of norms.

The industrial sector in Makassar also supports child-friendly CSR initiatives. Energen, Hanasui, and the Yakult factory have sponsored bazaars and educational visits for FAM children. Interviews with DP3A revealed:

"Because it was the last time, what was it, National Children's Day? There were so many, for example, from Energen, yes, Energen. There were also others from, maybe brands... Makeup. Moreover, there were also items such as food and drinks. There was once a bazaar; we collaborated with Hanasui and a study visit to Yakult Makassar."

However, many SMEs remain unaware of their social potential in fulfilling children's rights. To address this, DP3A and academics regularly conduct child-friendly CSR communication training based on Ulfa & Setyoko's (2023) research, aiming to embed children's rights norms into business practices and integrate them into companies' long-term strategies.

Moreover, the internalization process also reflects on the NGO and Mass Media in Makassar, which have been identified as catalysts for enhancing the internalization process. Civil society in Makassar City, comprising civil society organizations (CSOs), non-governmental organizations (NGOs), and mass media, plays a pivotal role in ensuring the realization of children's rights through advocacy, public education, and the dissemination of information. Mass media have been demonstrated to be an effective channel for disseminating information regarding child protection issues and Child-Friendly City (CFC) policies.

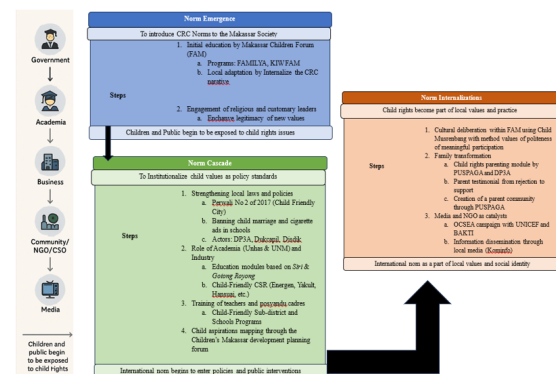
However, a considerable proportion of news content falls short of the child-friendly information standards established by the Ministry of Women's Empowerment and Child Protection. Moreover, active community participation is considered constrained in decision-making processes involving children. One concrete example of the role of NGOs is the online training on the prevention and handling of child sexual exploitation (OCSEA) conducted by BAKTI in collaboration with UNICEF and the Children's Forum. As elucidated by the administrator of the Makassar Children's Forum:

"In that activity, over two days, we conducted the training on how to screen victims of OCSEA, resolve the issue, and

prevent it by implementing a follow-up plan, which involves advocating to schools... We visited around 10 schools to advocate for the OCSEA issue."

This process reflects the collaboration within the Pentahelix framework, where five key elements, government, academia, the business world, the media, and the community, work together to strengthen the legitimacy of norms, as shown in Flowchart 1, which illustrates the internalization of international child rights norms in Makassar City.

Chart 1. Flow of the Internalization Process of Children's Rights in Makassar



Source: Proceed by authors based on data from DP3A Makassar, 2024

Therefore, the process of internalizing child rights norms in Makassar results from the dynamic adaptation of the global values of the CRC with the local wisdom of the community. This process is inclusive and sustainable through the Pentahelix strategy, which integrates government, academia, the business world, the media, and the

community. The journey from introduction to internalization demonstrates that global norms do not have to erase local culture. However, it can instead integrate and strengthen the community's character when approached collaboratively and in a contextual manner.

B. The Impact of Internationalization of International Norms on Children's Rights in Makassar

The internalization of the Convention on the Rights of the Child (CRC) in Makassar has shifted the existing paradigm, namely that children's rights are no longer understood as solely a family responsibility, but rather a shared, cross-sectoral agenda. This transformation reflects the interaction between the Norm Life Cycle (Finnemore & Sikkink, 1998) and the Pentahelix model, in which five key actors, government, academia, industry, civil society, and children, simultaneously mediate, translate, and reinforce CRC norms in the local context.

Following Indonesia's ratification of the CRC through Presidential Decree No. 36/1990, the **norm emergence** stage materialized when Makassar City was required to harmonize its local legal framework with CRC principles. This culminated in the issuance of Makassar Mayoral Regulation No. 2/2017 on Child-

Friendly City (KLA), which institutionalized CRC values—non-discrimination, survival and development, participation, and best interests of the child—into program indicators, budget planning, and inter-agency coordination (Forum Anak Makassar, 2024; Indonesia, 2023; Simanjuntak, 2020). Although initiated by the government, the formation of this regulation reflects contributions from multiple *helixes*: NGOs and civil society groups advocating for violence prevention (Hamudy, 2015); academic recommendations on child participation (Utari et al., 2023); and the Makassar Children's Forum (FAM), which articulated children's aspirations and helped shape policy directions (Forum Anak Makassar, 2024; Sari & Wulandari, 2022). This demonstrates that the initial adoption of CRC norms was co-produced by actors within the Pentahelix ecosystem, rather than formed solely through government intervention.

The principle of cooperation, a local value that aligns with the spirit of the CRC, can be actualized in the creation of "Violence-Free Zones" and "Child-Friendly Spaces" in 10 pilot sub-districts, with indicators designed by the KLA Task Force according to CRC standards (Hestiani, 2020; Kementerian Pemberdayaan Perempuan dan

Perlindungan Anak Republik Indonesia, 2023a; Simanjuntak, 2020). Through these efforts, children's participation in designing safe environments is evident, with 85% of child-friendly parks expected to be built by 2023, following recommendations from the Makassar Children's Forum (Forum Anak Makassar, 2022b, 2023b, 2023c).

As the CRC advanced into the **cascade** phase, the Pentahelix collaboration became the engine that spread norm adherence across sectors. The Makassar DP3A, acting as a norm entrepreneur, mobilized various Regional Apparatus Organizations (OPD), CSOs, and media to integrate CRC components in formal and informal programs, including the prevention of early marriage (Kinanti & Fahadayna, 2024), access to education (Ulfa & Setyoko, 2023), digital safety, and community awareness campaigns (C. R. A. Saputro & Fathiyah, 2022). The KLA Task Force, comprising government, NGOs, academia, and FAM, functioned as a collaborative governance platform (Amsler, 2016; Noverman & Novita, 2018), ensuring that CRC values were embedded in inter-agency operational guidelines, data reporting systems, and mechanisms of monitoring and evaluation.

At the academic helix, universities such as UNHAS and UNM validated children's aspirations through a

participatory survey of 1,500 participants aged 10–17, strengthening the evidence base for city policy (Atmadiredja et al., 2024). The results of this research served as material for the webinar "The Psychological Impact of PUHA" (Friendly Parenting for Children) on June 25, 2022, educating 350 parents about responsive parenting, which reduces children's stress risk by 25% in the following quarter (Sari & Wulandari, 2022). These knowledge-based contributions reinforced CRC norms through evidence-based policymaking, aligning with the global shift toward participatory and inclusive governance (Wridt et al., 2023). Academic research also influenced the adoption of local values such as *siri'* and *gotong royong* in CRC-related pedagogical content, facilitating cultural adaptation in norm cascade (I. Syahrul & Marlina, 2021; Zaenuri, 2021).

In parallel, the industry helix also strengthens the child protection ecosystem. Donations of logistics and digital platforms from several telecommunications companies facilitated the publication of child-focused recommendations in the city's Musrenbang (Development Planning Forum), and OCSEA (Online Child Sexual Exploitation and Abuse) training by UNICEF, Bakti Makassar, and FAM in 2023 reached 10 schools in Makassar–Maros, increasing teacher and student

awareness of potential online exploitation by 60% (Utari et al., 2023a; Wridt et al., 2023). These initiatives expanded the resource base for norm diffusion and demonstrated the growing recognition of business actors in urban child protection governance (Aosa et al., 2024). However, CSR participation remains uneven, with only an estimated 40% of local companies contributing to children's programs (Atmadiredja et al., 2024), indicating gaps in industry engagement that could weaken the long-term sustainability of norms.

Simultaneously, the civil society and media helix amplified CRC norms by raising public awareness, advocating for safe digital behavior, and increasing visibility of children's aspirations. NGOs collaborated with UNICEF in delivering OCSEA workshops that reached ten schools in Makassar, Maros, and significantly increased awareness among teachers and students (Utari et al., 2023b; Wridt et al., 2023). However, some media reporting still falls short of child-friendly journalistic standards (Indonesia, 2023), while CSO literacy on CRC-based policy remains uneven across sub-districts (Adams, 2021), highlighting the need to strengthen advocacy capacity within this helix.

The children's helix, represented by FAM, serves as the most critical normative

bridge in the Pentahelix model. FAM functions as a norm translator, transforming CRC principles into locally resonant practices through child-led campaigns (Forum Anak Makassar, 2023b), *Musrenbang Anak* (Forum Anak Makassar, 2022a, 2023a), and aspiration-mapping initiatives that informed the design of child-friendly public spaces such as Antang Park (Sari & Wulandari, 2022). The active involvement of children as agents of change reflects the internalization stage of the Norm Life Cycle, in which norms become embedded in everyday social behavior, family decision-making, and community structures (Abdullah et al., 2025; Hastira & Maksum, 2025; Putra, 2022).

However, the pentahelix approach still faces several challenges. First, differing budget priorities often hamper intersectoral coordination. Some Regional Apparatus Organizations (OPDs) have not fully allocated funds for monitoring and evaluating children's rights programs, resulting in field outcomes data not being updated in real-time (Putra, 2022). Second, the capacity of civil society organizations that support children remains limited. Policy literacy training provided by NGOs only reaches 25% of sub-districts, leaving gaps in suburban areas (Adams, 2021).

Another shortcoming lies in the lack of private and media support. Although

some companies contribute facilities, corporate financial involvement is uneven; only 40% of local companies contribute to children's programs, while media coverage sometimes focuses on significant events without addressing policy follow-up (Aosa et al., 2024; Atmadiredja et al., 2024). Consequently, the internalization of international child rights norms in Makassar has not been fully sustained and requires strengthening pentahelix collaboration at all levels of government and society.

Overall, the impact of internationalizing children's rights norms in Makassar demonstrates that global norms, when mediated by Pentahelix collaboration, can be localized through regulatory reform, knowledge production, CSR integration, advocacy networks, and active child participation. The diffusion of CRC principles in Makassar is thus not merely a top-down policy process, but the result of continuous interaction among all five helixes that sustain normative change in cultural, social, and institutional spheres.

Conclusion

This study reveals that internalizing international norms on children's rights in Makassar City follows the three stages of the Norm Life Cycle (emergence, cascade, internalization), which is reinforced by cross-pillar collaboration in the Pentahelix

Model. The Makassar DP3A acts as a norm entrepreneur by initiating CRC training and establishing the KLA Task Force, which then translates children's aspirations, through the Makassar Children's Forum, into policy (*Perwali No. 2/2017*) and Musrenbang planning. Industry, academia, NGOs, media, and parents and children as norm supporters, synergize to provide resources, knowledge, advocacy, dissemination, and support for family practices based on children's rights. Field results show a shift in the child protection system from responsive to preventive-participatory, increased child participation in Musrenbang, and the integration of local values (*siri'* and *gotong royong*) into public space design.

These findings enrich the international literature on norm internationalization by demonstrating how the Pentahelix Model facilitates the internalization of child rights norms at the city level. Theoretically, this research integrates the Life Cycle Norm and Pentahelix in the context of urban governance; practically, it maps strategies for enhancing the capacity of SMEs in child-friendly CSR, digitizing children's aspirations, and optimizing Puspaga; and for policy, it recommends integrated coordination mechanisms and improving the quality of evaluations based on CRC

indicators. For future research, it is recommended to conduct comparative studies between Child-Friendly cities, quantitative analysis of the impact of the Pentahelix program, and exploration of the role of digital media in accelerating the dissemination of children's rights values.

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