

Family Practices In Handling Children's Mental Health After Anarchistic Democracy

Wildan Naffal Assakhi^{1✉}, Ahmad Ridwan²

1, 2) Bachelor of Sociology, State University of Surabaya

✉Corresponding author :
24040564049@mhs.unesa.ac.id

Abstract

Anarchist demonstrations in public spaces leave significant psychological impacts on children, especially those who directly or indirectly witness the violence. This article analyzes the role of families in restoring children's mental health after anarchist democracy incidents, using Pierre Bourdieu's perspective, particularly the concepts of habitus and social capital. A qualitative phenomenological study conducted in the area around the Grahadi Building, Surabaya, shows that families use supportive communication, value formation, and strengthening social networks as primary strategies. These findings confirm that families are not only agents of emotional protection but also centers for the reconstruction of meaning for children in the face of social trauma. This article provides theoretical implications for the study of family sociology as well as practical recommendations for restoring children's mental health after social conflict.

Keywords: Children's mental health, Anarchist Demonstrations, Family, Habitus, Social Capital.

Abstract

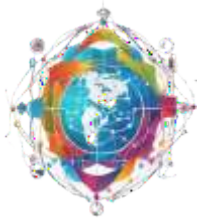
Anarchist demonstrations in public spaces leave a significant psychological impact on children, especially those who directly or indirectly witness the violence. This article analyzes the role of families in restoring children's mental health after anarchist democracy incidents, using Pierre Bourdieu's perspective, particularly the concepts of habitus and social capital. A qualitative phenomenological study conducted in the area around the Grahadi Building, Surabaya, shows that families implement supportive communication, value formation, and strengthening social networks as primary strategies. These findings confirm that families are not only agents of emotional protection but also centers of meaningful reconstruction for children in dealing with social trauma. This article provides theoretical implications for the study of family sociology as well as practical recommendations for restoring children's mental health after social conflict.

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INTRODUCTION

Children's mental health has become a crucial issue in Indonesia, especially for those who experienced childhood trauma due to violence or high-risk events. A review study in Indonesia found that traumatic experiences in childhood are strongly correlated with psychological problems in adolescence, such as anxiety, stress, and decreased overall psychological well-being (Crismayanti, Dwidiyanti, & Anggorowati, 2024). Furthermore, the study "Childhood Trauma: Violence Triggering Post-Traumatic Stress Disorder (PTSD)" stated that children who experienced violence in childhood have a higher risk of developing PTSD and other emotional disorders (Zahra, Wahyuningrum, Yahman, & Khairina, 2023). This situation suggests that not only direct violence has an impact, but exposure to stressful social environments can also trigger mental health vulnerabilities.

In the context of crisis or social disruption, the family emerges as an institution that plays a crucial role in mitigating the psychological impact on children. For example, a study titled "Family Functioning and Post-Traumatic Growth Among Disaster Survivors: The Mediating Role of Hope" found that good



family functioning, including open communication and emotional support, is closely related to children's post-traumatic growth after a disaster, with hope being an important mediator between trauma and psychological growth (Setiawan & Setiyawati, 2025). Similarly, a study titled "The Role of Parents in Providing Mental Health for Child Victims of Bullying" showed that parents' role in providing emotional support, understanding, and protection significantly influences the psychological impact experienced by child victims of bullying, including variables such as stress, anxiety, and recovery after a traumatic experience (Saadah, 2023). Both studies reinforce the idea that family interactions and their psychosocial capital can act as a buffer against the negative impact of traumatic experiences.

The psychological impact experienced by children due to exposure to violent situations or social conflict often manifests as fear, anxiety disorders, depression, and post-traumatic stress. Research by Sari, Rahayu, and Lestari (2021) shows that witnessing violence at home or in the community is strongly correlated with increased anxiety disorders and decreased emotional regulation abilities. Similar findings were presented by Rahman and Yuliana (2020), who found that child victims of social conflict experience fear, sleep disturbances, and psychological trauma due to exposure to collective violence in public spaces. If not addressed appropriately, these conditions can lead to long-term mental health disorders that affect children's cognitive and social development. Therefore, social trauma resulting from public violence, such as anarchic demonstrations, has the potential to have significant impacts.

to the psychological instability of children who are directly or indirectly exposed to it.

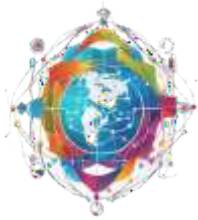
Socially, the impact of this psychological disorder often manifests in the form of social isolation, decreased self-confidence, and difficulty establishing interpersonal relationships. Research by Nurhayati and Putri (2022) revealed that children who experience trauma due to domestic violence exhibit impaired social interactions and difficulty adapting to school. Furthermore, Kurniawan and Fitria (2023) stated that children who grow up in conditions full of social conflict tend to withdraw from their environment, have difficulty communicating with peers, and experience decreased motivation to learn. This phenomenon confirms that children's mental health is not only related to their internal psychological state but also to their social functioning, which is shaped through daily experiences and their social environment.

Families play a crucial role in protecting and shaping mental health in children, especially when they face stress due to social violence, such as violent demonstrations. Emotional support and warm communication from parents can reduce children's anxiety levels and increase their sense of security (Hidayati & Lestari, 2021). In addition to protection, families also function to shape children's values, norms, and ways of thinking, enabling them to interpret traumatic experiences adaptively (Putra, Mulyani, & Pratama, 2022). Supportive parenting has been shown to strengthen children's resilience and emotional stability, making them more resilient in the face of social pressure (Nugroho & Fitriani, 2023). Thus, families play a dual role as protective and constructive spaces for the formation of children's habitus and mental health.

From Pierre Bourdieu's perspective, the family can be understood as a social arena where a child's habitus is formed. Habitus reflects patterns of thinking, feeling, and acting that are formed from daily life experiences within the family environment (Bourdieu, 1986). Through the process of interaction and habituation, families instill values, norms, and ways of dealing with social pressures, including how to respond to anarchic situations that can affect a child's mental health. Furthermore, the family is also a source of social capital, namely a network of support, trust, and solidarity that strengthens a child's psychological resilience (Grenfell, 2012). Thus, Bourdieu's analysis helps understand how the family's social structure and the child's internal dispositions mutually influence each other in maintaining mental stability amidst social violence.

The phenomenon of violent demonstrations in Surabaya in recent years has had a broad social impact, not only on the perpetrators but also on the families and children who witness them. This situation can cause trauma, anxiety, and even behavioral changes in children due to exposure to violence in public spaces. Research by Rahmawati and Setiawan (2021) shows that children living in areas prone to social conflict tend to experience higher levels of stress and fear than children living in more peaceful environments.

stable. Meanwhile, Lestari and Putri (2022) found that supportive families



can reduce the risk of psychological disorders after traumatic events. Based on this context, this study focuses on analyzing how families in Surabaya protect their children's mental health after violent demonstrations using Pierre Bourdieu's perspective, particularly through habitus formation and social capital management within the family environment.

This research is important considering the issue of children's mental health due to social violence. is still often overlooked in the context of social research in Indonesia. The limited attention to the psychological impact of anarchist demonstrations demonstrates the need for an approach that integrates structural and cultural aspects within the family. According to Sari and Hapsari (2023), effective family interventions must begin with an understanding of the social values that shape children's behavior. Therefore, this study aims to analyze how families in Surabaya form habitus and manage social capital to protect children's mental health after anarchist demonstrations. Theoretically, this research is expected to enrich sociological studies.family based on Pierre Bourdieu's theory, while also providing strategic recommendations for families and social institutions in responding to the socio-psychological impacts of violence.

public towards children.

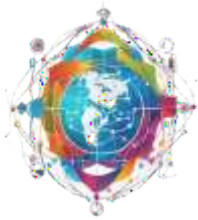
RESEARCH METHODS

This research uses a qualitative approach with a descriptive-analytical design, which aims to understand in a certain way the practice of families inin maintaining and restoring children's mental health after a demonstration incident, a qualitative anarchist approach was chosen because it allows researchers to explore experiences, subjective meanings, and adaptive strategies implemented by families in certain social contexts. A descriptive-analytical design is used to describe social phenomena as existence, while simultaneously analyzing them using Pierre Bourdieu's theoretical framework, particularly the concepts of habitus, social capital, and relevant social domains in viewing family dynamics after a public violence incident.

Informant selection was done using purposive sampling technique, namely selecting individuals who were considered most capable of providing information in accordance with the research needs. Informants consisted of parents, street vendors, and families who lived or were currently around the location of the anarchist demonstration. Informant criteria included: (1) parents who had school-age children; (2) individuals or families who were affected in some way directly and indirectly by the demonstration event; and (3) willing to provide information in a certain way openly. Through this technique, a number of key informants were obtained, such as Mr. Isal, Mr. Ali, Mrs. Srinah, and several other families of other people who experienced or witnessed the riot situation. The number of informants developed in a certain way slowly following the principle of snowball sampling when previous informants suggested other relevant individuals.

Data collection was conducted through three main techniques, namely in-depth observation interviews, fieldwork, and documentation. In-depth interviews were used to explore the emotional experiences of families, communication patterns, parenting strategies, and the formation of socially acceptable support after the demonstration. Interviews were completed in a specific manner face to face in the informant's residential or work area, with an average duration of 30–45 minutes. Field observations were completed to observe the socio-environmental conditions where families live, interactions between citizens, and the situation of the trading community that plays a role in providing emotional and material support. Meanwhile, documentation was completed through recording field data, photographs of the environmental context, and news archives related to the anarchist demonstration. Data collection is ongoing. over the next few weeks, the rhythm of informant activity to confirm that the data obtained is accurate and representative.

The main instrument in this research is the researcher alone, as is common in qualitative approaches. The researcher plays the role of asking questions, making observations, and building interpersonal relationships that enableInformants tell a story in a certain open way. In addition, the researchers also used a semi-structured interview guide that contained a list of key topics such as family reactions to demonstrations, children's fears, the role of the community, religious values, and child-rearing practices. The guide was flexible in nature, allowing researchers to adjust the interview channel according to



the dynamics and responses of the informants.

Data analysis was carried out through a thematic coding process, which includes Data reduction, categorization, and theme extraction. The analysis process followed the Miles and Huberman model, which involved rereading the interview transcripts in a specific, in-depth manner, identifying their meaning, coding key sections, and grouping the codes into thematic categories such as family anxiety, religious practices, community support, and protective parenting strategies. These categories were then analyzed using Bourdieu's Theory framework to understand how habitus, social capital, and the social realm shape family adaptive strategies. Data validity was maintained through source and method triangulation techniques, which involved comparing interview findings with observations and documentation.

This research involved men/women as subjects, so ethical aspects were a key concern. The researcher explained the purpose of the research, guaranteed the confidentiality of informants' identities, and asked for agreement before the interviews were conducted. The entire research process followed the ethical principles of social research. Although this research did not adhere to a formal ethical approval code (ethical clearance) from the institution, the activities still referred to research ethical standards such as informed consent.

Information, anonymity, and non-maleficence. Informants were given full freedom to answer, refuse, or stop the interview at any time. With a research method compiled in a certain way, this systematic research seeks to provide a complete and in-depth picture of how families build mechanisms for protecting and restoring children's mental health after anarchist demonstrations, and how social capital, habitus, and the dynamics of the social world play an important role in the process.

RESULTS AND DISCUSSION

The Impact of Early Emotional Development on Families and Children

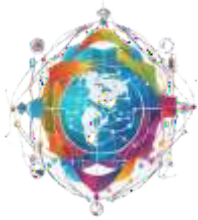
The research findings indicate that violent demonstrations trigger significant emotional responses within families, particularly in the form of sudden anxiety, panic, and uncertainty. These reactions are generally triggered by exposure to information through mass media and informal conversations in the surrounding community. Several families stated that the moment the news showed images of chaos, smoke, or crowds was the starting point for panic. This situation causes significant psychological stress, especially for families with members near the demonstration site. In some cases, parents experience a surge of anxiety when communication with family members is disrupted, leading to unavoidable fears of the worst. They describe a home atmosphere filled with panic, tension, and anxiety before finally calming down after learning that family members at the demonstration site are safe.

These emotional reactions are not only felt by adults but also affect the psychological well-being of children, even if they don't witness the event directly. Children who are indirectly exposed through their parents' stories, conversations at home, or even the sight of smoke from a distance show several changes in their emotional responses. They ask repeated questions about what is happening, why their father or other family members are exposed to the smoke, and whether they will experience the same thing. This curiosity is actually an early indicator of mild anxiety, as children attempt to process information they don't yet fully understand. In some cases, children appear to show signs of worry, such as increased vigilance, a reluctance to leave the house, or a desire to ensure their parents remain safe at all times.

While not all children experienced trauma in the clinical sense, the changes in emotional responses that emerged after the event suggest that the violent demonstrations had a significant impact on children's emotional development. Children who previously felt safe in their homes and surroundings began to show a heightened sensitivity to potential danger. They became more alert, more frequently inquiring about their parents' whereabouts, and more easily influenced by the tense tone of voice of adult family members.

shows that public violence events, even if not experienced directly, can still shape children's perceptions of safety and stability.

Theoretically, this condition can be understood as part of the process of internalizing uncertainty, reflected in how parents respond to the situation. When parents display anxiety and panic,



children unconsciously absorb these emotions, forming new emotional response patterns that are more cautious or even full of worry. Bourdieu refers to this phenomenon as part of the emotional habitus, where family experiences and reactions shape the child's interpretation of an event. Thus, although the degree of impact varies, this series of emotional reactions confirms that anarchic demonstrations influence family emotional dynamics and children's psychological development in a way that cannot be ignored.

Changes in Relationship Dynamics and Communication Patterns within the Family

The anarchic demonstration incident not only triggered momentary fear, but also brought about real changes in internal family dynamics, particularly in terms of communication patterns and the intensity of supervision of family members. Field data shows that after the incident, families tended to increase the frequency of communication to ensure each other's safety. Informants explained that they contacted their families more frequently, even about things previously considered trivial, because they did not want to cause anxiety due to uncertainty about information. Routine checks, such as asking about where they were, when they would return home, and the condition of the surrounding environment, became part of a new daily practice that emerged as an adaptive response to the unstable situation.

In addition to increased communication, families also implemented stricter forms of supervision. Several informants stated that after the demonstration, they chose not to sell or conduct activities in areas near the incident location. This decision arose not only from economic security considerations, but more so from an effort to minimize the risk of exposure to danger for themselves and their children. Some families even reduced their presence in busy areas such as parks, markets, or main roads that were previously popular locations for social interaction. This reduced activity was a spontaneous strategy that arose from a sense of vigilance following the perceived threat to safety.

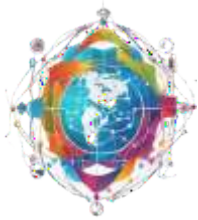
Within families, relationships between members tend to become more closed yet warmer, with increased emotional solidarity. Demonstrations have fostered a new awareness of the importance of togetherness and collective safety. Families are increasingly reminding each other to be careful, avoid vulnerable areas, and maintain distance from potential unrest. Instructions such as "don't go to that area yet," "don't come home late," and "don't go home late" are commonplace. or "keep us updated anytime" have become part of daily communication. While seemingly restrictive, these changes more reflect a desire to create a sense of shared safety after realizing how quickly situations can turn dangerous.

This shift in dynamics also impacts how families perceive space and time in their activities. Public spaces previously perceived as safe are now perceived as potentially risky. Meanwhile, private spaces—the home and immediate environment—become protected as safe zones for children and the entire family. This situation strengthens internal family cohesion as feelings of interdependence, vigilance, and shared responsibility become more prominent. Emotional solidarity grows, not simply as a spontaneous response, but as a process of adaptation to a newly turbulent social environment.

When analyzed through Bourdieu's theoretical perspective, this change is a manifestation of the dynamics of habitus interacting with changing social conditions. Families—through traumatic experiences and uncertainty in public spaces—develop adaptive strategies that strengthen communication and surveillance as symbolic capital to restore a sense of security. In this context, more intense communication patterns and tighter surveillance are not only responses to fear but also a form of reconstruction of small social structures that serve to maintain the family's psychological stability.

Psychological Impact on Children and Parental Protection Mechanisms

Research findings indicate that most children do not experience profound trauma from violent demonstrations, primarily because they were not directly present at the scene. This confirms that a child's physical presence in a violent situation is a key determinant of the development of severe trauma. Many parents consciously take protective measures to ensure their children remain at home, in the village, or in a neighborhood far from the center of the unrest. This distancing is an effective form of initial protection, preventing children from directly witnessing visuals of violence that can leave long-term traumatic memories. However, even without direct exposure, some children still show signs of



indirect anxiety. This anxiety arises not from understanding the demonstration itself, but rather from observing changes in parental behavior after the incident. Children, especially at a young age, are highly sensitive to changes in the emotional atmosphere at home. When parents appear more tense, check the news more frequently, speak in a serious tone, or display unusual concern, children will pick up on these emotional signals even if they don't understand the context.

Small changes, such as parents becoming quieter, more protective, or more frequently forbidding children from playing outside, can be enough to raise questions and confusion in children. In some cases, children become more nervous, more frequently inquiring about their parents' whereabouts, or display increased emotional dependence. This phenomenon can be understood as a form of "absorbed fear," an anxiety that arises from the emotional atmosphere of the family, rather than from the traumatic event itself. This reinforces Bourdieu's theory of emotional habitus, where emotional parental responses can be unconsciously transmitted to children. To alleviate this anxiety, parents develop a variety of simple but effective strategies that are appropriate to their abilities and the local cultural context. One of the most common strategies is providing brief, light-hearted explanations of the situation. Parents try to avoid terms or descriptions that could trigger fear, opting instead for reassuring narratives, such as explaining that "there was a brief commotion," "Dad was just exposed to a little smoke," or "everything is safe now." These explanations help children understand, albeit to a limited extent, but enough to reduce their anxiety.

In addition to verbal explanations, parents also use emotional approaches such as gentle touch, hugging, staying with children until they fall asleep, or spending more time together playing. Physical contact and emotional closeness are important ways to restore a child's sense of security. In some cases, parents take their children to spaces considered sacred or safe, such as prayer rooms, small mosques, or quiet parking areas, with the aim of providing a calm environment so the child can regain a sense of comfort. These spaces serve as "neutral zones" that help children release emotional tension. These actions demonstrate that even though families lack access to professional mental health services, they are able to develop adaptive parenting strategies based on experience, religious values, and community social capital. Simple approaches such as holding a child, providing a calming narrative, or taking a child to a safe place are often effective interventions in indirectly reducing anxiety. Thus, even though the psychological impact on children is not severe, the recovery process still involves a series of protective parenting practices that play a crucial role in restoring children's emotional stability after an anarchic demonstration.

The Role of Social Capital in Recovery: Community Support as the Primary Support

Social capital emerged as the most crucial factor in mitigating the psychological impact of demonstrations. Data shows that support from neighbors, fellow traders, and the surrounding community is a key support for families coping with tension. The community provided practical assistance, such as water and eye drops, and even offered rides home when the situation worsened. Some residents even took the initiative to help restore children's sense of security by inviting them to play outside, gradually encouraging them to return to the outdoors.

in public spaces. Social solidarity has been shown to create a sense of discomfort in loneliness, thus accelerating the family's emotional recovery. This community support also fills the gap in the lack of formal assistance from the government or other institutions, as identified by several informants.

Family Management and Resilience Strategy (Family Resilience)

Families exhibit a variety of coping mechanisms influenced by values, habits, and economic conditions. Informants from low-income families tend to exhibit a pragmatic coping style favoring staying employed, maintaining routines, and accepting states ("accepting") as part of everyday life. Spiritual values such as sincerity and self-surrender also serve as emotional supports for families, helping them recover without undue stress. Some families exhibit high resilience because they are used to facing economic hardship or crises before, so that demonstration incidents are considered as things that can be passed as long as the family remains supportive of each other.

Low Mental Health Literacy as a Barrier to Recovery

One of the most striking findings was the lack of understanding among families about children's mental health. Many parents admitted to only focusing on physical health and not understanding that



children can experience the psychological impact of a traumatic incident. There was no family consultation with guidance counselors or psychologists due to economic constraints and low awareness of the importance of professional support. As a result, parents relied on everyday parenting instincts without appropriate psychological strategies. This low literacy limited the family's ability to provide optimal support, even though they had strong intentions to protect their children.

Social Environment as a Safe Space for Children

The surrounding environment, especially the hometown and the merchant community, becomes a safe space that helps children restore their self-confidence after hearing or seeing the impact of the demonstrations. Many children continue to play normally because their environment is stable and not directly affected by violence, so there is no prolonged fear. When there are signs of anxiety, the surrounding community also contributes to creating a normal atmosphere through social activities, games, and informal interactions. This stable environment helps accelerate the normalization of children's emotions.

Absence Changes Long-Term Habits and Normalizes Experiences of Violence

Interesting findings emerge from the perspective of working-class members of the public who feel that demonstrations and urban commotion are a normal part of urban life. Many informants state that life returned to normal within a day of the incident, without significant changes to family routines. This normalization suggests that some families are used to living in neighborhoods that frequently experience social tension, so their perception of risk is relatively low. This normalization contributes to the formation of a more familial habitus, which stands up to social stress and allows for a quicker return to routine.

Table 1. Main findings

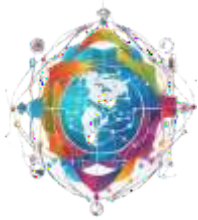
Findings	Category	Quoting Informant	Academic Interpretation
Family anxietyconsequences of the news	Impactfamily emotions	" Family ... panic See news ... after knowing I was happy, I calmed down."	Anxiety sourced from media, show vulnerability emotionalAnd information uncertainty post demonstration.
Strengthening family communication	Emotional support	" Communication is so frequent ... so that the family DOES NOT worry ."	Incident and decrease the frequency of communication as formingemotional protection .
Concerns about child safety	Children's emotional responses	"Child... askKeep going continue Whyhis father was affected smoke."	The child shows anxiety NOdirect, showing internalization worries.
Supporting the trading community	Capital social community	"Friends and fellow traders are very helpful. ."	Work solidarity horizontal support recovery psychology of parents.



Practical help from neighbors	Supporting social	"Given water, eye drops, there were also those who offered a journey ."	Solidarity concretely accelerate recovery emotionalpos t demonstration.
Intervention socialT o calm the child	Child psychological recovery	" Other traders ... invite the child is playing	The community provides countermeasures environment For

		Again so that brave ."	restore a sense of security child .
Lack of support from formal institutions	Dependencein the community	"I feel NOT alone even though NOTThere is help government ."	Society becomes the center recoveryDue to the absence of formal intervention.
Low mental health literacy	Knowledgelow mental health	" NO I know , bro... I was just thinking physical health."	Parent Not yet understand potential psychological impact on children.
Coping strategies based on spirituality	Family values	"We the simple Life ...reliab le ...sincere if possible trials ."	Religious values and simplicity are the basis toughnessfamily .
Normalizationurban violence	Habitus classcit y workers	" Stay in Surabaya That must Ready with hustle and bustlehustle and bustle."	Violence is considered as part fromurban life; perception of risk become low.
Child protection through restrictions access	Strategychildcare	"My son... doesn't know relatedd emonstration."	Parent prevent exposure direct For protectpsychol ogical condition of the child.
Environmental stability as room safe	Supporting the environment	"My village is safe for children to continue playing. as usual ."	Environment stable speednormalization of children's emotions.

This discussion integrates field findings with Pierre Bourdieu's theoretical framework,



particularly the concepts of habitus, social capital, and social field. This analysis aims to explain how families develop adaptive strategies to protect their children's mental health after the anarchic demonstrations they experienced directly and indirectly.

Emotional Instability of Families After Demonstrations

Research findings indicate that violent demonstrations trigger intense anxiety within families, particularly among parents. Many informants described feelings of panic, fear, and uncertainty stemming from

Exposure to media information and unclear reports from the scene. Parents

expressed concern about losing family members, especially when they couldn't communicate face-to-face. This suggests that public violence not only has physical consequences but also negatively impacts the psychological well-being of families.

From Bourdieu's perspective, this emotional response is a manifestation of the habitus of urban working-class families accustomed to living in uncertain conditions. Anxiety is not simply a spontaneous reaction but also the result of long-term experiences with social and economic pressures. This habit prevents families from descending into prolonged panic; they choose to focus on the safety of their family members and their daily recovery.

Communication Strategy as an Early Recovery Mechanism

One of the strongest findings from this study was the increased intensity of communication within families. Parents communicated more frequently, contacted their children more frequently, and ensured that all family members were aware of the situation. Communication became a tool to alleviate anxiety, strengthen feelings of security, and maintain emotional stability.

From a social capital perspective, family communication can be understood as an "internal asset," which strengthens family cohesion. Bonding social capital—built within the nuclear family network—is a key component of family communication. It facilitates the circulation of reassuring information. Bourdieu emphasized that social capital encompasses not only material support but also symbolic support in the form of attention, emotional presence, and a sense of security that is continually restored through intensive communication.

In this context, families are able to reduce children's anxiety by controlling the flow of information, preventing them from exposure to visual violence, and creating safer narratives about demonstration events.

Children's Fears and Emotional Reactions: Indirect Impacts of Public Violence

Data shows that many children experience anxiety, confusion, and fear even when they are not directly at the demonstration site. Children exhibit behaviors such as repeatedly asking about their father's safety, avoiding outdoor activities, or exhibiting physical reactions such as difficulty sleeping.

In social domain analysis, children are in the "family domain", which functions as the center of the socialization of values, emotions, and meaning. Children's fears arise from two directions: 1) Representations of violence taken from the media or adult conversations, 2) Parental anxiety is reflected emotionally in everyday interactions.

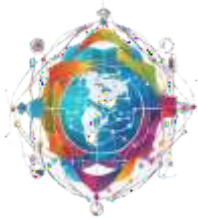
This aligns with Bourdieu's theory of emotional habitus. Parents' emotional states can be habituated and transmitted to children through everyday practices and interactions. Thus, anarchist demonstrations have an indirect but powerful psychological impact on children, particularly in low-income families living near conflict-prone public spaces.

Community Social Capital as a Source of Psychological Recovery

One of the important findings was the strong support from the local community, including fellow traders, neighbors, and the surrounding community. They provide material assistance (water, eye drops, rides), emotional support, and even social interventions to help children recover from their fears through collaborative play activities.

In Bourdieu's social capital framework, this community support constitutes capital.

social bridging, which connects individuals to social networks outside the nuclear family. This social capital plays a crucial role in post-demonstration recovery because: 1) Provides rapid support that formal institutions do not provide. 2) Creating safe social spaces amidst urban chaos. 3)



Cultivate a sense of not being alone in facing trauma. 4) Giving a sense of collective identity that they are part of a community that looks out for each other.

This shows that even though families have limited economic capital, they have strong social capital that serves as a buffer against long-term psychological impacts.

1. The Absence of the Role of Formal Institutions and the Central Role of Society

The study found that there was little or no significant support from government agencies, psychosocial services, or mental health institutions. Many informants stated that they had to face the situation alone without professional help. This situation highlights the weakness of social protection structures in urban areas, especially for lower-middle-income groups.

In Bourdieu's theory of nature, this indicates the unequal position of the family in the social structure:

1. They are in a position with low economic capital,
2. Minimal access to cultural capital (low mental health literacy),
3. Depends almost entirely on the social capital of the community.

These findings confirm that post-social violence recovery is not only a psychological issue, but also a structural problem influenced by the unequal distribution of capital.

2. Religious Customs and Simplicity as Sources of Resilience

Most families place religious values and simplicity as foundations for dealing with crises. Phrases like "neriman," "ikhlas," and "cobaan" demonstrate how spiritual habits foster emotional resilience.

Religious values create a framework of meaning that helps families interpret traumatic events in a comforting, rather than threatening, way. From Bourdieu's perspective, this religious habitus is a form of symbolic capital that provides a sense of security and strengthens social capital through solidarity among people who share a shared faith.

3. Protective Parenting Practices to Protect Children's Psychology Family strategies to maintain children's mental health include:

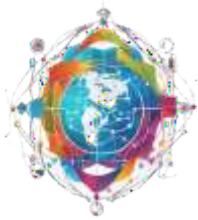
1. limiting children's access to news,
2. provide a soothing narrative,
3. ensure children continue to play in a safe environment,
4. increase emotional closeness at home,
5. reinforce routines to restore a sense of security.

From a family perspective, this act is a symbolic practice to safeguard the child's psychological structure. This protective parenting habit emerges from a combination of life experiences, religious values, and community social capital.

The integration of field findings shows that the process of children's mental health recovery after anarchist demonstrations cannot be understood as an isolated individual response, but rather as the result of a complex interaction between social structures, life experiences, and community dynamics. Bourdieu's three main concepts are habitus, social capital, and the social realm becomes a very relevant lens for reading these patterns in more depth.

First, family habitus plays a crucial role in shaping their patterns of interpretation and response to violent events. Habitus is a system of dispositions formed from life experiences, values, and a family's socioeconomic conditions. In the context of this research, the habitus of simplicity and religiosity serves as the primary foundation that helps families interpret traumatic events more calmly. Values such as "ikhlas," "nerimo," and the belief that the event is part of life's trials provide a calming psychological space amidst chaotic situations. Furthermore, families living in urban environments with high levels of uncertainty have long developed patterns of vigilance and preparedness. These patterns prevent them from descending into prolonged panic, but instead direct their energies toward protecting their children and ensuring family safety.

Second, social capital is the most tangible and influential source of strength in the recovery



process. The social capital that emerges takes the form not only of material assistance but also of moral, emotional, and symbolic support from the community. This support comes through networks of traders, neighbors, or fellow parents.

were in the same location when the demonstrations occurred. When formal institutions such as the government, psychosocial services, or health institutions failed to provide significant intervention, the community spontaneously took over. They helped each other provide water, food, and shelter, even accompanying children back to play so their fears could gradually subside. This type of social capital, which in Bourdieu's framework can be called bonding and bridging social capital, becomes a collective force that strengthens family resilience. In other words, the local community acts as a "buffer network" that protects families from long-term psychological impacts.

Third, the social environment in which families live and operate determines both the pressures and opportunities for recovery. The urban environment of large cities like Surabaya and other urban areas has its own characteristics: rugged, unstable, and full of risks, yet also rich in social interaction. On the one hand, the urban structure presents the threat of anarchic demonstrations that are easily and unpredictably eruptive. On the other hand, the same social environment presents opportunities in the form of strong grassroots community solidarity. The environment of street vendors, for example, provides a social space that fosters a sense of togetherness and mutual care. Within this environment, families find a safe haven to rebuild a sense of stability through interactions between residents, simple rituals, calming conversations, and a return to normal daily activities.

When habitus, social capital, and the social realm interact, a comprehensive recovery mechanism is formed. Habitus provides a framework for meaning, social capital provides tangible support that reduces emotional tension, and the social realm provides a context in which families rebuild routines and a sense of security. The combination of these three enables families to create a stable psychological space for their children, even when they live in limited economic conditions and have limited access to professional mental health services. This synergy between the family's internal structure and the strength of the community allows for natural yet effective recovery.

CONCLUSION OF DISCUSSION

This discussion shows that the recovery of children's mental health after Violent demonstrations are largely determined by the strength of their families and communities. Despite living with limited economic resources and minimal formal support, families are able to create adaptive strategies based on habitus, social capital, and the structure of their social environment. Their greatest strength lies not in material resources, but in social resilience, communication, religiosity, and community solidarity.

CONCLUSION

Based on the results of the research that has been completed, it can be concluded that families play a crucial role in maintaining and restoring children's mental health after anarchic demonstration incidents.

Public events not only produce physical impacts but also leave deep emotional footprints for parents and children. Anxiety, fear, and feelings of insecurity emerge as the family's initial reaction to uncertain conditions. However, this response does not stand alone; it is strongly influenced by family habits, namely patterns of thought and action formed from their life experiences as part of the urban working class facing various forms of social pressure on a daily basis. This habitus makes families more adaptive, more prepared to accept circumstances, and more able to manage anxiety even in crisis situations.

Amidst the uncertainty of the situation, communication is key to effective early recovery. The intensity of communication increases significantly, both between parents and children and among other family members. Open, warm, and reassuring communication serves as internal social capital that strengthens family cohesion. At the same time, community support also plays an important role. Solidarity among traders, neighbors, and local residents provides external social capital for families experiencing traumatic situations. The community provides material assistance, emotional support, and even provides a safe space for children to regain their self-confidence. When formal institutions such as government and



mental health services are not optimally present, the community appropriately takes on a greater role and becomes a primary supporter of the family's psychological well-being.

In addition to communication and social support, religious values and a simple lifestyle have also been shown to strengthen family resilience. The way they interpret incidents as tests or trials demonstrates a religious habitus that serves as important symbolic capital in alleviating anxiety. These values help families accept the situation without adding emotional burdens, while simultaneously strengthening closeness between family members and communities who share their beliefs. In stressful situations, spirituality has proven to be a tool for calming repetition. Protective parenting strategies also emerge consistently in efforts to maintain children's mental health. Parents try to limit children's access to violent news, provide explanations in a simple yet reassuring manner, and ensure that daily routines remain stable. These steps help children understand the situation without feeling threatened, while also preventing fear from developing into lasting trauma. These strategies demonstrate that families are not simply reacting to the situation but are actively building a psychologically safe environment for their children.

In a certain way comprehensive recovery of children's mental health after Anarchist demonstrations are a process formed through the interaction between habitus, social capital, and the social realm in which the family lives. These three mutually complement and create adaptive mechanisms that enable the family to survive and recover from traumatic situations. Despite being within

The limited economic and formal support, family, and minimal community support are precisely the main pillars that protect children's emotional stability. Therefore, its greatest strength in post-riot recovery comes not from formal intervention, but from social solidarity, religious values, effective communication, and a caring pattern of care.

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