



Moral Education of Street Children at PPAP Seroja Surakarta

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Abstrak

Penelitian ini bertujuan untuk mengetahui konsep pendidikan moral yang diberikan oleh lembaga PPAP Seroja kepada anak jalanan di Surakarta, faktor apa yang mempengaruhi sulitnya menerapkan pendidikan moral di PPAP Seroja Surakarta, dan tingkat perkembangan moral jalan anak-anak setelah diberikan pendidikan moral di lembaga PPAP Seroja Surakarta. Jenis penelitian ini adalah penelitian kualitatif deskriptif yang dilakukan di PPAP Seroja Surakarta pada 2019. Data dikumpulkan melalui metode observasi, dokumentasi, dan wawancara. Analisis dilakukan dengan menggunakan analisis interaktif dengan tiga komponen, yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Penelitian ini memaparkan bahwa pendidikan moral pada anak jalanan di PPAP Seroja Surakarta, dengan melibatkan pembinaan sikap dan perilaku moral yang baik atau karakter yang baik dan diharapkan dapat membantu perkembangan moral anak jalanan dalam membentuk karakter, karakter yang baik sebagai warga negara, yang memiliki moral yang baik. Faktor-faktor yang mempengaruhi sulitnya menerapkan pendidikan moral di PPAP Seroja Surakarta adalah anak jalanan yang kurang memiliki kesadaran untuk mengikuti pendidikan moral, kurangnya kompetensi, infrastruktur yang kurang mendukung, dan lingkungan keluarga yang cenderung pasif dan jauh dari nilai-nilai moral. Tingkat perkembangan moral anak jalanan setelah diberikan pendidikan moral di PPAP Seroja Surakarta berada pada tingkat konvensional, yaitu pada tingkat III (orientasi pada kelompok “anak manis” atau “anak baik”) dan tingkat IV (hukum dan orientasi order).

Kata Kunci: Pendidikan Moral, Anak Jalanan, Karakter Terpuji

Abstract

This study aims to find out the concept of moral education given by PPAP Seroja institution to street children in Surakarta, the obstructing factors in implementing moral education to the to street children, and the level of moral development of street children

after being provided with moral education by PPAP Seroja Surakarta institution. This study belongs to descriptive qualitative research. The data were collected through observation, documentation, and interview. The collected data were analyzed by using interactive analysis including three components, namely data reduction, data display, and conclusion drawing. The result shows: 1) the moral education of street children conducted by PPAP Seroja Surakarta aims to help the moral development as well as foster good moral attitudes or good character of the children. 2) the obstructing factors in implementing the moral education to the street children found in the children themselves. Most of them are not aware to the importance of moral education, lack of competence, lack of parents' attention. 3) The level of moral development of street children after being provided with moral education at PPAP Seroja Surakarta is at the conventional level, namely at level III (orientation to the group of "good children") and level IV (low-order orientation).

Keywords: *Moral Education, Street Children, Good Character*

INTRODUCTION

The phenomenon of the spread of street children in Indonesia is a very complex social problem. The situation of the monetary crisis that hit Indonesia was also exacerbated by the crisis of confidence and moral crisis that seemed to complement the existing problems in this country. This resulted in a significant increase in poverty rates. The impact of the monetary crisis coupled with various disasters has caused many parents to experience an economic downturn so that many parents are no longer able to meet the needs of children (Zaman, 2018: 130). As a result, children who do not meet the needs of their parents are looking for work outside in order to make money to help their parents, or just to find pleasure by taking to the streets, so many of them are forced to leave school. Not because they are reluctant to go to school, but rather on the condition of parents who require them to be like that.

The Indonesian Child Welfare Foundation's report (2004) provides that the phenomenon of street children is increasing both in terms of quality and quantity. Problems experienced by street children are various kinds such as violence both physical, economic psychological, and social violence. Most violence results from not willing parents who cannot meet their basic needs, including intermediation factors such as family harmony, the ability to care for children and the scarcity of family support during a family crisis at home Based on data from the National Socioeconomic Survey (SUSENAS) of the Central Agency. Statistics of the Republic of Indonesia in 2008, showed that street children nationally numbered around 2.8 million children. Two years

later, in 2010, that number had increased by around 5.4%, bringing the total to 3.1 million child. In the same year, children who are classified as vulnerable become street children total 10.3 million children or 17.6% of the population of children in Indonesia, namely 58.7 million children (Nashih, 2012).

The existence of street children is often underestimated by the community. The community assesses street children as the source of slums, the culprit of the crime, the source of delinquency, disrupting traffic and disturbing society. With the emergence of beliefs like that cause street children increasingly lose their rights to get protection and a sense of security. In addition, coupled with simple housing conditions further minimize the rights they deserve as children.

The rights of neglected children and street children are essentially the same as human rights in general, as stated in Law Number 39 of 1999 concerning Human Rights, and Presidential Decree of the Republic of Indonesia Number 36 of 1990 concerning Ratification of the Convention on the Right of the Child (Convention on the Rights of the Child). They need to get their rights normally as children, namely: Civil rights and freedoms, family environment and choice of care (family environment and alternative care), basic health and welfare, education, recreation, and culture (education, leisure, and culture activities), special protection.

The article 6 of Law No. 23/2003 concerning Child Protection explains that “Every child has the right to worship according to his religion, thinking, and expressing according to the level of intelligence and age, in the guidance of parents”. This is very different from street children, whose parents are busy making a living and even encouraging their children to help the family economy so that they do not have the time to get a proper education as they should.

The life of street children when seen at a glance is really touching, children who should still be in a play, learn and feel the sweetness of their parents’ love are actually spent on the streets selling newspapers, becoming polishers, hawkers, buskers, and even beggars. Not to mention the impressions of their nightlife that often unwind at city parks, markets, buildings, storefronts or train cars at the station with a slumber without a mat. Every child certainly has no desire to spend his life on the streets in dirty and neglected clothing. However, what can be said, they were unable to avoid that desire because

poverty was the main cause, and their presence there was for the sake of looking for a bite of rice to sustain their lives.

Based on Article 34 paragraph (1) of the 1945 Constitution, it states that “The poor and neglected children must be cared for by the state”. It has been clearly illustrated in the 1945 Constitution made by the founders of this nation, street children are categorized as neglected children and that all must be maintained by the State-Based on data from the Ministry of Social Affairs the number of street children in Surakarta is more than 230 people (Nashih, 2012).

Based on data from the Non-Governmental Organization (NGO) Bina Talat Solo Child Protection House, in 2010 there were 125 street children recorded at every intersection, terminal and other crowded places as many as 125 children. While approaching the end of 2011 the number increased to 160 children (Hurlock, 2006). Meanwhile, based on the Institute for Community and Talent Development Studies (LSK Bina Talent), the data held in January 2011 the number of street children in Bengawan City reached 56 children. However, this is only limited to northern Solo (Muladiyanto, 2011).

From the data above it is clear that there are still a large number of street children who have not been able to be handled well by the government, especially the Surakarta government. The increase in the number of street children is not only influenced by family economic problems alone, family disharmony, the environment and the seduction of freedom of life on the road is also a factor driving the rapid population of street children.

Children’s social development is strongly influenced by their social environment, as well as social development for street children, with a social environment that is less conducive, it will lead to negative behaviors, such as: inferior, like to dominate others, selfish, like to isolate themselves or be alone, less have a feeling of tolerance and do not care about norms in behavior (Yusuf, 2001: 126). By seeing this reality, it is very worrying when this serious problem is not immediately sought a solution. In this social problem, moral education plays an important role so that street children can have good moral development and be able to find concepts about clear life goals and behavior that are in accordance with the norm.

Moral education aims to respect and respect humans as humans and treat humans as humans is a human obligation for every human being. According to Sjarkawi (2006:

38), “moral education aims to foster the formation of good moral behavior for everyone”. That is, moral education is not just understanding the rules of right and wrong or knowing about good and bad provisions, but must really improve one's moral behavior.

PPAP Seroja Surakarta Institution is an institution that provides moral education to street children as a foster. At present, Surakarta Surakarta PPAP has accommodated 20 street children from various corners of Solo, where children under the age of 18 years old have been living on the streets with activities as buskers or beggars. In providing guidance to street children stubborn and loud nature is a major obstacle in educating them (Ningsih, 2011).

According to the German philosopher, Kenith in Yaljan (2004: 21) states that surely humans will not arrive at perfection, except through education. Through education can educate and make a good heart. Thus, morals not only talk about the behavior (actions) that are visible with the naked eye, but more than that cleanses the soul of all despicable and evil actions and even decorate it with all sides of the virtues physically and mentally. This present study highlights that moral education provided at the Seroja PPAP institution is expected to provide moral learning for street children while they are in the fostered institution, so that street children can have good moral development and are directed to be able to adjust to the norms of community life and be able to develop their abilities to be able to work better so that after leaving the institution they become moral people.

STREET CHILDREN AND PPAP SEROJA SURAKARTA

Basically, street children are groups of children who face many problems (Fadhilah, 2016: 153). According to UNICEF Street children are children under the age of 16 who have escaped from the family, school, and neighborhood, are immersed in the life that moves on the highway. However, not all street children have a good relationship with parents. Street children usually get education sourced from information obtained on the streets, thus causing street children to form their knowledge according to what they see, hear and feel on the streets (Nashih, 2012). Learning is about changing the behavior as the result of interaction between stimulus and responses. One can be considered to have learned when he is able to show changing behaviors (Fadhilah, 2016).

The Seroja Empowerment for Women and Children Empowerment Institution is an organization engaged in the field of education and social affairs specifically aimed at

women and children in the suburbs of Surakarta and surrounding areas. The PPAP SEROJA Institute was established on July 23, 2003. This institution was born as a form of concern over the phenomena that befell rural communities in the city of Surakarta and its surroundings, especially women and children.

PPAP Seroja has programs that support their goals. There are a number of programs that are still being done. However, in carrying out their programs there are still obstacles. Education is a right for every citizen, including street children. Street children are the target of Seroja PPAP programs. Street children who until now have been educated in PPAP Seroja are around 20 children. In addition, there are also problems in funding. Therefore, PPAP Seroja open donations through various ways, such as making pamphlets, blogs, and Facebook.

The PPAP Seroja Institute is an institution engaged in the field of education and social care aimed at street children in the Surakarta area. Who has a vision of building a pious, moral, dignified, prosperous inner and outer society? With the vision of building a moral society, the PPAP Seroja institute implements moral education for street children so that street children can behave in accordance with the norms prevailing in society in accordance with the objectives of moral education itself as revealed by Sjarkawi (2006: 38) saying that “Education moral aims to foster the formation of good moral behavior for everyone”. That is, moral education is not just understanding the rules of right and wrong or knowing about good and bad provisions, but must really improve one's moral behavior.

Moral education provided at the Seroja PPAP institution is related to fostering good moral attitudes and behavior or good character and can be expected to help in the moral development of street children in shaping character, good citizenship character, who have good morals. The character referred to here is the quality of the individual in actualizing his potential in the form of attitudes and behavior according to the demands of life on the basis of values, norms, and morals which become his commitments. It indicates that street children who are scouted or educated in institutions are expected to become morally educated individuals.

Factors That Influence Difficult Implementation of Moral Education

The application of moral education to street children in the PPAP Seroja Surakarta institution, there are several obstacles, the obstacles that come from students themselves

(street children) who have a great influence on the successful implementation of moral education still have low moral awareness to attend moral education, but also factors of the mentality of street children who are still lazy and the interest of street children who are still lacking in moral education. This can be seen from some street children who are still reluctant to attend moral education. The attitude shown by these street children is still lacking enthusiasm in participating in learning and tends to be lazy, lazy street children in participating in learning often use the excuse of exhaustion because they spend all night singing, so that the morning is still sleepy when participating in learning. In addition, there are those who do not like the teaching teacher, there are those who prefer to sleep rather than participate in learning, and even if there are street children who take part in learning it usually shows less serious attitude and sometimes likes to lie down when the learning process takes place.

Then from a tentor that is still limited tentor in providing moral education material and still needs to be added again because here tentor has a major role in instilling moral values to students namely to street children. In addition to the limited competency issue of the tentor itself, it also becomes an obstacle in the implementation of moral education, because the tentor in the Surakarta Central Surakarta PPAP institution is not from FKIP (the Teaching and Education Faculty) so that expertise in providing material is still lacking, especially where the students are students streets where they are easily bored when being given material, besides that tentor in providing moral education to street children is only in the form of theory so that street children only have a moral understanding and cannot yet apply it directly in the form of moral action. Tentor should not only provide moral understanding but also must approach the moral feelings and moral actions of street children so that street children can act and behave morally.

Then in terms of facilities and infrastructure, that is related to the place, there is still no permanent and comfortable place that can be used for the learning process for street children because the place in Surakarta PPAP Seroja is not only small but also in learning not only for elementary school-age children but also for an early age. In addition to a narrow place, street children are also less enthusiastic about participating in learning at the institution because when picked up by Seroja cars, only a few street children want to participate. For this reason, due to the lack of enthusiasm of street children who come to the institution, finally learning is done by the sector, which is applied in areas where

street children live by doing learning in the surrounding environment if it can be used for learning such as in posts and in flats. That way the learning is done at the posts and in the flats is still ineffective because, in addition to uncomfortable places, it is also disturbed by the activities of the local residents.

In addition to student factors, tentor and infrastructure family environment factors also influence the application of moral education in PPAP Seroja Surakarta. Because passiveness of the family in providing motivation to street children can affect street children in following moral education which results in less motivated street children to attend moral education, in addition to the passivity of families in providing motivation also because most parents of street children also earn a living as beggars and buskers. So that to form street children into moral individuals requires quite a long time because the family environment has provided a bad moral example. According to Fadhilah, (2016: 1), “factors influencing the application of moral education include students, Pancasila (moral) values, teachers, infrastructure”. However, in reality on the ground it states that, there are still other factors that can inhibit the application of moral education in PPAP Seroja Surakarta institutions, namely: family environment factors, the passivity of families in providing support or motivation to street children to attend moral education so that street children are less motivated to follow.

Family background of street children, most of whom also work as beggars and buskers so that they still don't care about the moral education of street children, so that street children are less motivated to participate in learning. Thus, the family here has an important role in the successful implementation of moral education because the motivation of the family is very meaningful for street children. If the family always provides motivation to street children then even street children will be eager to follow moral education. In this case, moral education must be done in harmony between the family and the institution, because if only the institution provides moral education while at home the street children will not be easy to change because street children are still in the process of development.

Level of Moral Development of Street Children After Providing Moral Education

Moral problems that are often experienced by street children that are related to the work they do on the street by singing and begging is a behavior that violates good norms that apply in society, namely violating legal norms and religious norms (Ar Ridho, &

Suyanto (2015: 979-993). According to the Criminal Code article 504, paragraph 1 regarding Violations of Public Order explains that “Anyone who begs in public, is threatened, for begging, with a maximum of six weeks’ confinement”. This means that if a street child works begging on the street he will get a criminal witness.

To measure a person’s morals it is necessary to have a role in moral development, namely the role of law, habits, and regulations in moral development, the role of conscience in moral development, the role of guilt and shame in moral development and the role of social interaction in moral development. Hurlock (2006: 75) states that in studying moral attitudes there are four main points: learning what social groups expect from their members as stated in the law, habits, regulations; developing conscience; learn to experience feelings of guilt and shame when individual behavior is not in line with group expectations; and have the opportunity for social interaction to learn what the group members expect.

The role of law, habits, and regulations can affect the moral development of street children. This can be seen from 7 (seven) street children, there is only 1 (one) child who does not know that the action taken is an act that violates good norms in society. While the other 6 (six) already know about the behavior carried out in violation of good norms in society. They know that busking and begging to violate legal norms after being arrested by PP police and police because busking and begging can disrupt road traffic order. This can be seen in Regional Regulation No. 6/2005 article 19 paragraph 1C concerning Road Traffic and Transport "Except with the permission of the mayor, any person or entity is prohibited from using road bodies, shoulders, and sidewalks that are not in accordance with their functions". Then based on article 19 paragraph 1D “Except with the permission of the mayor, every person or entity is prohibited from carrying out acts that can cause damage to the part or all of the road body or endanger traffic safety”. The way street children have knowledge that busking and begging violates the prevailing legal norms in society after street children have been raided by PP police and police. Street children can know that their actions violate legal norms because there are laws that regulate the prohibition of disturbing road traffic order so that if street children violate street children will get punishment, as experienced by Heriyanto who had been hit by a raid of the municipal police and the police get punishment as told pus up 6 times, mopping and sweeping the office besides the punishment.

Thus, the role of law in moral development can provide an understanding to street children regarding the existence of rules that must be obeyed in society. However, even though street children already have an understanding that busking and begging violates the prevailing legal norms in society, street children still work busking and begging on the streets without regard to existing legal rules. If related to the theory of moral development, it can be seen that the level of moral development of street children is at level IV (law and order orientation), that is, morally street children already understand that busking and begging is violating the rule of law and disturbing traffic order on the road.

This is in accordance with the opinion of Sjarkawi (2006: 75) in the stage of moral development explaining that: In stage IV (orientation of law and order) there is an orientation to the authority, rules that have been set or rules that have been determined by trying to maintain social order. Good behavior is solely carrying out obligations and showing respect for authority, and maintaining existing social order, for the sake of order itself. From this theory, it means that street children have understood that, street children should maintain the social order that prevails in society by not busking and begging because busking and begging work is work that is illegal and does not maintain social order.

The role of conscience in the moral development of seven street children has realized that busking is not a good job, they said it based on the conscience of those who speak if busking is not a good job. In this case, the conscience can be used as a behavior controller to act right or wrong. According to Hurlock (2006: 77), that “the voice of conscience is not a kind of *ex Machina* dues that have been mysteriously planted in humans; it is an internal standard that controls individual behavior”. The role of the conscience of street children is on an empathy scale. Empathy implies that someone tries to understand the situation of others as they understand it. With the attitude of empathy, a person is able to understand the difficulties that exist in his environment, understand one's situation, and be able to feel the misery of others. Budiningsih (2004: 53) states that “the most advanced level of empathy arises when a person is able to understand the difficulties that exist in his environment and realize that one's situation or status in his life becomes a source of stress and feels the misery of others”.

In the explanation above, the feeling of empathy that street children have already existed because of the seven street children all working busking and begging on the streets because they know the difficulties of parents who are lacking in the economy, they (street children) do not want to bother parents and want help his parents. That way street children do busking and begging work on the basis of empathy for their parents who have difficulties in the economy so that street children do not want to bother their parents by working on the street with busking and begging, although the conscience of street children feel that the actions carried out this actually not good but they still do this work on the basis of empathy. In reality, from only seven street children, Marsono has a sense of shame and guilt. Hurlock (2006: 77) points out that “if the behavior does not meet the standards set by conscience, the child will feel guilty, ashamed or both”.

That way street children do busking and begging work based on empathy for their parents who have difficulties in the economy so that street children do not want to trouble their parents by working on the street with busking and begging to help parents and meet their own needs. If related to the theory of moral development, it can be seen from the moral considerations of street children who work busking because they do not want to bother other people who are none other than their parents, so that the stages of moral development of these street children are at Level III (orientation to the group of “sweet children” or “good boy”). This is in accordance with the opinion of Sjarkawi (2006: 75) in the stage of moral development explained that: In stage III (orientation into the group of “sweet children” or “good children”) good behavior is that which pleases and helps others and get their approval. Many conformity attempts with stereotypical images exist in the majority, or with behavior that is considered normal or general. Behavior, often judged according to its intensity. “He meant well” for the first time was important and important. He tried to be accepted by the environment by being sweet.

From this theory, it means that street children realize that working as a beggar and a busker is not a good job. But street children work as beggars and buskers because they want to help their parents who are experiencing economic difficulties. Although the actions taken are not in accordance with good norms in the community, street children want this behavior to be accepted in the community because street children have good intentions, that is, they do not want to trouble their parents. This is because street children have the view that good behavior is to help others, in this case, the parents of street

children, whereby helping parents with busking and begging is a good action because they want to help the parents' economy and do not want to bother people the old.

The way street children in reaching the stage of moral development cannot be separated from the role of social interaction of street children who play a role in the moral development of street children which includes interactions with families, with the PPAP Seroja Surakarta and interactions with peers. For social interaction in the family of seven street children, there is one child who does not get moral education from the family, while six others get moral education from the family. Although these six street children get moral education from their families, moral education is still lacking because parents still do not have the awareness of the importance of moral education for street children and do not care about moral education for street children. This makes the moral education of street children still low or lacking because of the family environment itself has given a bad example to street children, even though the family is the primary or primary education center in shaping the behavior of street children.

Concerning the interaction with the PPAP Seroja Surakarta institution, out of seven, street children all get moral education from their interactions with social workers at PPAP Seroja Surakarta. Thus, the interaction of street children with social workers at PPAP Seroja Surakarta is included in a positive interaction where the institution provides a good moral code for street children because the institution can provide an evaluation of the behavior of street children. Nevertheless, street children are still unable to leave their jobs on the street as buskers and beggars because in addition to family economic factors also because of the social interaction of street children with peers who work on the street can get a lot of friends so that street children feel accepted by peers and feel happy working busking because besides being able to get money for snacks, it can get lots of friends to play on the streets.

From the explanation above it can be seen that the level of moral development of street children related to the role of law, habits, and regulations, the role of conscience, the role of shame and guilt, the role of social interaction and behavior of street children related to the work done, can be said to be at the conventional level is level III (orientation into the group of “sweet children” or “good children”) and level IV (orientation of law and order). The level of moral development of street children in Surakarta Seroja PPAP institutions as follows:

Tabel 1. Level of Moral Development of Street Children

No.	Level of Moral Development	Facts of Moral Development
1	Level III	In this level III, street children doing busking and begging work is based on empathy for their parents who have economic difficulties so that street children do not want to trouble their parents by working on the streets, singing and begging to help parents and meet their own needs. Street children realize that working as beggars and buskers is a bad job, but street children work as beggars and buskers because they want to help their parents who are experiencing economic difficulties. Although the actions taken are not in accordance with good norms in the community, street children want this behavior to be accepted in the community because street children have good intentions, that is, they do not want to trouble their parents.
2	Level IV	In this level IV, the law in moral development can provide an understanding to street children regarding the existence of rules that must be obeyed in society. However, even though street children already have an understanding that busking and begging violates the legal norms prevailing in the community, street children still work busking and begging on the streets without regard to existing laws. That way street children already understand that they should maintain the prevailing social order in society by not busking and begging because busking and begging work is work that does not maintain social order because it disrupts the order of road traffic.

Table 1 demonstrates that the morale of street children related to their behavior of busking and begging is at the conventional level, namely at level III and level IV. According to Sjarkawi (2006: 74), in the stage of moral development explains that at the conventional level, a person merely obeys or fulfills the expectations of family, group, or nation without regard to direct and real consequences. His attitude is not only to adjust to the expectations of certain people or social order, but at the same time an attitude of wanting to be loyal and an attitude of wanting to protect it, so that he actively defends, supports, justifies the provisions, and identifies himself with the person or group in it.

Based on the above theory, street children work begging and busking because they want to help meet the needs of their family life and do not want to bother parents, even though by working begging and busking street children are often raided by police and police, street children still do not care about the applicable legal norms in the community due to lack of economic factors that makes street children desperate to work on the streets (Budi, 2010). Even though the moral understanding of street children already knows that street children should behave in accordance with good norms that apply in society and maintain social order, but the behavior of street children is still not in accordance with their moral understanding, this makes the moral development of street children it is still said to be morally immature because it is only limited to moral understanding (Astutik, 2005).

CONCLUSION

Based on the data collected by researchers in the field and the analysis conducted by researchers, a conclusion can be drawn to answer the problem formulation. The conclusions of the study are as follows: Moral education in street children at PPAP Seroja Surakarta, which involves fostering good moral attitudes and behavior or good character and can be expected to help in the moral development of street children in forming character, good character of citizenship, who has good morals. The character referred to here is the quality of the individual in actualizing his potential in the form of attitudes and behavior according to the demands of life on the basis of values, norms, and morals which become his commitments. So that street children who are scouted or educated in institutions are expected to become morally educated individuals.

Factors that influence the difficulty of implementing moral education in PPAP Seroja Surakarta are street children who do not have the awareness to attend moral education, lack of competency, less supportive infrastructure, and family environment that tends to be passive and far from moral values. The level of moral development of street children after being provided with moral education at PPAP Seroja Surakarta is at the conventional level, namely at level III (orientation to the group of “sweet children” or “good children”) and level IV (law and order orientation).

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