ISLAMIC LEARNING MODEL FOR STREET CHILDREN (AN ANALYSIS OF PSYCHOLOGICAL REINFORCEMENT)

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Abstract

This study aims to analyze the Islamic learning model for street children. Street children are children who spend their time on the streets to live, work, play, study, and so on. The reasons these children choose to live on the streets are mostly due to internal family and economic conditions. This research uses qualitative methods with a literature review study approach. A literature review is a research method in which the way to collect data is to read, understand, and review previous articles, books, and journals. The result of this study is that the Islamic learning model that is suitable to be applied to street children is a religious humanist model. Islamic religious education can be integrated with psychological methods that support the development of street children. The combination of Islamic religious values and a good psychological approach can help shape the character of these children, give them hope, and guide them toward a better life. Therefore, investment and attention to Islamic religious education for street children should be considered an important effort in creating a better generation in the future. Based on the discussion in this paper, further research is needed related to Islamic learning methods and effective psychological approaches for street children. In addition, the role of the government is needed to help overcome the problem of street children's education.

Keywords: Learning models, islamic learning, street children, psychology

Abstrak

Penelitian ini bertujuan untuk menganalisis mengenai model pembelajaran Islam untuk anak jalanan. Anak jalanan merupakan anak yang menghabiskan waktunya di jalanan untuk hidup, bekerja, bermain, belajar, dan sebagainya. Alasan anak-anak tersebut memilih untuk hidup di jalanan kebanyakan dikarenakan oleh kondisi internal keluarga dan ekonomi. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literature review. Literature review merupakan metode penelitian yang cara mengumpulkan datanya adalah dengan membaca, memahami serta menelaah artikel, buku, dan jurnal terdahulu. Hasil dari penelitian ini adalah model pembelajaran Islam yang cocok diterapkan kepada anak jalanan adalah model humanis religius. Pendidikan agama Islam dapat diintegrasikan dengan metode-metode psikologis yang mendukung perkembangan anak-anak jalanan. Kombinasi antara nilai-nilai agama Islam dan pendekatan psikologis yang baik dapat membantu membentuk karakter anak-anak tersebut, memberikan mereka harapan, serta membimbing mereka menuju kehidupan yang lebih baik. Oleh karena itu, investasi dan perhatian terhadap pendidikan agama

Islam bagi anak jalanan seharusnya dianggap sebagai upaya penting dalam menciptakan generasi yang lebih baik di masa depan. Berdasarkan pembahasan dalam makalah ini, maka diperlukannya penelitian lebih lanjut terkait metode pembelajaran agama islam dan pendekatan psikologi yang efektif bagi anak jalanan. Selain itu, diperlukannya peranan pemerintah untuk membantu mengatasi permasalahan pendidikan anak jalanan.

Kata kunci: *Model pembelajaran, pembelajaran islam, anak jalanan, psikologi*

INTRODUCTION

Being a superior and complete human being is the goal of every individual on this earth. To realize this, one way is to get the highest education possible. In addition, education is important for every individual because it is useful for improving morals and also making humans virtuous social creatures. Education is a learning process that aims to develop a person's potential. Education takes place inside or outside of school and can be done by anyone, whether by parents, teachers, or the community (Aina, 2002). According to Law Number 20 of 2003 concerning the National Education System Chapter II Article 3 related to the basis, function, and purpose of education, namely national education has a function as the development of abilities, character building, and a dignified national civilization to educate the nation's life. The specific purpose of education is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens (Akmalia dkk., 2023).

Quality education must include the quality of science and technology capabilities, the quality of character education, and the quality of faith and integration (Amin, 2023). There are various kinds of education, one of which is Islamic religious education. Islamic Religious Education is an education that aims to provide knowledge and knowledge related to religious teachings and practice these religious teachings. The purpose of Islamic Religious Education is to form students to understand and practice the values contained in their religion so that they have broad, critical, creative, and innovative insights. Islamic Religious Education is one of the most important lessons because it plays a role in building morals and morals so that it can increase faith in Allah SWT and emulate the nature of the Prophet Muhammad SAW and can be a provision in everyday life (Ardilla dkk., 2023). Islamic Religious Education should be instilled from an early age because Islam is the foundation for life and also the basis for carrying out subsequent learning. The progress of religion in a person depends on learning and life experiences since childhood, both in the family, school or in the community environment, most importantly in the era of development of progress. Children are born with a fitrah that only functions after going through a process of guidance and training. Fitrah can mean the potential for religion, the desire for religion, as well as the potential for irreligion. If a human being has chosen a religion as a role model, he is obliged to carry out the teachings of the religious commandments. When a child chooses to embrace Islam, then he must be able to carry out all His commands and stay away from all His prohibitions.

One of the obligations of a Muslim is to study or get a proper education. Indonesia itself has never looked at its people to get an education. All groups, races, ethnicities, religions, social levels, and even imperfect physical conditions, are facilitated to get a good education. However, the reality on the ground is that there are still many people who feel lacking in receiving education, especially Islamic religious education. The economic crisis is one of the problems that cause people to not get an education. One of the social problems faced, namely the number of street children always increases every year. In addition, some limited mentors or guardians help and ensure the continuity of their education (Ali dkk., 2021).

Street children are a group of children who spend their time on the streets and generally come from underprivileged families. The number of street children in South Jakarta in the last three years since 2019 has increased by 45.5% (Badan Pusat Statistik, 2021). Several factors cause the emergence of street children. The first factor is the encouragement of parents for children to work to help the family economy. The second factor, there are cases of violence against children by parents, causing children to run to the streets. The third factor, children are threatened with dropping out of school because they cannot afford school fees. The fourth factor is that street children are victims of extortion and sexual exploitation of female street children. Generally, street children behave in ways that are not by the teachings of Islam due to a lack of learning due to economic factors (Budianto, 2023).

The interest in learning street children to study the Islamic religion is still low. This is due to the many activities they do and the limited time to study religion. Therefore, the role of the government and Islamic religious educators is needed to innovate in providing Islamic religious education to street children. With adequate religious education, street children can have a better future and contribute to community development (Rahayuningsih, 2021). From the above problems, it is important to pay more attention to the application of Islamic learning values for street children. This can be useful as a development of their faith. This education is important as a provision for the growth and development of orphans and street children. The values of Islamic religious learning are applied to establish prayers, read the Qur'an, Ramadan fasting, community service, protect environmental cleanliness, open behavior, accompanying children in guiding, and so on.

METHOD
This research uses a qualitative method with a literature review study approach. A literature review is a research method in which the way to collect data is by reading, understanding, and analyzing previous articles, books, and journals that are relevant to current research (Purwanza, 2022). The literature study research method allows researchers to understand the conceptual framework and development of related research without involving the primary data collection process (Winarni, 2021). It is important to maintain objectivity and criticality during the analysis process to gain a deep understanding of the reviewed literature.

RESULTS AND DISCUSSION
The Nature of Street Children

The nature of street children involves an in-depth understanding of the lives of children living on the streets, facing complex challenges and insecurities. The term "street children" refers to children who live or work on the streets without adequate family support or adult monitoring (Bahari, 2023). In general, the definition of street children in the guidelines of the Ministry of Social Affairs of the Republic of Indonesia (1999: iii) is children who spend most of their time earning a living and roaming the streets, or other public places. They live in a very transitory style, with a lack of basic needs, such as food, health care, education, even a place, and a sense of security (Ali dkk., 2021). The majority of street children are aged between 5-17. According to (Ariyanti & Muslimin, 2015) the majority of street children are Muslims and almost all of them have very minimal Islamic knowledge, including in terms of practicing worship.

Being a street child is a compulsion that must be accepted. Psychologically, they are children who at a certain character do not yet have a solid emotional and mental formation, while at the same time, they have to struggle with the harsh world of the streets and tend to hurt the development and formation of their personality. The psychological aspect also has an impact on the social aspect. A shabby appearance gives birth to a negative image by most people towards street children, who are identified as troublemakers, slum children, who like to steal, or the trash of society that must be exiled.

Street children can be seen from the causes and intensity of their being on the streets, it cannot be generalized. Judging from the cause, not all street children may be on the street because of economic pressure. It may be due to socialization, escape from parental pressure, or based on their own choice. However, the reality found in the field is that the factors that influence children to choose to live on the streets are family problems. These problems include low family income, family disharmony, low parental education, urban families with no economic resources, and parents' misperceptions about the position of children. Thus, the cause of children going to the streets is not only the problem of basic needs, food, or economy. Rather, it has caused psychological and mental problems in children. This results in them having low character, ignorance, not recognizing the existence of God, and even betraying Him.

The activities carried out by street children mostly use the street as a place to live and live, a place to play and sell. Sources of money income are done by begging, selling, and busking. According to Tata Sudrajat, apart from those mentioned above, the activities of street children are as follows: shining shoes, being a broker, wiping cars, washing vehicles, being a scavenger, busking, being a porter, renting umbrellas, and being a liaison/service seller.

The general criteria for street children are included in the technical guidelines for Social Welfare Development for Street Children through the Health and Nutrition Sector Development Program (HNSDP), categorized as follows:

1. Children of the Street (children who live on the streets), namely children who have lost contact with their parents, and are not in school or still in school.

2. Children on the Street, which are children who have irregular contact with their parents, and are neither in nor out of school.

3. Vulnerable to Street children, children who still live with their parents, but are already earning a living on the street and are generally still in school.

Islamic Learning Model for Street Children

Islamic education is a human need because as paedagogical beings, humans are born with the potential to be educated and educated so that they can become caliphs on this earth and support the development of culture. Islamic education, in particular, is based on Islamic religious values, in addition to instilling or fostering an attitude of life imbued with these values, also developing scientific abilities in line with Islamic values that underlie it, is an ikhtiariah process that is paedagogically, able to develop the lives of students towards maturity that benefits him. In other words, he emphasized that Islamic education is interpreted as an effort to prepare individuals for a perfect life.

The definition of Islamic education coaching for street children is a process, method, or action carried out effectively and efficiently for street children, to improve their standard of living towards a better direction, which is certainly colored by Islamic values in living their lives, because this education is oriented towards Islamic education (Rosida & Ode, 2023). The existence of Islamic education for street children is expected so that these children can understand and practice good Islamic values in their lives in society. The Islamic learning model that is suitable for street children is to use religious humanist learning. Religious humanist learning is a teaching behavior that humanizes students by respecting their dignity and treating them according to their respective characteristics. Religious humanist learning is a teaching and learning process in the classroom that contains basic Islamic values. This learning model based on humanistic learning theory has humanist characteristics, namely to achieve trans primordial humanity in the form of the ability to respect the dignity, integrity, and human rights of fellow humans regardless of whether they belong to primordial groups of ethnicity, region, religion, nation or others.

Among the values that need to be developed in learning is the ability to accept pluralism, namely the ability to coexist and respect each other, without regard to different cultures, customs, religions, and lifestyles. The religious humanist-based Islamic religious education learning model was developed to instill positive character in street students. In learning religious humanist-based Islamic religious education, the task of a teacher is to act as a role model in the academic life of students show compassion, and also act as a facilitator, which prioritizes guidance, and student creativity as well as interactive and communicative with students. Humanist learning can be implemented with intensive mentoring and coaching patterns. This pattern helps street children comprehensively with all the problems face. Then the teacher/companion tries to assist street children to find

solutions to the problems they face. In addition, the pattern of assistance to street children students must use subtle methods and prioritize human values.

Benefits of Islamic Learning for Street Children

The problems of street children are very complex, especially related to the lack of access to and understanding of the values of religious education. This makes neglected children vulnerable to various negative behaviors, such as violence, intimidation, vandalism, and even criminal acts. These behaviors have a significant impact on the physical and psychological development of neglected children. Neglected street children tend to behave deviantly from social norms, both conventional norms, moral norms, and religious norms. This is due to their lack of understanding of religious values and their inability to internalize and apply these values in everyday life (Akhmadi, 2022).

Children are the next generation of the nation, so efforts are needed to overcome the problem of street children. The behavior of neglected children that is not by social norms can be improved through the cultivation of Islamic religious values in everyday life. Institutions that handle neglected children carry out development programs that aim to instill Islamic religious values through various approaches and methods that are appropriate to the background of neglected children (Prissima & Anwar, 2024).

Internalization is the process of making values part of a person, including adjustments to beliefs, attitudes, behavior, practices, and standard rules. In the context of psychology, internalization of Islamic religious values means adopting and transferring Islamic religious values into the individual. This process involves fully absorbing religious values into the heart so that the soul and mind can move by Islamic teachings. Internalization is one way of learning Islamic religion to street children to reach their full potential, build self-confidence, and be able to integrate Islamic values in everyday life. The act of internalizing Islamic religious values can be carried out by anyone, whether individuals, other parties, or institutions involved in providing support to neglected children. This action aims to help neglected children grow and develop optimally, both physically and psychologically (Azzahra & Ariana, 2021).

Moral development based on Islamic religious teachings in street children includes several aspects, including belief development, fiqh development, and moral development. This activity aims to instill faith beliefs in street children so that they believe in Allah SWT and Muhammad SAW as His messenger. Efforts are also made to introduce the practice of worship to street children, such as getting used to ablution, performing congregational prayers, fasting, and teaching the skills of reading and writing the Qur'an. In addition, focus is also given to the moral formation of street children so that they can show more positive behavior so that they do not get negative assessments from the general public (Efendy dkk., 2023).

There are various benefits of Islamic Religious Education for street children. Through teaching related to Islamic teachings, moral and ethical values can be developed. Through teachings on kindness, honesty, and justice in Islam, street children can develop a deeper

understanding of essential moral values. Children learn to distinguish between right and wrong and apply these ethical principles in their daily lives. Islamic Religious Education provides a spiritual outlook through an understanding of tawakal and patience. In addition, street children can learn about tolerance, respect for differences, and the ability to empathize. By understanding the values of Islam, street children can feel the presence of God in their lives, giving them deeper meaning and a positive purpose in life. Thus, Islamic religious education not only provides religious understanding but also becomes the foundation for the formation of a strong moral and spiritual character in street children.

Psychological Strengthening for Street Children

Reinforcement is a positive response in learning activities given by teachers to students with positive behavior that aims to maintain and improve this behavior. Psychological reinforcement for street children is one way to strategize and approach street children to help overcome the psychological challenges faced by them. The purpose of psychological reinforcement for street children is to develop psychosocial abilities, such as communication skills and how to cope with emotions. In addition, there are several other objectives of psychological strengthening including overcoming trauma and stress, improving psychological well-being, changing negative mindsets and behaviors, and self-empowerment (Aziz dkk., 2023).

According to Syarifudin (2016), there are skill components in providing psychological reinforcement which is divided into six parts, including:

1. Verbal reinforcement, consisting of expressive comments in the form of praise in the form of words and sentences. Verbal reinforcement is easy and often done because it does not require costs.

2. Gestural reinforcement, reinforcement made from facial expressions and body gestures. This reinforcement will be more meaningful if accompanied by verbal reinforcement. For example, when showing a good mark, say the word good and give a thumbs up.

3. Reinforcement by approaching, carried out by teacher action, namely by approaching students as a statement that the teacher pays special attention to these students.

4. Reinforcement by touch, done by touching directly such as a handshake.

5. Reinforcement by providing fun activities, carried out by providing tasks and activities that students like. An example is holding an art performance as a cultural arts learning (Eriyanto, 2024).

Psychological reinforcement is important for street children to increase learning motivation. There are 3 strategies approach strategies, reinforcement strategies, and mindset strategies. The approach strategy is done by chatting or creating a dialog with street children or their parents. This is done to attract the attention of street children so

that they participate in learning activities. The second strategy is the reinforcement strategy. This is done by motivating street children to learn so that they continue to participate in learning activities. The last strategy is changing the mindset. This is an effort to change the mindset and perspective of street children.

The psychological approach to street children involves a deep understanding of the factors that influence their lives on the streets. Several approaches can be taken, one of which is the clinical psychology approach. This involves making observations to identify the trauma experienced by street children. Thus, counseling is done for street children to eliminate their trauma. Psychological factors can reinforce for street children. Through this approach, it can make it easier for street children to carry out learning activities, such as learning Islamic Religious Education. Therefore, the role of the government and various parties is needed to help strengthen the psychology of street children (Habsy dkk., 2024).

CONCLUSION

Islamic Religious Education is an education that aims to provide knowledge and knowledge related to Islamic teachings and character building. There are social problems faced, namely the number of street children who always increase every year. This of course affects education, especially Islamic Religious Education. Therefore, internalization is carried out to teach Islamic Religious Education to street children. In addition, efforts are made to approach psychology to street children to create an effective educational environment. Islamic religious education can be integrated with psychological methods that support the development of street children. The combination of Islamic values and a good psychological approach can help shape the character of these children, give them hope, and guide them toward a better life. Therefore, investment and attention to Islamic religious education for street children should be considered an important effort in creating a better generation in the future. Based on the discussion in this paper, further research is needed regarding Islamic learning methods and psychological approaches that are effective for street children. In addition, the role of the government is needed to help overcome the problems of street children's education.

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