



Srikandi Street School and Critical Education for Female Street Children

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Abstract. Various problems that are often experienced by street girls when working on the streets are such as verbal violence, physical violence, psychological violence, and sexual violence. This study aims to describe the educational empowerment of female street children who are not sheltered through the Srikandi street school and its impact on them in Surabaya. This study uses a qualitative approach by using the gathering point for street girls as the location, which are Ngagel street, Jagir Street, Joyoboyo street, and Ketintang street Surabaya. The subjects for this research are female street children from halfway homes in Surabaya. This study used two types of data, which are primary data and secondary data. Primary data were obtained through participating in observations and in-depth interviews. This research will also be strengthened by extracting secondary data. The results of the study were analyzed from the perspective of Paulo Freire's Critical and Humanist Education and analyzed using Miles and Huberman's interactive model analysis technique.

Keywords: Srikandi street school · Critical education · Female street children

1 Introduction

Violence, especially against street children, violence against women does not only occur in Indonesia. This violence also occurs in other parts of the country, especially in third world countries such as. Opeyemi Idwu Aluko in her article entitled "Under Carpet Sweeping" Syndrome of Urban Violence Management in Developing Countries" explained that the problem of violence is a problem that still occurs in various countries in the African Region [1]. Likewise, violence perpetrated due to juvenile delinquency occurred in Malaysia [2].

Street children are often seen as a problem, and there are no effective regulations to deal with this phenomenon. The attitude of accepting street children and understanding their potential is the basis for improving the social situation of street children, as children can still develop optimally. Many street children do not receive a good upbringing from their families. This affects the empowerment of street children themselves, with ineffective results [3]. Under the Child Protection Act No. 35 of 2014, street children fall under the category of neglected children, which means children whose physical, mental, emotional and social needs are not adequately met. Street children are highly

vulnerable to economic and sexual crime and exploitation. The number of street children in Surabaya decreased from 795 children in 2020 to 790 children in 2020.

In 2017, the Duta Awam Semarang Foundation found that the three factors that lead children to take to the streets are economic factors, family problems, and the influence of friends. In addition to the above factors, street children must enjoy the same rights as other children. Government and NGOs use shelters to deal with and empower street children, especially female street children [4].

However, research by Sakina [5] shows that empowering street children through shelters does not make shelters an assessment, referral center, and facilitator. Foster families did not respond quickly to resolve issues with foster children. The government is only focused on increasing the number of shelters, not improving the quality of shelters. The basic rights of street children must also be fulfilled, so that street children are free from violence.

Setyowati, Rr Nanik and Ali Imron [6] provide a model to empower street girls who are not at home in Surabaya through Srikandi Street School. Research on educational empowerment for female street children is the main focus of interesting research in Sociology studies. Research in the Independent Children's Shelter Home Yogyakarta shows that the education provided by the shelter aims to remove children from the streets, so those street children have supplies of education. Septiarti [7] in "Development of Alternative Education Programs for Street Children: A Breakthrough in Community Empowerment", succeeded in inventing interesting findings that currently are urgent to construct an alternative education for street children. The alternative education model in question is Home-Based Education which aims to build a civilized, empowered, and dignified community among the poor who have limited access to enjoy educational services. The implementation of a comprehensive project in handling street children to provide character education for street children.

Research by Setyowati (2021) shows the survival strategies of street children who do not occupy shelters in Surabaya in the face of violence is supported by the ALIT Foundation, which plays a role in supporting the protection of street children who do not occupy shelters from violence effect. Surabaya [8]. Women's empowerment is defined as a series of women's efforts to find access to prosperity, opportunities to engage as subjects of development, make decisions, and as a function control of social, political, economic and also cultural resources so that women can figure out their abilities and able to actively participate in improvement. Everything will be delivered through the Srikandi Street Children's School, in its curriculum which is expected to fulfill the empowerment of female street children who do not live in halfway houses in Surabaya.

2 Method

This study uses qualitative methods to understand the phenomena experienced by research subjects. This research will focus on gathering points of female street children in Surabaya on Ngagel street, Jagir Street, Joyoboyo street, and Ketintang street. The subjects in this study are female street children who had been identified in the preliminary study. The following is a list of names of research.

Table 1. Name of the research subject

No	Name	Age	Base Area	Educational Status
1	Neli Agustina	10	Jl. Jagir	Student
2	Wulandari	11	Jl. Ngagel	Student
3	Inul	12	Jl. Ketintang	Not student
4	Marsya Lista Alanka	7	Jl. Ngagel	Not student
5	Tasya Maulida Febrianti	10	Jl. Joyoboyo	Student
6	Fariesta Amanda Ananias	11	Jl. Ngagel	Student
7	Anis	10	Jl. Jagir	Drop out

Broadly speaking, executing data collection will be carried out in two ways, which are extracting primary data and secondary data. Primary data mining is done in two ways. First, participating in observations by observing the implementation and evaluation of the Srikandi Street School as a model of educational empowerment for female street children who do not occupy a halfway house. Observations will also be held to record the responses and behavior of street girls while attending Srikandi Street School. Next is the in-depth interview. In-depth interviews will be completed with female street children who attend the Srikandi Street School, parents of female street children, and the community around the street school location (Table 1).

The data collection of this research is based on the main and supporting data. For the main data, observations of participation from the implementation of the Srikandi street school were carried out. Furthermore, an analysis of the behavior of the subjects studied (those who are in the Srikandi street school) will be conducted. In-depth interviews will be conducted with female street children who attend the Srikandi Street School, parents of female street children, and the community around the street school location. The data analysis of this research uses an interactive model from Miles and Huberman [9]. Qualitative data has an ongoing relationship with the success of conclusions.

3 Result and Discussion

3.1 Srikandi Street School in a Critical and Humanist Educational Perspective from Paulo Freire

In the political education initiated by Paulo Freire explains that education must have a goal to liberate humans. Education must liberate the oppressed and then empower them, and can become a force in people's lives to meet the future. Srikandi Street School as a model of educational empowerment for female street children who do not occupy a

halfway house is an alternative approach to open the dimensions of critical thinking space for female street children. Not only the street girls can bring out their various potentials, talents, interests, and abilities but it is more than that through the Srikandi Street School. They are invited to think critically about the empirical conditions they experience and identify various contributing factors, then independently formulate alternative solutions to be able to get out of social problems. For Freire, education has the potential to be free, educate, and a liberating education to knowledge and critical thinking. Globalization requires individuals who are extremely aware, confident, critical thinking, participating, and literate to compete in the new world economic order [10].

Srikandi street school is a response to the problems faced by street children, especially female street children in Surabaya. Srikandi Street School is the concept of creating access to education for street girls who are in halfway houses in Surabaya. It is carried out in a very flexible location, which is in the hang-out spot of female street children. The goal is to get closer and merge with the activities of street girls. In addition, Srikandi Street School aims to create a humanist education that follows the needs of the target group with the principle of a participatory approach. Srikandi Street School as a model of educational empowerment for female street children who do not occupy a halfway house is an alternative approach to open the dimensions of critical thinking space for female street children. The Srikandi Street School has also become a critique of government policies in the field of education that have not taken sides with the poor, especially female street children, as stated by Paulo Freire [11].

Table 2. Program of Srikandi Street School

No	Program Name	Tentative Time	Program Technique	Program Goal
1	Learning Group	Afternoon or evening (16.00/21. 00)	Learning activities will be monitored by a “teacher” with a method that has been agreed on together	Create a motivation to study, and develop a learning process
2	Afternoon or evening (16.00/21. 00)	Library program and reading park that is managed creatively and independently together	Developing interest and reading culture to street children	Afternoon or evening (16.00/21. 00)
3	Creative workshop	Flexible	Exploring the talent and interest of female street children in art aspect that have economic potency	Providing space to dig talent, interest, and skill in the art aspect
4	Gelar Wacana (Brain storming)	Flexible	Discussion forum with female street children about problems in the street or family	Facility to train public speaking skill and problem-solving skill

3.2 Empowering Street Children Through Srikandi Critical Schools

Srikandi critical school is one of the solutions to overcome the problem of street children to access education so that they become empowered and independent human beings. The content of the material provided is focused on strengthening character and habituation of moral values, as well as developing soft skills. Study times are also made flexible to suit the free time of street girls in the midst of busy doing on the streets or in the afternoon when they are free from working hours. The Srikandi Street School model was formed based on the participatory principle so that the human resources who will partake in this Srikandi Street School are volunteers who do not expect a salary. The following is the Srikandi Street School (Table 2).

4 Conclusion

From the results of the implementation of this critical school, street children who become students occasionally explore their respective potentials with the problems faced. Their motivation appears and it allows street children to reflect on themselves to bring out their potential which becomes life skills to become empowered and able to join society in general. The self-confidence of street children also appears and becomes a supply to survival and support themselves every day. Srikandi critical school becomes one of the strengthening and empowerment for street children. Even though it is not flawless in its implementation, the Srikandi school must continue to be developed in the future.

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