

From the Road to the Arena: The Role of Kampung Anak Negeri for Street Children

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Abstract - Street children are a serious problem in Surabaya. Loss of educational rights, involved in crime, promiscuity and susceptible to drugs. The study aims to find a role of Kampung Anak Negeri for the transformation process towards normal life. This case study research uses Talcott Parson's functional structural theory perspective to analyze. Data was collected through participatory observation and in-depth interviews, then analyzed through four stages, namely data collection, data reduction, data presentation and conclusion drawing.

This study shows five roles of Kampung Anak Negeri : 1) fulfilling primary needs, 2) fulfilling educational rights, 3) fostering mental spiritual, 4) building integrity, 5) building networks and 6) developing a culture of achievement. This paper recommends the patterns formed in Kampung Anak Negeri as a strategy to overcome the social problems of street children that can be applied elsewhere.

Keywords - the role of Kampung Anak Negeri, street children, program effectiveness, normal life.

I. INTRODUCTION

The majority of academics regard the phenomenon of street children as a social problem [1]. This phenomenon occurs in all developing countries with different living conditions according to international organizations. There are four categories of street children, namely a) children who do not have a home and family and live on the street (homeless); b) children who have a home and family but for some reason they run away; c) children who are netted due to homelessness and have the potential to return to the streets; d) children work on the streets because of the strain of family poverty [2].

Characteristics of street children differ in each country. In Istanbul, street children become laborers and work like cleaning windshields, selling flowers, fruits, newspapers, lottery tickets, tissues, plasters, drinking water, candy or souvenirs, being scavengers, shining shoes, parking cars or

engaging in other economic activities [3]. This causes street children to lose learning time and motivation to continue their education, even though education is a means of social mobility that allows children to live better lives. Poverty and negligence of parents are suspected to be the main reason for the loss of access to formal education [4].

Several factors cause children to become street children, namely economic, socio-cultural, family and individual factors [5], [6]. Economic factors such as poverty, food shortages, injustice, unemployment, large disparities in social class, unfair distribution of wealth. Socio-cultural factors including a combination of structural and population growth, migration, war, social change and cultural values, differences between generations, wrong understanding and discrimination such as the assumption that children are a source of income, are rude and lack of knowledge in educating children. While family factors include violence in the family, family priorities, lack of place to live, dropping out of school and being abandoned, families with delinquency and addictive backgrounds. Individual or bio-psycho factors include children's characteristics, mental capacity and children's abilities.

Street children face life that is vulnerable to major risks and dangers such as self-harassment, crime, and drug abuse that cause negative street stigma in the eyes of the public [5]. With a variety of complex problems that impact the emergence of trauma such as neglect, abuse, psychological trauma, physical violence and sexual abuse [6].

All forms of complex problems faced and the consequences of injuries and accidents cause street children to need groups or networks. By becoming a network member, especially peers will help the difficulties they face in street life [7]. Cooperation, mutuality, and exchanges between friends are very important for their survival. Friendship relations become elements that cannot be ignored for street children to overcome the problems of the urban informal sector that are extreme, especially security [8].

Social networks play an important role in finding employment. Network relations help children find information on new jobs, get their own work training from a friend or are recommended to acquaintances with employers. [9]. The social / collectivity networks shown by street children occur at three different levels, namely inner-group, group and supra group. This orderly and well-established network structure will strengthen solidarity and become a survival strategy for itself. This solidarity is seen to be perpetuating its life on the streets [10].

Various efforts have been made to overcome the problem of street children. In countries such as Britain, China, Ghana and Istanbul, the Government is making efforts to deal with street children by providing a Center for Child Protection and Education. The aim of this program is to provide education and protection for street children, and the main goal is to return it to the family. In addition, the government also provides skills programs to prepare street children to work in the informal sector [11]–[13].

Other forms of street child coping strategies are carried out in Haiti. Haiti develops the practice of offering psychological support, social integration and skills based on the needs of today's children in the perspective of social justice [14]. This effort is a model of the socio-ecological approach in order to tackle street children trauma for all forms of problems experienced, how street children socialize in the community and develop their skills. Another effort was carried out by student groups in Turkey by initiating a learning program for street children using a psychoanalytic approach. The aim of this effort is to provide a safe, friend-based learning environment, radio, art, theater for street children [15].

Every form of effort to solve the problem of street children requires the involvement of the whole community to succeed [16]. Learning from Saudi Arabia, that the implementation of policies for the prevention of street children is carried out through protection and education institutions, faces obstacles when the facilitators do not know their true role. Street children assistants lack training in adapting techniques and guiding street children in shelters so that conflicts over cultural norms arise. The effectiveness of the success of street children handling programs also requires the government's full role. Not only at the beginning of the program's implementation policy, but more important is the need for "soft" control through supervision and regulation [17].

Another obstacle to child protection and education center programs is that most street children do not like places like this and many run away. As is the case in China, they tend to stay away from protection and education centers despite lodging and food provided [18]. The caregiver's strategy in guiding and providing training is a potential contributor that can influence street children not to return to the streets and undergo care in the center of protection [19]. Positive interaction between caregivers and street children when providing services will be a binding factor for children to not think back on the road. Therefore recommendations for providing Skills services are needed to support this [20].

In South Africa, non-governmental organizations accommodate street children in shelters and send them to schools. Globally, children are at risk of returning to the streets. School involvement is needed in terms of promoting pro-social change, changing future orientation, providing basic skills learning and childhood recovery. School involvement is expected to be able to attract street children in a healthy academic environment so that it returns to normal life [21].

Center for protection and education of street children must be able to become a new social network that provides job information. The provision of education and skills received throughout rehabilitation will lead children to good work and have an impact on the success of the reintegration process (back to the community) [22].

The reintegration of street children to families rests on the hope of increasing security and nurturing in the family because they will be given protection and stability. Reintegration in the community must be supported by the openness of the community that provides opportunities to be productive and contribute positively to life. The efficacy gained from their participation in productive communal life is a way out of reintegration [23].

Handling the problem of street children is also carried out in Indonesia with a model of social protection especially for child labor, but this program is still not optimal [24]. Surabaya is one of the big cities in Indonesia which has social problems for street children. The efforts made by the Surabaya City Government were by establishing a Social Cottage Environment (Liponsos) in the Village of Child Country which was devoted to street children, neglected and misbehaving. In this place street children are given good facilities such as lodging, food, educational rights and skills provisioning.

The coaching model carried out in Kampung Anak Negeri through education and skills is able to provide motivation for street children to excel, including being a champion of city and national bicycle racing sports, donating two awards to the City of Surabaya as a Child-Friendly City.

Various studies on street children are examined from two perspectives, namely internal and external. The internal perspective of street children is a study conducted to explore from within the street children such as the factors that cause children to become street children [2], [3], [25], [26]. While the external point of view is the study of outside street children, such as various efforts made to overcome it [11], [13]–[15], [18], [26], the effectiveness of street child care programs [17] and the reintegration process of children street [6], [23] Research on street children handling efforts is only aimed at exploring the nature and organization of the provision of state welfare services and developing a conceptual framework for the provision of state welfare services. However, no one has described the importance of protection institutions from the perspective of street children.

This study uses a functional structural paradigm. rests on Talcott Parson's Structural Functional Theory will examine how the role of Kampung Anak Negeri for street children, from the side of street children.

II. RESEARCH METHODS

This research is a case study, which focuses on the "unique" of a case, namely the existence of the State Children's Village. As Stake explained in his book: *"For the most part, the cases of interest in education and social service are people and programs. Each one is similar to other persons and programs in many ways and unique in many ways. We are interested in them for both their uniqueness and commonality..."*[27]

Informants in this study were street children who were netted and placed in the Children's Village. Data collection techniques used are through participatory observation methods and in-depth interviews. While data analysis techniques are carried out through four stages, namely data collection (data collection), data reduction (data reduction), data presentation (data display) and conclusion verification.

III. RESULTS AND DISCUSSION

A. *The Role of Kampung Anak Negeri for the Transformation of Street Children Towards Normal Life*

Kampung Anak Negeri (KAN) is one of the forms of handling street children established by the Surabaya City Government to provide some social services. KAN has six roles and responsibility, such as :

1) *My needs are the responsibility of the Government.*

Fulfillment of food needs includes feeding for foster children who fulfill nutritional adequacy and additional *extra fooding* (milk and green beans). Whereas the fulfillment of clothing and board needs is the provision of dormitory facilities for housing and clothing suitable for street children. As Jos said: *...happy to be in the Village of Children, because there is no need to beg again on the streets.*

In line with Dayat's statement: *The Government is trying to guarantee clothing, food and shelter so that life in the Children's Village is guaranteed.*

The word *happy* conveyed by Jos shows that there is an assumption that the basic needs of street children are the responsibility of the Government. This is in accordance with the 1945 Constitution (UUD 1945) in article 34 paragraph 1 which states that the poor and neglected children are maintained by the state. The sound of the article of the 1945 Constitution reinforces the assumption of street children that it should and is the obligation of KAN as a Government institution to maintain and provide welfare.

2) *Education, answering the expectations of street children*

The educational rights of children are given through coaching activities in the form of school facilities in formal schools for elementary to high school / vocational

high schools and the implementation of a chase package for those who do not take formal education. *I used to bus in the street, then I was taken to the Kampung Anak Negeri and sent to school in junior high school. Now having hopes for happy parents (Hendra).* Another statement: *now attending vocational high school and helping to manage cafes in the KAN. Having the desire to complete education to the college level, success in the future and make parents proud (Dayat).* Aris added: *activities in the KAN are playing music and helping motorbike washing businesses because they don't go to school. Later, I will take the package chase test. Hope you want to be a successful and happy person.*

Street children think their goal of being saved from the streets is to fulfill their educational rights. This is in accordance with the 1945 Constitution (UUD 1945) article 31 paragraph (1) which states that every citizen has the right to education. Education is the best means of mobility for street children to live better lives.

In the statement above (Hendra, Dayat and Aris) shows the emergence of awareness in the street children about the importance of education. Street children realize that the knowledge gained through education will elevate a person in the community. After being in the Children's Village, street children have confidence that high ideals and noble hopes will be fulfilled only with education.

3) *Pak Ustadz, a spiritual advisor replacing the father figure*

KAN plays a role to fulfill the need for spiritual mental guidance on a regular basis and continuously by being followed by daily special worship activities. The aim is to instill religious teachings and soften the hearts of street children who have hard personalities as a form of street life. *Here is a mentor who is ready to serve 24 hours. There is Ustadz who escorts for religious guidance ranging from congregational prayer and learning to recite the Koran. He always gives motivation to be a good person, religious, love each other, obey the teacher and mentor. Now friends become more patient and never fight. (Aris).*

Ustadz has a high position and respect because he tends to be followed and not rejected. In this case, the motivation given was able to touch the awareness of street children so that they obeyed the regulations in the KAN. Interventions conducted by religious teachers through religious activities have resulted in changes in behavior of street children to be better, which are more patient and not quarrelsome.

Street children consider the position of Ustadz to have the same respect as father. Ustadz is a father who is always there. His role in guiding, protecting, giving attention and affection is the role of a father in general.

4) *Honest, disciplined and responsible: simple steps to build self-integrity*

KAN has a role to fulfill the needs of mental behavioral guidance through coaching activities oriented towards changes in normative attitudes and behavior. *Discipline and compliance with the rules are the main*

thing. Any form of violation will be sanctioned. Daily activities are arranged with a schedule from dawn to night. All done together and must be on time, such as sports, prayer and eating. There is a picket schedule for washing dishes and cleaning the dormitory. There are rules for using personal property (Luhur AP).

Instilling discipline values is very important for the development of street children character and beneficial for future lives. Enforcement of rules and schedules is a way to instill values of honesty, discipline and responsibility. While sanctions will be the control function. Through habituation, characters will be formed and street children will become more confident.

Building integrity also becomes important for street children. Building integrity is a conditioning and learning process created by KAN in order to help adapt the street children to the dormitory environment. Conditioning and learning are carried out continuously to achieve the goal of instilling moral and disciplinary values. The adaptation process appears from the behavior system shown by street children when they are disciplined and obey the rules.

5) *Networks as social capital and survival strategies*

KAN also provides skills guidance in the form of entrepreneurial activities carried out in the dormitory. In addition, the KAN also cooperates with companies, hotels, government offices and malls for apprenticeship programs.

There are entrepreneurial training here, such as motorbike washing business, cafe and business of tamarind juice drinks that are nurtured by caregivers. The aim is to provide supplies after graduating from the KAN. The business of turmeric tamarind is marketed in hotels, malls, government offices and stalls. The perseverance of the children to manage this business is a recommendation from the KAN if there is someone who needs employees (Syamsul). Another statement: there is an internship program in SHS for those who want to. The cooperation program with this hotel can bring benefits to children to continue working at the hotel.

Life skill based education is considered the most appropriate for the development of street children skills. This education will be a future provision after graduating from the KAN. Knowledge of how to manage and develop a business will be a survival strategy after returning to normal life. How to establish cooperation through product marketing becomes social capital. Trust from business partners will expand the network and increase profits.

Likewise, an internship program at a hospitality school is one of the efforts to build a network. Networks are very important for street children to get jobs. Some successful friends from the apprenticeship program will be the capital of trust in street children. Good performance shown while in the workplace will be a compelling factor for other street children to work there. The collaboration that is done by KAN and business partners will also be a recommendation to work in the informal sector.

6) *Achievement culture: changing the future orientation of street children*

Development of interests and talents is carried out in the KAN in accordance with the wishes of children, such as martial arts, painting, music, boxing and bicycle racing guided by trainers. Some achievements have been achieved by street children in KAN, namely achievements in the field of sports and skills such as bicycle racing champions, regional paskibra, winners of vlog competitions.

Take a bicycle racing exercise regularly and become the 1st and 2nd winner of the KONI Surabaya Cup. Have passion and want to continue to practice so that you can become a national champion like other friends (Hendro). Similar statement: likes to write and paint. Money from the exhibition was bought by a laptop. Have participated in a vlog competition about history and become a champion. Have the desire to write a book (Josua).

Every child who has the potential, is motivated and facilitated for achievement. The development of these interests and talents succeeded in producing several achievement notes for the KAN. One outstanding child will be a motivation for others. Likewise with success, will spread to others. This shows that the model of potential development with continual motivation will become a pattern, and give birth to a culture of achievement.

B. Kampung Anak Negeri in the AGIL Talcott Parson Scheme

Parson states that to survive a system must have four functions, namely adaptation, goal attainment, integration and latency. **Adaptation** is a system that must adjust to the environment and adapt the environment to its needs [28]. KAN as a social system where street children are actors in it. Street children perform the function of adaptation by adjusting to boarding life and leaving street life. KAN as an institutional system, functions to provide social welfare services, especially to fulfill the basic needs of street children.

Parson explained in the AGIL Scheme that a behavioral system is an action system that carries out adaptation functions with and changes the external environment. Although the behavior system is based on genetic constitution, the organization is influenced by the conditioning and learning processes that occur during the lives of individual actors. Building integrity is a conditioning and learning process created by the KAN in order to help adapt the street children to the dormitory environment. Conditioning and learning are carried out continuously to achieve the goal of instilling moral and disciplinary values. The adaptation process appears from the behavior system shown by street children when they are disciplined and obey the rules.

A system must be able to determine goals and try to achieve the goals that have been formulated. The preferred goal here is not the individual's personal goals, but the goals with members in the social system.

Behavioral changes displayed by street children are a form of goal attainment in the AGIL Talcott Parson Scheme.

KAN is a social system that wants to create order. To develop the integrity of street children KAN provides the services of psychologists and religious teachers who function as a mechanism for social control. The function of socialization and social control will maintain the goals set by the institution. If there is a deviation, the psychologist will resolve with the rebalancing mechanism.

In Parson's view, the effort to build a network that was carried out by the KAN was a function of **integration**. A system will regulate the relationship between the parts that are its components. These components are actors, interactions, environment, optimization of satisfaction and culture. In this case the KAN is a social system where street children as actors optimize their abilities through entrepreneurial education and develop by building a network.

Talcott Parson explained that a system must complement, maintain and improve, both individual motivation and cultural patterns that create and sustain motivation, this will be the **maintenance of patterns** (latency). In this case the culture of achievement is a function of latency, in which street children as actors in the social system are given motivation through achievement development models that are tailored to children's interests and talents. This achievement and motivation development model is carried out continuously so that it becomes a pattern, which eventually gives birth to a culture.

IV. CONCLUSION

Kampung Anak Negeri as a social service institution prepares the future of street children through entrepreneurship education and building cooperative relationships with business partners (networks). This serves as social capital and a survival strategy after returning to the family. Character formation is also done by providing motivation, instilling discipline values and responsibilities as part of the development of self-integrity.

From the results of the study found conclusions. *First*, KAN is a representation of Government legal awareness. The duties and responsibilities of providing social services to street children are mandated. The 1945 Constitution Article 34 paragraph 1 is the basis for the Government to provide social services for street children either by fulfilling basic needs or providing educational rights. In addition to other important objectives achieved, namely preparing its future after leaving the KAN.

Second, coaches and trainers of the KAN have the presumption that street children are state assets that must be maintained, in addition to the place being a field to earn income. The spirit, dedication and totality in service are shown as a form of loyalty to the institution. Each form of service serves to fulfill the purpose of the KAN which is to give maximum attention and results. Education, skills and

motivation produce some success notes for street children and patterned into a culture of achievement.

Third, street children realize that their lives are the full responsibility of the Government. KAN is home to street children. The functions of family institutions that do not work are socialization, economy, protection, education, and affection transferred to the KAN. A sense of belonging to "home" is seen in the form of enthusiasm, motivation and hard work. Although the reality of the role of the KAN has positive and negative impacts. One side of the Children's Village is able to generate motivation and hope for street children to excel and look at the future. While the negative impact, indirectly the KAN actually raises an attitude of dependency and reduces the independence of street children.

ACKNOWLEDGMENT

Thank you to all the informants who have opened their hands and are willing to accompany the writer to just tell their experiences while serving, working and living in Kampung Anak Negeri.

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