Moral coaching of street children in the used prostitution area

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ABSTRACT: This research is based on the importance of moral coaching for street children in the used area localization. The tendency of negative behavior is carried out so that the negative stigma is attached to the identity of the street children of Balong Cangkring. This research uses a qualitative approach to take descriptive research type. Sources of data in this study are primary data and secondary data. Collecting data using participatory observation techniques, in-depth interviews, and literature study. The analysis of this research uses data reduction, data presentation, and withdrawal. The results of this study focus on moral coaching programs which include, morals instilled in street children, barriers to moral coaching and efforts to overcome obstacles to moral coaching.

Keywords: moral coaching, street children, area localization

1 INTRODUCTION

The number of street children in the used area localization reached 95 (2020) assisted children, there are 45 active children and 50 passive assisted children. The difference between active and passive street children is seen in the level of participation in participating moral coaching programs. Participation in following coaching is more actively carried out by active assisted street children because self-motivation is starting to form while passive assisted street children still often spend their time on the streets and only take part in coaching activities on certain events.

The behavior of actively assisted children has led to positive behavior even though there are still negative behaviors such as smoking, taking to the streets, and skipping school. Personality politeness and language ethics have shown politeness ethics. This is because the self-concept of actively assisted street children has led to a positive direction. The higher the self-concept, the lower the delinquency because they can see, understand, and understand themselves both advantages and disadvantages (Riyadi, 2016). When people are able to see themselves positively, they will try to improve their nature and trust so that they can place themselves and be able to adjust to the norms in society.

Passive fostered children are classified as naughty, unethical children, and often make noise. Negative behavior is often carried out such as: saying dirty words, dishonesty, smoking, hanging out with gambling players in the Balong Cangkring environment, and experiencing school dropouts. The relatively low intensity of coaching activity can even be said to have never participated in coaching activities which will have an impact on the habituating of negative behaviors in passive assisted children who are still attached to them.

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The young Majapahit movement community is a youth association formed on the basis of common goals and organized territorial relations within the scope of regional unity in Mojokerto City. The presence of the young Majapahit movement community provides moral guidance and skills training to street children of Balong Cangkring. Members of the young Majapahit movement community consist of various alliances such as community volunteers, university students and high school/vocational high school students.

2 METHODS

This study used a qualitative approach, the researcher collected detailed information about the moral development of street children in the young Majapahit movement community. This type of research is descriptive research. The qualitative approach is an approach based on the acquisition of qualitative data then interpreted the findings in the field (Sugiyono, 2014). Primary data sources are obtained from: the community leader, Ainur Rochmatin Fitriani, the core committee, and 8 active assisted children. The secondary data source is in the form of relevant literature in the form of books, scientific journals, these and other secondary data in the form of photos of coaching activities. Data collection using participatory observation techniques, in-depth interviews, and document study. After the data is collected, the data is analyzed using data analysis techniques from Miles and Huberman, whose rules include data reduction, data presentation, levers, and drawing conclusions (Sugiyono, 2014). Data validity was performance during the data collection process, through triangulation of sources, and observer persistence.

3 RESULTS AND DISCUSSION

The young Majapahit movement community was formed in 2016, in 2013 it was known as the SSC (Save Street and Children). The visions this community to helps equalize an independent life to prosper and ease problems social activities for street children. The aim to improving the qualities of life for street children for the better and encouraging them to continue doing teaching and learning activities at school; practicing self-discipline.

3.1 *Moral coaching program in the Young Majapahit movement community*

The moral coaching program for street children in Balong Cangkring includes a social coaching program, social welfare program, and academic education program. Social coaching programs are focused on cultivating a sense of empathy. This sense of empathy is manifest by cultivating social care to help one another. The coaches in the young Majapahit movement community apply it in fundraising activities. Balong Cangkring street children have contributed several times to victims of natural disasters, one of which is the earthquake victims in Donggala Palu.

Even though the condition of the assisted children still needs help, the Majapahit youth movement community tries to make them have a spirit of social care so they don't expect gifts from others, but the assisted children can also give to others according to their wishes. Fundraising activities as an effort to form sympathy for the conditions felt by others. That sympathy is instilled in the street children of Balong Cangkring by itself when they see people who need help, their conscience will be moved to provide assistance.

Social welfare programs are also provided for street children with the aim of equalizing to get non-cash social assistance. The social welfare program is a form of equalization of life for street children as written in the mission of the young Majapahit movement community to provide welfare for the life needs of the assisted children. Compensation activities are carried out to improve the standard of living, fulfill school fees, provide food assistance, and school needs by providing cash and non-cash assistance, usually compensation provided by donors and the community to participate

in the assisted community (Suryadi & Zanah, 2016). Social welfare programs are realized through the following programs: blessing spending program and mass circumcision program.

The blessing spending program is an annual program that is carried out once a year in the young Majapahit movement community, the program is a form of community service to improve equality and welfare for assisted children. The activity of the blessing shopping program is to buy basic necessities such as groceries based on the obtaining of vouchers that have been given by the core committee in the young Majapahit movement community. The implementation of the gift shopping program is carried out by collecting as many points as possible when coaching children carry out coaching activities in the young Majapahit movement community every Saturday and Sunday. As many points as possible are collected each week to get shopping vouchers with a maximum total of IDR, 250,000 shopping vouchers. Approval points for assisted children to follow coaching are active, tertiary, not noisy and disciplined as a form of appreciation for good behavior habits carried out by the assisted children, total points will be accumulated at the end of each month of Ramadan.

The mass circumcision program is an annual program implemented in the young Majapahit movement community, for its own implementation in collaboration with several related parties such as foundations, Al-Quran Learning Centers (TPQ), and Islamic boarding schools. Collaboration is most often done with foundations and donors who have the desire to circumcise the fostered children of the young Majapahit movement community for free. Mass circumcision is included as an annual program aimed at circumcising younger brothers in the community of the young Majapahit movement who are old enough to be circumcised and their goal is to perfect their faith.

The academic competence of the fostered children is also one of the teachers' priorities to foster the assisted children in the community to have excellence in the academic field. The assisted children often receive a warning from the class teacher because they are considered less enthusiastic about participating in learning at school. The class teacher informs the community leader so that the fostered children are motivated and given strengthened knowledge in the academic field while participating in moral coaching to be more active in studying at school.

Academic education programs are developed through mathematics classes, language classes, science practicum, studying astronomy, and sex education. Tutoring activities, carried out by providing formal lesson assistance to improve the academics of the fostered children, besides that the purpose of tutoring activities is to motivate the assisted children to continue their education at the next level of education (Suryadi & Zanah, 2016). Tutoring can help the cognitive, affective, and psychomotor coaching of street children in Balong Cangkring to improve their competence for attainment in formal education.

The sex education program has become a superior fostered program implemented as an effort to prevent sexual crimes and provide prevention children from being affected by acts of social deviation considering that the environment where the assisted children in the young Majapahit movement community live is in a former localization area. The possibility to be affected is very large, because the environment as a place to interact always brings good and bad impacts if the individual does not have an understanding that can be used as a guide for assessing his own personal behavior and can fall into negative actions. According to Hayati (2019), the environment with bad habits provides a stimulus to the child's mind to imitate behavior carried out in the environment, the imitation process becomes the beginning of social behavior deviation so it takes time to change these bad habits through a gradual coaching process.

The handicraft program that was developed was hand puppet craft, with the aim of improving skills and changing mindsets from an early age to develop valuable handicrafts to cut activities on the streets. Craft training can improve skills to develop creativity. Creativity can develop through training to make handicraft products, with a craft program, assisted children can gain learning experiences so that they can continue to develop to make handicraft products that have selling value (Abdul, 2017).

Motivational guidance for street children of Balong Cangkring is very much needed as an effort of social assistance and control. Immature moral development must be monitored through guidance efforts, the transformative learning model is selected as a method of motivational guidance. The transformative learning model can give positive changes for parents and children, parents can give

attention and affection to the child so that the child's mental condition is getting better, such as self-confidence begins, and spiritual quality is getting better. The transformative learning model of moral coaching is carried out by: (a) changing the mindset of parents through awareness; (b) change the mindset of parents; (c) providing motivation; (d) spiritual support; and (e) protection (Nusantara & Moedzakir, 2015).

3.2 *The morals to plant in Balong Cangkring street children*

The behavior of street children in Balong Cangkring is still based on the fear of punishment. Kohlberg's theory of moral development it is explained that pre-conventional moral reasoning is based on objects outside the individual as a measure of right and wrong, while obedient orientation is based on fear of punishment, a behavior is considered right if not punished and wrong when it needs to be punished (Adisusilo, 2016). If the theory of moral development is correlated with the moral development of street children in Balong Cangkring, it can be said that the morality of street children in Balong Cangkring has not been properly formed so that moral cultivation is needed.

The immoral behavior which is still used by street children in Balong Cangkring is the personal cause of the assisted children who cannot be said to be moral. There are several street children in Balong Cangkring at the age that are still considered their children have problems because of cases of sexual harassment. This results in them getting a stigma that is not good in the community and friendship. Immoral behavior that is still used to it causes the negative stigma of street children to stay. So that a coaching process is still needed, here are 4 moral focuses instilled in the street children of Balong Cangkring: moral relation to god, to human, to environment, and to self.

Moral cultivation in relation to God is a form of teaching that comes from religious norms. Religious norms are sourced from the teachings of God almighty, which has religious principles that can be used as a guide for life, the teachings of goodness in religion to carry out the good commandments in relation to God, fellow humans, and the environment become guidelines for goodness to be done by every human being (Wardhani, 2015). The devotion of every human being to religion can be seen from their faith in carrying out orders and obligations according to their religion and beliefs. Religious understanding is important because in religion there are rules regarding how a person should behave so that religion becomes the guide and guide for every human being, any religion that is believed to be true by the adherents of these religions must teach goodness to strengthen the personality of the fostered children in the young Majapahit community religious guidance as a provision for street children in Balong Cangkring to live in society.

Moral coaching is related to God for the fostered children in the young Majapahit movement community as a means of forming attitudes, mental spirituality, and understanding religious life in the implementation of daily life. Coaching activities are carried out by providing concrete examples to assist children to facilitate the coaching process. Direct practice regarding religious moral fostering activities can be demonstrated through good habits by providing direct examples of performing prayers and reading prayers correctly (Agustin & Widodo, 2018). The process of giving concrete examples to assisted children by providing positive stimuli so that the assisted children can receive examples of the habit of carrying out prayers properly. Spiritual support is carried out through the cultivation of religious values as a foundation to increase piety to God Almighty and deepening religious teachings according to beliefs (Nusantara & Moedzakir, 2015).

Cultivating moral relations with fellow human beings (social) is a manifestation of the norms of decency (custom). The norm of decency regulates behavior based on customs, culture and tradition regulations, the source of the norms of decency, namely customs, traditions or culture, so that good habits in the area are not necessarily considered moral in other areas because each region has a guideline for norms of decency which cannot be considered the same or universal (Wardhani, 2015). Moral cultivation in relation to fellow human beings (social) is instilled through courtesy. The guidance given is in the form of mentoring and examples such as language ethics, honesty, politeness and discipline. The coaching model chosen is the home visit. Home visit guidance is carried out through an approach activity in the form of learning assistance by forming small groups teaching politeness ethics related to character building (Amin, et al. 2014).

Moral cultivation in relation to the environment emphasizes gratitude and love for the environment. Environmental awareness is instilled through community service activities such as sweeping, dumping garbage in its place, and watering plants. Community service is part of the cultivation values related to respect for the natural environment. According to Itariyani (2013) community service activities are not only carried out through sweeping and cleaning the yard but also activities to protect plants in the surrounding environment so that the surrounding environment remains green and fresh so that it can help environmental health and have an impact on environmental health for human life.

3.3 *Barriers to moral coaching in the Majapahit Youth movement community*

There are inhibiting factors for the implementation of moral coaching in the young Majapahit movement community, include: infrastructure provision is the main problem due to the lack of budget funds. According to Hayati (2019), the last budget for funds can affect the ability to give facilities, both provisions of facilities and infrastructure, such as: difficulty in bringing in coaches from outside who are competent in the field of moral coaching, and cannot give a place for guidance. Limited infrastructure has an impact on the relatively short time of guidance given, due to agreement with Elementary School (Mentikan 6).

Participation in volunteer activity is also an obstacle to coaching, so that the collaboration between the two is not harmonious. This will have an impact on the ongoing development. Volunteer harmony affects motivation and interest, if volunteer treatment of street children is warmer, such as their own family, it can make the second relationship closer (Ulfah, 2019).

Acceptance parental support results in the behavior of street children in Balong Cangkring who tend to prefer to do work on the streets than to participate in coaching activities because of the motivation of parents' orientation towards children more directing to work on the streets. This habit will make children have low motivation and be orient to continue doing work on the streets in the end have an impact on the child's personality who is carried away with the environmental conditions of street children. A person's personality on an object that is built by the values of his life background, the existence of a past linkage will form these values in his personality or mentality so that he cares about values into his belief (Muhtadi, 2011).

4 CONCLUSIONS

Based on the results of research and discussion, it can be concluded that the moral coaching of street children in Balong Cangkring is still not good. This is evidenced by the immoral behavior carried out by street children of Balong Cangkring. The habit of behaving in accordance with the norms in society really needs to be re-instilled through the process of cultivating moral relations with God, on fellow humans (socially), on oneself, and relating to the environment. To get maximum coaching results, of course, it must be developed through educational coaching programs such as moral development programs in the young Majapahit movement community which are not only focused on social development programs and educational coaching, there are several supporting moral development programs such as: social welfare programs, craft programs and training, as well as motivational guidance programs.

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