



RESEARCH ARTICLE

Empowerment Approaches for Street Children in Surabaya, Indonesia

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Development has elevated the economic status of the community resulting in rapid progress. However, development also has an adverse impact on society, including the emergence of social disparities at the national and regional levels. Social inequality often causes social problems, such as unemployment, poverty and social justice. Street children are socially constructed as a marginal group that is vulnerable to exploitative and discriminatory practices. In fact, as part of civil society, street children have the same rights. This article aims to describe aspects of vulnerability, resilience and empowerment approach for street children in Surabaya. This research uses a qualitative approach by taking the subject of street children, mentors and the Surabaya Alit Foundation (SAF) administrators and Srikandi Street School. Data was obtained by observation and in-depth interviews, and analyzed by descriptive techniques. Various efforts have been made to put street children as civilized entities through institutional and community-based empowerment efforts. SAF through flagship activities, namely the Child Rights Program with various actions, including Child Protection Classes (Chipromo), Literacy, Life Skills, Talent Interests, and Fostered Parents Forums. The target of the SAF institution was street children, both boys and girls. Meanwhile, community-based empowerment of street children carried out by the Srikandi Street School model provides space for street children to learn and be creative independently. The Srikandi school targets only street girls. Srikandi school activities already have a standard form that is complemented by a curriculum structure adapted to the learning needs of street children. Activities at this school are divided into 4 programs consisting of Study Groups, Children's Libraries, Creative Workshops and Discourse Events. children carried out by SAF and Srikandi Street School were complementary and could be collaborative in implementing empowerment. The programs implemented by SAF and Srikandi Street School complement each other, each having its strengths and weaknesses. The program carried out by SAF is carried out by the support of well-established volunteers both from the expertise and available funds, this has implications for implementing a structured program. Meanwhile, Srikandi Street School was managed by beginner volunteers, flexible, prioritizing an individual approach adapted to the different interests, talents and characteristics of street children. In addition, the implementation time was also adjusted to the free time of street children. Therefore, students were more independent to choose the time for learning.

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1. INTRODUCTION

Development has elevated the economic status of the community resulting in rapid progress. However, development also has an adverse impact on society, including the emergence of social disparities at the national and regional levels. Social inequality often causes social problems, such as unemployment, poverty and social justice. One of the problems that arise from poverty is the emergence of street children, especially in big cities. Street children are often considered an important social problem but government programs to overcome yet effective (Astuti, 2014).

Street children are defined as children who spend most of their time on the streets and their existence is never erratic and activities are carried out to earn money. The characteristics of street children are an average of 12 to 15 years old, every day they spend their time on the streets to work or just wandering the streets. On average their appearance is dirty and dull (Shalahudin, 2012). They usually form inner groups because they have the same tendencies and patterns among their members. They experience various dimensions of discrimination and exploitation in their social, economic and political life. The phenomenon of street children is an important issue in assessing the impact of population development. Street children are defined as children aged 5-18 years who spend most of their time earning a living by roaming the streets and public places (Ministry of Social Affairs, 2009). UNICEF defines street children as those under the age of 16 who have separated themselves from their families, schools and immediate communities, and are immersed in a nomadic life on the streets. Various definitions related to street children place the position of street children as a marginal and vulnerable group with various risks. Data from the Indonesian Ministry of Social Affairs in 2012 stated that the number of street children in Indonesia reached 94,356 children, with East Java as the province with the largest number of street children, namely 2,870 children, consisting of 2,262 male street children and 608 children.

There are at least three factors that cause children to live on the streets, namely economic factors, family problems, and the influence of friends (Duta, 2017). Children who work on the streets usually come from poor families who ignore education. This condition is part of poverty preservation because working children will later grow up to become adults and be trapped in unskilled jobs with low wages. Usman and Nachrowi, (2014), revealed that letting children work instead of going to school is an attempt to create a "vicious circle". Work can harm children. In addition, children with low education or children who are not in school result in continued acts of child labor. Parenting is very important in the process of child growth and development because the success of the formation of children's character is influenced by parents. However, some street children receive inappropriate parenting from their families. Low economic status indirectly affects the mental condition of parents. Poverty causes parents to be depressed and lose their enthusiasm for nurturing and educating their children. Therefore, for families living in poverty, parents tend to neglect their children in developing social skills (Komro, et al., 2011). Economic pressures, massive violence, disharmony in the roles and functions of family institutions, and the social environment affect the existence of street children (Chireshe et al., 2010; Hills et al., 2016).

Street children are very vulnerable to various forms of exploitative treatment economically, psychologically, and sexually. The findings of Setyowati and Imron (2016) show the reality of the social burdens faced by street children when competing on the streets. Street children often experience acts of violence while working on the streets, such as physical violence, confiscation of busker products, and symbolic violence. The power relationship between street children and the rulers of street public spaces seems unavoidable and becomes an empirical experience for street children. In East Java, 1,283 children experienced violence consisting of 873 girls and 410 boys (East Java Child Protection Agency, 2021). This condition demonstrated low fulfillment of the basic rights of street children. For this reason, it is necessary to handle street children comprehensively through a community approach.

Street children exist in several places in Surabaya, the capital city of East Java Province in Indonesia. The state must secure life and peace within its territory for the sake of its citizens. However, in developing countries, some important micro-management and security issues that can disrupt the lives and peace of citizens persist (Aluko, 2021). Street children in Indonesia encounter similar

situations as developing countries. Another country that has problems related to street children is Malaysia with many problems regarding street children who act and become a scourge that affects individuals and the social life of society in Malaysia to this day. In addition to these factors, street children must obtain their full rights, including civil rights and independence, the right to a family environment and choice of care, the right to basic health and welfare, the right to education and culture, and the right to protection (Fitriani, 2010; 2016).

Community elements such as community organizations, the Child Protection Commission, Non-Governmental Organizations and other organizations play an important role in child protection (Fitriani, 2016). The community approach is one of the important factors in contributing to the form of child protection. Community involvement is an important part of efforts to improve the quality of life of the next generation (Wismayanti and Noviana, 2011). Indonesia Law Number 23 of 2002 concerning Child Protection states that every child has the right to live, grow, and develop according to their potential, this applies to all children without exception. However, in reality, there are a lot of displaced children without sufficient care. They face difficult or neglected situations and even experience wrong treatment and acts of violence (Astuti and Suhendi, 2014; Hills et al., 2016).

The community approach is used as the basis for implementing the model for empowering street children. One model of empowering street children in Surabaya is educational empowerment through the Srikandi street school program. Srikandi is an acronym for happy, cheerful, family, and independent. Srikandi street school is a model designed with a participatory approach, where street children are given the widest possible learning space to develop their potential, talents, interests, and abilities so that they can be meaningful for themselves and their social environment. The concept of education in the Srikandi street school model rests on learning strategies that place children as learning subjects. Learning is carried out happily and cheerfully, while still placing the family dimension as a symbol of harmony, and the spirit of independence as a symbol of inner strength. The Srikandi street school model is applied in a hangout place for street children to be closer and integrated with the activities of street children. The content of the material provided is focused on strengthening character and habituation of moral values, as well as developing soft skills, such as entrepreneurship. Study times are made flexible according to their free time in the midst of busy working on the streets or in the afternoon when they are free from working hours (Setyowati and Imron, 2016). In addition, there are also research results related to street children in the face of violence, it turns out that one of them is through education (Setyowati, et al, 2021). Based on the above phenomenon, this article aims to describe aspects of the approach to vulnerability, resilience and empowerment of street children in Surabaya.

This research looks at the different models of empowerment for street children in Surabaya, both those carried out by the Alit Surabaya Foundation (SAF) and at the Srikandi Street School. The Alit Surabaya Foundation (SAF) empowers street children institutionally (institutionally) so that the programs designed are predetermined and more top-down in nature so that street children who are members of the Alit Surabaya Foundation (SAF) must take part in a series of programs and activities that pre-designed. Meanwhile, the model for empowering street children implemented by Srikandi Street School is more bottom-up in nature, where programs and activities are designed according to the needs of street children. Activities are more flexible and give freedom to street children to determine schedules and study menus because Srikandi Street School takes the principle of critical learning a la Paulo Freire which emphasizes independence and independent learning so that education can free students, in this case, street children from shackles education. Therefore, this study aims to describe the model and implementation of empowering street children, both those carried out by the Alit Surabaya Foundation (SAF) and the Srikandi Street School.

2. LITERATURE REVIEW

Research on empowerment for street children is the focus of interesting studies in development studies. Oktaviany's research (2020) reveals that the implementation of the Autonomous School at *Sanggar Anak Akar* is an alternative education for empowering street children who are economically disadvantaged to continue their education. The implementation of learning is designed to meet the needs of street children's interests so that their potential and talents are explored to the fullest. Several factors can strengthen the implementation of Autonomous Schools, including support for

facilities and infrastructure, partnership networks, and strong joint commitments (managers, educators, and students). Street children who take part in the Autonomous School program can show their potential and talents optimally.

Fahmi's study (2018), for example, reveals that community-based education developed by the Amartya Knowledge House, Bantul, was born from a big idea to eliminate educational discrimination, provide equal opportunities for education for the poor, and bring the educational process closer to the realities of social life. Community-based education is born, grows, and is dynamic by the community, managed by the community, and departs from the real needs of the community. The concept of community-based education is based on the principles of solidarity, egalitarianism, togetherness, and regeneration. The surrounding community provides moral and material support and is involved in decision-making in the selection system, curriculum, and activities outside of learning. Learning strategies are directed at meeting the learning needs of students.

The Netherlands in collaboration with the International Labor Organization Representative of Indonesia (2011), studied child labor and strategies to save child laborers to stay in school. This organization revealed that even though children are workers (laborers), the right of children to remain in school must be maintained. Therefore, a methodology is needed to provide easy opportunities for child laborers to stay in school. Schools for child laborers must be designed according to the needs of child laborers. Children must be positioned as learning subjects. Creating a humane atmosphere for child laborers to learn, begins with discussing and building a shared commitment from students. Positive reinforcement should be given to students. Thus, building awareness among fellow students regarding the system being built will be easier because it begins with habituation to the building of social values and norms. Building critical awareness must begin to strengthen the identity of students.

Therefore, Freire's idea of education in fighting for poor children to stay in school and study is very essential. This is done to eradicate ignorance, oppression, and backwardness (Freire, 2018). Freire's concept of politics and education has a philosophical vision of a "liberated man". This means that what is conveyed to the oppressed is not merely entertainment, nor is it a constant challenge to the objective power of the oppressed, as Dorothee Soelle says in *Choosing Life*, that, "Life is meaningful to me and makes everything possible. It requires us to have the power to fight for the future" (Freire, 2017).

Freire (2018), views that education is always a political act. Education always involves social relations and involves political choices. Various possibilities occur, among others, *first*, when education has a close relationship with the social, then education may influence social change. However, when people remain poor, they become slaves to the rulers and cannot do anything, except accept the treatment and persecution by the rulers. This condition is known as magical education. Magic education is an educational concept when people think that the fate that befell them is a destiny that has been arranged by God the Creator.

Second, the emergence of naive education which assumes that the community already understands and understands all the problems around them, but they do not do anything, even apathy, the problem is left alone without any concern for getting out of the problem, even enjoying it even though they are aware of spreading the seeds of trouble. *Third*, critical education is present to raise public awareness to care and be critical of all problems that occur in the environment. The strategy is through the development of thinking that is able to solve the problems that exist within them, which is then correlated with the empirical reality they experience, and how the construction of society is shaping them, whether there is an arbitrary element or vice versa.

For Freire, education has the potential to liberate and educate, and liberating education is a path to knowledge and critical thinking. Globalization requires individuals who are very aware, confident, critical thinking, participating, literate, and literate to compete in the new world economic order (Freire, 2017). In addition to the critical education perspective, Freire (2018), also constructs the concept of humanist education, namely:

Education that emphasizes and clarifies the direction of education that liberates and liberates, namely efforts to empower the oppressed community towards a critical and transformative paradigm in the context of realizing freedom as part of the human rights of every human being;

- a. Education as a guardian of social dynamics by involving variables of culture, knowledge, and conditions of community groups; and
- b. Emancipatory education, namely education that does not only carry out its role as a process of transferring knowledge or just a process of collecting data and information called storage but knowing that it must make students as beings who “become” subjects and live actively, feel problems and get involved in learning. The dynamics of life. This means that knowledge must also be able to analyze and be critical of the construction of a society that is being formed or shaped by the environment.

Social problems that exist in this world are caused by human factors and reality. Therefore, Freire (2018) argues that:

- a. Education is a process that takes social life as the foundation of learning and study;
- b. Education is one of the dimensions of social life; and
- c. Education tries to reveal what is behind this social life.

3. MATERIALS AND METHODS

This research was conducted using qualitative methods. Qualitative research methods are research methods that intend to understand the phenomenon of what is experienced by the research subject. This research took place in Surabaya. Informants were selected based on their experience with street children's empowerment. Informants consisted of staff in the Surabaya Alit Foundation (SAF), Srikandi Street School, a volunteer mentor and a street child. Surabaya Alit Foundation (SAF) and Srikandi Street School are non-governmental organizations that focus on street children empowerment. Both are selected based on experience and the education system, the difference between the activities carried out by the Alit Surabaya Foundation (SAF) is the focus on empowering the rights of street children, while the Alit Surabaya Foundation focuses more on participatory street children (direct child intervention), community empowerment (parent empowerment), advocacy efforts (policy changes and culture of child protection). In contrast to Srikandi Street School which is more focused on efforts to develop potential and talents for girls' education, programs implemented in education such as Study Groups, Children's Libraries, Creative Workshops and Discourse Shows are to provide space for street children to learn and be creative independently.

The theory built in this study was put forward by Freire (2018) asserting that humanist education can be formed by clarifying the direction of education with efforts to liberate it as a form of independence and freedom for human rights, education is also referred to as a guardian of social dynamics by involving (culture, knowledge and social conditions). social community), and education must be emancipatory, meaning that education does not only transfer knowledge but transfers value, so the position of students must be active subjects in conducting a critical analysis of social and environmental values, this is certainly in line with the statement (Freire, 2019) regarding the formation of a new situation that has a focus on efforts to fight for humanization. This practice of fighting for humanization is reflected in the activities carried out by volunteers at Srikandi Street School, they try to solve questions about the causes of the oppression experienced by street children by carrying out 4 activities namely Study Groups, Children's Libraries, Creative Workshops and Discourse Events.

Data were collected in two ways, namely extracting primary and secondary data. Primary data mining was obtained through participating observations and in-depth interviews. In-depth interviews were conducted with 10 female street children and two administrators of the SAF. In-depth interviews were conducted three times for each informant consisting of at least 90 minutes.

Secondary data is obtained by searching books; scientific articles, whether published through journals; mass media reports; and research results related to the problems studied. The data were then analyzed using the Miles and Huberman model interactive analysis technique, through data reduction techniques, data presentation, and data verification.

4. RESULTS AND DISCUSSION

4.1 Institutional-based street children empowerment

The children's rights program is a program that combines human rights and humanitarian development approaches. This program has been implemented by the SAF through three approaches, (1) children's participation that focuses on child intervention, (2) community development that focuses on empowering families, parents, and the environment around children, and (3) advocacy approaches that encourage change. Policies and culture in favor of child protection. The children's rights program aims to realize equal rights for all children so that they can enjoy their rights and can live in an environment that respects children's rights.

This is by the statement from the SAF Regional Coordinator, AK (43 years) in the following interview,

"...The child rights program initially emerged because we were concerned for children, and we saw that the child would become the owner of the state 20 to 30 years from now. So if many children's rights are violated, this situation may harm social harmony in the future. Every child has the potential and expertise of each, both street children and marginalized children. Our task is to direct and break the chain of involvement of parties who are still exploiting..."

Another informant add the information as follows,

"SAF is engaged in the empowerment of street children so that street children are able to optimize all their potential so that they are empowered and can gradually escape the snares on the streets" (Interview with AR, SAF Manager).

The empowerment program carried out by the SAF is supported by 3 permanent volunteers and 5 non-permanent volunteers who are interns. Each volunteer is responsible for 3 street children assisted by the SAF. Volunteers visit street children twice a week, on Saturdays and Sundays, with an average duration of 4 hours per day.

The target of the SAF's child rights program is children aged 6-17 years who have special needs. This is following the mission of the SAF, which is to promote the condition of marginalized children such as street children, children from poor areas in the middle of cities and remote areas, as well as children from minority groups. The assisted children of the SAF consist of 58 boys and 39 girls (Basic Data Children of Surabaya Region, 2021).

The SAF implements its strategy to assist street children. This condition causes children to have tantrums more easily and take actions aimed at getting the attention of those around them. The SAF also assists parents of children who live on the edge of the rail by establishing a parent forum, where the forum serves as a medium of communication with children's parents so that they understand good parenting methods and prioritize the fulfillment of children's rights without resorting to violence in children.

This is in line with the statement of the SAF Program Manager, RK (33 years) in the following interview,

"...The strategy we use is more of a family approach, especially with parents of assisted children. We emphasize more on inviting not patronizing. In addition, we try to convey their intention to carry out positive and beneficial activities for the common good..."

The program implementation process is carried out after the program is determined through decision-making as well as strategic and operational stages carried out to achieve the expected goals. The implementation of the child rights program goes through a series of stages. The first stage is the organization of the activity module. The SAF created a module to guide the program implementation. One of the modules used is the Child Protection Module (Chipromo). The Chipromo module was created as a response to the condition of children who experience cases of violence and exploitation in various regions but lack significant support in terms of protection related to their rights as regulated in the Child Protection Act. The Chipromo module compiled by the SAF has been practiced by SAF volunteers in various assisted areas. In addition to the Chipromo Module, there are modules for other activities including, children's athletics modules, life skills modules, and parenting modules.

One of the benefits of implementing modules in activities is that it can condition activities to be well-planned with clear results or outputs (Rahdiyanta, 2016).

This is following the statement from the SAF Program Manager, RK (33 years) in the following interview,

"...Our module guidance is derived from the Convention on the Rights of the Child or Convention on the Rights of the Child. The Convention on the Rights of the Child itself is indeed the main source and in it, some clusters regulate children's rights. The modules are related to children, especially children's participation, meaning that the activities we use a persuasive approach emphasize participation. Where children feel safe and able to carry out activities without pressure and are comfortable with their environment or safe play area..."

Regarding monitoring activity, another informant stated that,

"Monitoring is carried out by the field coordinator, namely the management of the SAF. Monitoring is carried out every three months through field visits where volunteers accompany street children" (Interview with AR, SAF Manager).

The second stage is the socialization of activities. Socialization of activities is carried out directly to the target group by providing information related to education and coaching activities. The outreach activity was carried out by volunteers from the SAF by visiting the homes of the assisted children. Through these socialization activities, the SAF also seeks to build good relationships and communication with parents of children. Efforts to social activities for the target group are carried out in a family way, without any coercion. Socialization aims to raise knowledge and understanding from various parties, one of which is the target group so that they are willing and able to carry out their role in the success of common goals (Herdiana, 2018).

This is following the narrative of the SAF volunteer, RN (21 years old) in the following interview,

"...There are socializations related to the program, for example, socialization related to what activities are planned for the next month, then the teachers were determined. So that later the tutor and the target group's children can be comfortable with each other, besides that we can build good relations with the parents of the target group's younger siblings too..."

The form implementation of child assistance activities at the SAF is realized through educational and training activities provided to the target group. Realization of educational and training activities, including Chipromo, Literacy, Life Skills, Talent Interests, and Assisted Child Parents Forum. Through educational and training activities carried out, SAF helps assisted children to learn about self-protection and to develop interests and talents according to the potential of each child.

This statement was reinforced by the SAF Regional Coordinator, AK (43 years old) in the following interview,

"...There are several clusters that regulate children's rights. Some obligations must be fulfilled by the state, parents, and caregivers, for example from Islamic boarding schools, foundations, or shelters. Because this is related to child protection, SAF is currently trying to accommodate and facilitate children according to their interests and talents. At the current level, the SAF is campaigning about this..."

The last stage is monitoring and evaluation. Monitoring is carried out directly to determine the condition and development of the assisted children. Monitoring aims to monitor the condition of the family, health, and education of the assisted children regularly. The results of monitoring are intervention data from the target group. Furthermore, evaluations are carried out regularly after the implementation of activities to know the obstacles and shortcomings of the activities that have been carried out so that further activities are carried out better.

This is in line with the statement from one of the volunteers of the SAF, BA (21 years old) in the following interview,

"...We have a regular team for monitoring. For later monitoring, the output itself is a document in the form of an intervention rights form, we assess the intervention data from the children.

We look at the conditions starting from his family, education, and health. These three points are the most important. Sometimes we also hold medical check-ups for the younger kids..."

"...If we evaluate every activity, once a week or after the activity is finished, we usually immediately evaluate it to find out what we need to be improved and what is lacking from the activities we have carried out..."

The implementation of the SAF's Children's Rights Program is realized in the form of education and training. Education and training are forms of assistance to seek to fulfill children's rights so that all children can grow and develop optimally and live without violence. Every child has the right to develop interests and talents for their personal development so that the child's growth and development process runs optimally. A child who experiences a good and optimal growth and development process can make a positive contribution to society and the development of the nation. Conversely, if a child experiences various obstacles in the process of growth and development, it will also become an obstacle for society and the state (Apriyanita, 2017).

Activities in the Chipromo Class are learning about how to protect themselves from various threats. The Chipromo class implements the Chipromo Module. The Chipromo Module consists of eleven units of material on self-protection and how to ask adults for help when a child is in a dangerous condition. Chipromo class activities for assisted children are carried out without coercion and prioritize the comfort of the child. In addition, the method of delivering self-protection material from the module is in simple language that is easy for children to understand. The material in the Chipromo Class is delivered by tutors who have previously been given module training so that they can provide maximum delivery of material to the assisted children in the Chipromo Class.

This is following the statement submitted by the SAF Regional Coordinator, AK (43 years) in the following interview,

"...So we already have our modules, one of which is the Child Protection Module (Chipromo). This Chipromo module was created by our education team and implemented together with the assisted tutor, both assisted by street children, assistance from buskers, assistance from rail children, all of whom participate in the implementation of the modules that we use so far..."

Literacy activities are learning activities with assisted children together with tutors. Literacy activities at the SAF are filled with learning together about various sciences in a fun atmosphere. One of the literacy activities carried out at the SAF is the Independent Learning Class. The existence of this independent learning class was motivated by the Covid-19 pandemic situation where many schools were closed and carrying out online learning.

This is following a statement from one of the volunteers of AF, RN (21 years old) as follows,

"...The assisted children in the city of Surabaya themselves experience difficulties in terms of learning facilities such as cell phones, laptops or other learning-supporting electronic devices. On the other hand, younger siblings also experience learning neglect and tend to play a lot rather than study due to the busyness of their parents who work so they cannot accompany them to study..."

The main material in the Independent Learning Class is optimizing the three pillars of growth and development, namely physical motor, mental social, and language cognition. The material is realized in several activities including sports activities, music arts, dance arts, and literacy activities. In carrying out the Independent Learning Class, the SAF also collaborates with the other foundation by providing children's learning facilities by providing computer and laptop assistance for learning activities for SAF-assisted children.

Life skills and talent interest activities are filled with the development of children's interests and talents by providing facilities, places and tools that can be used for life skills and talent interest activities. The forms of life skill activities in activities with assisted children are cooking classes, gardening, making handicrafts, learning drapery techniques from cloth, learning to sew and screen printing.

This is following the statement of one of the volunteers of the SAF, BA (21 years old) in an interview as follows,

“...For life skills activities, we usually have cooking classes with our younger siblings (cooking class), making handicrafts (handcraft), making mask straps for sale and many more. But for an activity that is held quite often, it is indeed a cooking class because there is indeed one of our volunteers who has expertise in the field of cooking...”

As for interests and talents, there are athletic activities, learning traditional musical instruments and traditional dances.

This is following the statement from AK (43 years), Regional Coordinator of the SAF in the following interview,

“...For interest and talent activities, the SAF also accommodates children according to their respective interests and talents, some are talented in sports, some are in music and others. In addition, SAF also facilitates a place in the form of a music studio to practice music, track and sports equipment to practice athletics and much more...”

Through life skill activities and talent interests, SAF seeks to accommodate and facilitate the potential of assisted children so that they can develop their interests and talents they can grow and develop optimally. The potential is something that is used to see or determine various things such as intelligence, talent, achievement and so on. The development of children’s potential is carried out by recognizing children’s interests and talents from an early age (Nihayah, 2015).

The parent forum activity is a forum for parents of assisted children as well as a means of communication between parents and the SAF. The purpose of establishing a parent forum is to increase parents’ knowledge about good parenting. In addition, through the parent forum, parents can help their parents’ economic condition through economic empowerment.

This is following the statement of the SAF volunteer, RN (21 years old) in the following interview,

“...For the information shared in the SAF parent forum itself is related to the activities carried out by SAF, for example, information related to permission to carry out activities outside. In addition, in the parent forum, information related to good parenting and efforts to improve the economy of the assisted children's families was also shared...”

Through parent forum activities, it is hoped that the assisted children can get the best care provided by their parents and an environment that supports the child’s growth and development so that it runs optimally. Parenting pattern is the attitude or treatment of parents toward children that will affect the character and behavior of children, both affecting emotional, social and intellectual competence (Sholihah, 2021).

According to Grindle (in Subianto, 2020), policy implementation relates to issues of conflict, decisions, and who gets what from a policy. Through the implementation of the children’s rights program, the SAF seeks to help assisted children fulfill their rights in the form of mentoring activities through joint education and training. Programs aimed at children are also expected to involve children as social actors and their environment so that a sense of togetherness and mutual support will emerge without seeing a child as a subordinate in a community group but as a social subject whose rights must be protected (Wismayanti and Noviana, 2011).

This program received support from the Department of Social and the Department of Population Control, Women's Empowerment for Child Protection Surabaya City. They assist in the advocacy process when legal problems arise that afflict street children. In addition, both Departments also assisted in funding support for training activities.

4.2. Empowering street children through non-institutional *Srikandi* street schools

Srikandi Street School is an informal school focused on street female children. This school was established to accommodate the education of street children with a participatory approach. Street girls are given a large learning space to increase their potential, talents and interests, and skills so that they are meaningful for themselves and the social environment (Setyowati et al. 2017). This school aims to create a humanistic education according to the needs of the target group with the

principle of a participatory approach. The problem encountered in the field is that street children still have the desire to go to school, but their parents forbid it because they cannot afford to go to school. Parents are reluctant to pay for school because the money earned is not sufficient for school fees. Income is only enough to meet the food needs of all family members.

A realistic and rational program for street children is to form alternative schools to empower education for street children by establishing a *Srikandi* street school. *Srikandi* Street School is the concept of creating access to education for street children in Surabaya who do not occupy a halfway house. The *Srikandi* Street school is held in a very flexible location, namely at the hangout place for street children to get closer and fused with the activities of street children. The following is a diagram of the *Srikandi* street school model (Figure 1).

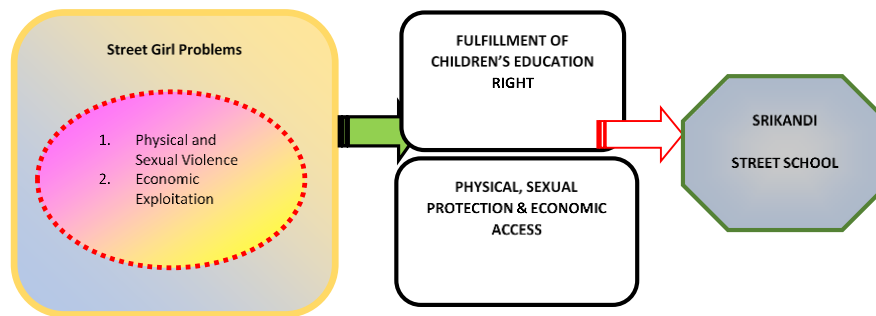


Figure 1: Diagram model of *Srikandi* Street school

The *Srikandi* Street School has become self-critical of government policies in the field of education that have not comprehensively sided with the poor, especially for street children, as mentioned by Paulo Freire. The idea of Freire (2018), education is an effort to fight for poor children to stay in school and study is a very essential thing. This is done to eradicate ignorance, oppression, and backwardness.

Freire (2018) views that education is always a political act. Education always involves social relations and involves political choices. Various possibilities occur, among others, first, when education has a close relationship with society, then education influences social change. However, when people remain poor, they become slaves to the rulers and cannot do anything, except accept the treatment and persecution by the rulers. This condition is known as magical education. Magic education is an educational concept when people think that the fate that befell them is a destiny that has been arranged by God the Creator.

Second, the emergence of naive education which assumes that the community already understands and understands all the problems around them, but they do not do anything, even apathy, the problem is left alone without any concern for getting out of the problem, even enjoying it even though they are aware of spreading the seeds of trouble. Third, critical education is present to raise public awareness to care and be critical of all problems that occur in their environment, such as the problem of poverty, as well as the oppression by the authorities against them. The strategy is through the development of thinking that is able to solve the problems that exist within them, which is then correlated with the empirical reality they experience, and how the construction of society is shaping them, whether there is an arbitrary element or vice versa.

Srikandi street school activities already have a standard form equipped with a curriculum structure adapted to street children's learning needs. The following is the *Srikandi* Street School curriculum. Activities in this school are divided into 4 programs consisting of Study Groups, Children's Library, Creative Workshop and Discourse Degree. The program implementation methods include Learning activities that will be accompanied by a "teacher" assistant with a mutually agreed method; A library and reading garden program that is managed creatively, independently, and together; Exploring talents and interests of street girls in the field of cultural arts that have economic potential; Discussion forum with street girls related to problems on the streets and in the family. The expected program goals are to Build learning motivation, and strengthen the learning process; Growing interest and reading culture for street children; Provide space to explore talents, interests, and skills

in the field of arts and culture; and A means of practicing public speaking skills and a means of problem-solving (Tabel 1).

Table 1: The curriculum of Srikandi Street School consists of program, time, technique and goals

No.	Program	Tentative Time	Technique	Goals
1.	Study Group	Evening or Night (16.00/21.00)	Learning activities will be accompanied by a "teacher" assistant with a mutually agreed method.	Build learning motivation, strengthen the learning process
2.	Children's Library	Evening or Night (16.00/21.00)	A library and reading garden program that is managed creatively, independently, and together.	Growing interest and reading culture for street children.
3.	Creative Workshop	Flexible	Exploring talents and interests of street girls in the field of cultural arts that have economic potential.	Providing space to explore talents, interests, and skills in the field of arts and culture.
4.	Discourse Degree	Flexible	Discussion forum with street girls related to problems on the streets and in the family.	A means of practicing public speaking skills and a means of problem-solving.

Srikandi Street School as a model of educational empowerment for street children is an alternative approach to open the dimensions of the critical thinking space of street children. One of the informants, namely SV (a student in *Srikandi Street School*) stated that the *Srikandi street school had a major impact on learning motivation. At the first meeting, SV had mastered the multiplication of the number nine using the Jarimatika method. At the second meeting, SV admitted that she had mastered the division of the number nine (up to the number ninety) using the fast counting method.*

"... I have already been able to divide the number 9. The point is if it is divided by 9 means the first number is added by number one."

The existence of the *Srikandi Street school* receives quite a positive response from the parents, although SV was previously afraid to tell to his parents. SV's parents allowed their child to attend this school with a note that SV had to sell all his merchandise. This is as stated by SV in the interview as follows.

"It does not matter, as it does not interfere with the sales and all the snacks must be sold."

Another positive thing that SV received when he joined the *Srikandi street school* was that his learning enthusiasm increased. So far, SV rarely studies at home because the time after school is used for work. Another reason is that no one can help her to study at home. SV also admitted that it was difficult for her to follow lessons at formal school because the teacher in the class did not only focus on one child. This is following SV's statement during the first meeting of the *Srikandi school* as follows.

"Studying at formal school is not comfortable. The teacher explains too fast that the teacher does not focus on one child. I was still confused but the teacher immediately left. Sometimes there is a grumpy teacher, who scares me while studying"

Srikandi Street School aims for street children to be able to bring out various potentials, talents, interests, and abilities, think critically about the empirical conditions they experience and identify various contributing factors, to then independently formulate alternative solutions to get out of their social problems. The ultimate goal of critical education is for people to have sensitivity to all forms of discriminatory actions from the authorities that will have an impact on the practice of oppressing them. For Freire, education has the potential to liberate and educate, and liberating education is a path to knowledge and critical thinking. Globalization requires individuals who are very aware,

confident, critical thinking, participating, literate, and literate to compete in the new world economic order (Freire, 2017).

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 adapt to the free time of street children in the midst of busy working on the streets or in the afternoon when they are free from working hours. The *Srikandi* street school model was formed based on participatory principles so that the human resources participating in this *Srikandi* Street School are purely volunteers. Volunteers come from students or the general public who pay attention to street children. "Street School" is not a formal school in general, but a means of learning, adapting, and empathizing with fellow street children as well as between the community and street children. *Srikandi* Street School accommodates and provides space for street children to explore their potential as well as learn gradually about application and development strategies. Meanwhile, the evaluation of the implementation of the empowerment of female street children through the *Srikandi* Street School uses several guiding indicators, including aspects of objectives and operational technicalities; delivery of learning motivation; regarding the rules; learning materials and strategies; family support, and teaching democratic values.

The obstacles in implementing the empowerment of the *Srikandi* street school are in the first two things the female street children are always supervised by their parents so it is difficult to invite them to do activities in the *Srikandi* street school. They are only allowed a short time to learn between selling activities. It is also difficult to find female street children because the street police are always monitoring their whereabouts. The two volunteers, mostly college students, must also be able to manage time so that the implementation of the *Srikandi* street school still has to be maximized. Apart from these obstacles, the existence of the *Srikandi* Street school is one solution to empowering street children's education for women, especially in the city of Surabaya. The education process is focused on learning about student needs. An informant state as follows,

"The activity they do at the learning location is playing games by adding up. So, they play while learning to count. On the sidelines of the game, we tried to give quizzes to the children with the lure of prizes. The *Srikandi* Street school activity lasts for two hours, starting at 8 to 10 p.m. and takes place on the outskirts of the Ketintang Street in Surabaya" (Interview with Y, a volunteer for *Srikandi* street school).

5. CONCLUSION

Various efforts have been made to put street children as civilized entities through institutional and community-based empowerment efforts. Dalam penelitian ini ditemukan bahwa institutional-based empowerment dilaksanakan oleh Surabaya Alit Foundation (SAF). The SAF managed the street children through flagship activities, namely the Child Rights Program with various actions, including Child Protection Classes (Chipromo), Literacy, Life Skills, Talent Interests, and Fostered Parents Forums. The SAF program target to all street children, both boys and girls. Meanwhile, community-based empowerment of street children carried out by the *Srikandi* Street School model provides space for street children to learn and be creative independently. The *Srikandi* school targets only street girls. *Srikandi* school activities already have a standard form that is complemented by a curriculum structure adapted to the learning needs of street children. Activities at this school were divided into 4 programs consisting of Study Groups, Children's Libraries, Creative Workshops and Discourse Events. Both SAF and *Srikandi* Street School were complementary and could be collaborative in implementing empowerment.

The programs implemented by SAF and *Srikandi* Street School complement each other, each having its strengths and weaknesses. The program carried out by SAF is carried out by the support of well-established volunteers both from the expertise and available funds, this has implications for implementing a structured program. Meanwhile, *Srikandi* Street School was managed by beginner volunteers, flexible, prioritizing an individual approach adapted to the different interests, talents and characteristics of street children. In addition, the implementation time was also adjusted to the free time of street children. Therefore, students were more independent to choose the time for learning.

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