

Islamic-based counseling services in developing self-concept of street children in Rejang Lebong regency

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Abstract

This study aimed to comprehend and explain the condition of street children's self-concept in Rejang Lebong regency by focusing on Islamic-based counseling services. This research is mixed. The number of samples were 36 street children in Rejang Lebong regency. The researcher chose purposive sampling method. The results of pre-test indicated that the average value of street children's self-concept before being given treatment equal to 84.04, while after being given guidance and counseling services through an Islamic perspective, it was increased to 90.56, while the results of t value are at -11 791 by 0000 sig. Because sig were at <0.05, then we can conclude that H_a was acceptable and it means the street children's self-concept before and after given guidance and counseling services by Islamic perspective were different, thus it can be concluded that the concept of guidance and counseling services through Islamic perspective influenced/enhanced the street children's self-concept.

Keywords: islamic-based counseling services, street children's self-concept.

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Introduction

Self-concept is an individual assessment on him or herself including the characteristics, qualities, capabilities, and actions (Woolfolk, in J. Anitha and G. Parameswari, 2013:30), and also a manifestation to seek a reflection of themselves inserted into the self-awareness so that individuals evaluate their self-assessment of outsiders such as parents, teachers and other adults (Oscar A. Barbarin, Barbara Hanna Wasik. 2009: 150) as well as what desired by that person (Burns, RB 1993: vi). In other words, a self-concept of all individuals are not innate, but formed due to interactions with everyone around in line with the process of individual development (Judith Oktaria Kristiani Pardede. 2008: 147). It is formed and proceeded since in early ages (Melanie D. Murmanto. 2007:68) gradually by the emergence of perspective capability (Simon in Hendriati Agustiani, 2006: 143), even the results from communications, the way people treat him or her, what was said about him- or herself, as well as their status in a group where they are identified (Hurlock, Elizabeth B., 2010: 238-239) played a role in the formation. Even children peer groups take the second position after his parents in influencing the self-concept (D'Abreu, R.C., Mullis, A.K., and Cook, L.R. 1999: 745-751).

Burns stated that, a self-concept was a mixed image of what one thinks, the opinion of others about him or her, and what they desire (Burns, R. B. 1993: vi). William D. Brooks (in Jalaluddin Rachmat)

emphasized the self-concept includes psychological, social, and physical perceptions toward themselves obtained from varied experiences and interactions to others. (Jalaluddin Rachmat, 2003: 99). The people having a good self-concept will always be an optimist, dare to try new things, be succeeded nor fail. And they are also confident, enthusiastic, feeling of self-worth, dare to set life goals, behave and think positive, and they might be reliable leaders (Melanie D. Murmanto, 2007: 67). Positive self-concept makes a person always be an optimist in looking into the future and undergo various changes, then will perform and able to receive as well as recognize various weaknesses to be followed up by improvement. So, it is a positive view and respects ourselves and others to obtain the tendency of a positive response from others and environment.

While the negative self-concept according to William D. Brooks and Philip Emmert (in Jalaluddin Rachmat, 2003), include: 1) Too sensitive for criticism, which tends to "could not cope" with others' criticism which considered as the attempts to bring down their self-esteem. They also insisted on maintaining their opinions even by illogic reasons, 2) Responsiveness of praise. A person with the negative self-concept always be enthusiastic when receiving a compliment, 3) Hyper-critical. A personal with a negative self-concept always complain, criticize, or underestimate anyone or anything. They are not able to appreciate and recognize the excess of others, 4) Disposed to feel disliked by others. They regard others as enemies, so they cannot build a good relationship then. They also never blame themselves, and just think that they are the victims of a wrong social system. 5) Being pessimistic about the competition. They feel reluctant to compete with anyone else because they just think that they cannot (Jalaluddin Rachmat, 2003: 105). As a further discussion, is this negative self-concept being experienced by street children?

Street children are kids spending time on the streets either to work or not, have ties with their families or not and hold a strategy to sustain life (Makmur Sanusi, Jakarta: MOSA). While in Islam, fiqh scholars called it the *Laqit*—a child who has not reached the age of puberty yet and found on the road or lost on the road and his or families are unknown (Abdul Manan 2003: 119). General Director of MOSA RI in social welfare building subs essentially classifies them into two groups by providing the following characteristics, namely:

1. Street children living on the street.
 - a. Break the parental relationships or have not met their parents for long times,
 - b. Take the time about 8-10 hours to work and then knocking around for the rests,
 - c. Their occupations are buskers, beggars, and scavengers,
 - d. The average ages are under 14,
 - e. Generally, they do not want to go back to school (Mulandar, Surya (ed.) 1996: 177).
2. Street children working on the streets.
 - a. Connect irregularly to their parents, coming home every day or periodically,
 - b. Being on the streets for 4-12 hours to earn money,
 - c. Settled in a rented house, by means of collective payment,
 - d. Unschool (Supartono. 2004: 20).

According to Consortium (1996) in Atwar Bajari, street children are divided into three classifications. First, the child overseas or independent, characterized by working on the streets, living far alone from parents, accidentally wander in search of work, the residence is not settled or rented a house with friends, his or her time used to earn money. Second, children working on the streets, which is marked by coming back home, living with their parents or siblings, the time used to make money, some of them are still going to school. Third, the indigenous street children, characterized by separated from families, homeless, usually work to reach a special target such as eating or smoking, and do not live settled (Atwar Bajari, 2012: 21).

Various classifications are formed and developed by times, so that this phenomenon gets lots of attentions, because the diverse problems and conflicts in society have an impact towards comfort and peace of life, where many street children become the perpetrators and also victims of criminal acts, lewd and sexual abuse should be given support, but most of the guidance and directions given in the form of psychological and sociological counseling, just less in religious one, whereas Indonesian community have faith and religion, even 85% of Indonesians are Moslems.

In response, the author feels that there should be a real action in helping them by giving a counseling service using Islamic perspective, because the observation's results showed that most of street children's self-concept are unfocused and do not match to the stages of adolescent development, so, the counseling services by Islamic perspective expected to form and develop the self-concept in accordance with development tasks and regulations as a religious community.

Counseling services by Islamic perspective is one of efforts which should be made in helping various complications and difficulties experienced by street children. Because counseling is a process which can help a counselor to help counsees to interpret the facts relating to the choice, plan, or adjustment needed (Glenn E. Smith (1955, p. 156)). In the implementation, there is a communication between individual and therapist in studying experiences integrated to the client which wanted to be changed (Carl Rogers, 1952, p. 70). Those marked with the interaction between two individuals called by counselor and client; it takes place in a professional environment, started and maintained as a means of facilitating changes in client's behavior (Harold Pepinsky and Pauline Pepinsky, 1954, p. 3). The interaction process is personal between counselor and client, can be in the form of providing various information in order to stimulate clients to develop behaviors enabling clients to deal with themselves and environment in the more effective way (Edwin C. Lewis, 1970, p. 10), so that the counseling process helps individuals to be more aware and the ways they responded to environment. Furthermore, counseling can help individuals to build some personal meanings for behaviors, and develop as well as clarify goals and values for the future behavior (Donald H. Blocher, 1974. p. 7).

A concrete action will be given to street children is a counseling service by Islamic perspective in accordance with their problems and necessities, such as various services and supporting activities in counseling which based on the Qur'an and Hadith as guidance for Moslems. The process of Islamic Guidance and Counseling through the three pillars of ESQ theory by Ari Gina Agustian, *THE WAY 165* (2016: 175). That is 1 (one) charity heart (value) on God Spot, 6 (six) moral principles based on the Six Pillars of Islam, 5 (five) successful steps by the Five Pillars of Islam. Anwar Sutoyo (2009: 205) states that the Islamic counseling is an attempt to help individuals or counsees learning to develop nor getting back to the nature of faith by empowering *fitrah* (physical, spiritual, passion, faith).

Counsees invited to learn and implement the guidance of Allah and His Rasul, in order that the existing natures in individuals or counsees grow and function properly. In the end, counsees expected to be survived and gained the true happiness in world and afterlife. So that the religion will be able to free street children from adversity or varied problems and conflicts experienced, especially regarded to the self-concept of street children who have an impact on their lifestyles and behaviors. Noted that 96% of people in Rejang Lebong are moslem

Therefore, can Islam form street children's self-concept in Rejang Lebong regency? The number of unaccompanied children reached the numbers of 617 included street children. Another thing encourages the importance of this research is the fact that many criminal cases and immoral carried out by street children and even some of them became the victims. So, we can understand that the development of street children's communities must not be grown up more but reduced, or increasing the quality of street children life through the development of self-concept using counseling services by Islamic perspective in Rejang Lebong regency.

Method

This is a mixed research, a methodology covering the full processes of research including the philosophical assumptions; research questions; designs; data collection methods of analysis, and integration; and reporting structure (Creswell & Plano Clark, 2011; Greene, 2007; Tashakkori & Teddlie 2010; Teddlie & Tashakkori, 2009). Combining qualitative and quantitative approaches using the experimental methods provide a wide range of counseling services through Islamic perspective which needed by street children and in accordance to their problems obtained by interviews and observations. To notice the effectiveness of counseling services by Islamic perspective in improving the self-concept of street children, the researcher first gave the questionnaires as a pre-test, and then ended by giving post-test

questionnaires. The samples were 36 street children in Rejang Lebong regency. Then, using the *purposive sampling* technique based on predefined criteria, so, the samples were street children who wanted to follow the interview (in depth-interview) and fill the questionnaires. The instruments were questionnaires, interviews and observations. The technique of data analysis was percentages formula and data triangulation in order to answer the self-concept of street children in Rejang Lebong.

Results and Discussions

An overview of street children's self-concept in Rejang Lebong based on the data from questionnaires distributed, can be described that nearly half of street children in Rejang Lebong regency feel confident becoming street children because they can have a lot of friends, even though on interviews and observations done by the researcher, they just obtained friends from the same community. They also feel more responsible because of taking most of their times to work, and get the results to help their parents, school fees and food costs. This condition appears as the basic reason for street children to play the same roles in streets, both unschooled or not.

For school kids, educational conditions undertaken are not the same as other children, because the interview results to the teachers in MIS Guppi showed that the students working after school and even at the school time often experiencing problems in carrying out the educational process as they rarely go to school, when the teachers tried to process this condition, in order to make those students be able to go to school as others, so many children stated that they did not want to be in school anymore. So, the teachers forced to ignore this mess, whether want or not. The street children also found the bravery to face any conditions since forged by the various circumstances passed by on the street and had to be alert and suspicious about people outside. Street children found that they had to attract other's compassion and look shabby, but basically, they should be able to recite Qur'an and communicate courteously, while the interview's results proved that they could not do that, deceitful, communicated disrespectfully and susceptible for committing criminal acts, and these were also strengthened by the questionnaires distributed.

Street children also realize the need of having a sense of mutual help and sensitive, especially to their fellows in community, as when their friends were being disturbed by other groups, they do not hesitate to fight and help then. This condition indicated that emotions controlling sometimes become difficult.

Through the counseling services by Islamic perspectives in developing street children's self-concept in Rejang Lebong regency, obtained an overview of self-concept which given a counseling service then, a service oriented to the development of talents and interests as a gift from Allah. Information services, by the first material is a communication pattern. The second, IQ, EQ and SQ. Third, all about drugs and the dangers. And the last one, self-management. Placement and distribution services by channeling street children dropped out of school to go back. Content mastering services, by the first material is creating varied works from recycled materials. Second, to learn about reciting Qur'an, *iqamah*, and *adzan*. Third, learn to pray. Individual counseling, the discussion about personal issues. The set of street children's data gotten from their parents, friends and family as well as neighbors and local government. Home visits, go to street children's home to provide individualized counseling services.

Here are the descriptions of street children's self-concept in Rejang Lebong regency after given counseling services. Based on the post-test given, the data showed that 60% of street children did not feel happy anymore being on the road. On the working role, 49% of their income will be given to the family. 37% of them noticed the physical appearance. The percentages of feeling disgusted by others dropped to 25%. On ethical and moral, 34% of them are still impolite in having a conversation. In the hope, 47% of them want to continue the educational process in school. On the interaction, 17% will still often be the victims of bullying. 20% of street children are still judged as disheveled and slovenly. Thus, compared to the child's self-concept based upon the results of pre-test, the amount is increased after given counseling services as illustrated in the table and graphics above.

The pre-test results indicated that the average value of street children's self-concept before being given the treatment equal to 84.04, while after the guidance and counseling services by Islamic perspective given,

the average was increased to 90.56. The results of t count value at -11 791 by 0000 sig. Because sig <0.05, it can be concluded that Ha is accepted, it means that self-concept of street children before and after given guidance and counseling services by Islamic perspective were different, thus it can be concluded that the concept of guidance and counseling services by Islamic perspective influenced or enhanced their self-concept.

Conclusions

The results of this study concluded that the guidance and counseling services by Islamic perspective can improve the self-concept of street children in Rejang Lebong regency, i.e. there is a change in the mindset towards themselves and future plan by a wish to continue their education, participating in various activities to boost the competence owned, and regulating as well as organize their daily activities by principles of Islamic religion that has been known and understood.

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