

DEVELOPMENT OF STREET CHILDREN BASED ON THE ART OF ANGKLUNG MUSIC TO SHAPE THE CONFIDENCE OF STREET CHILDREN

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Abstract

This study aims to describe the process of fostering street children at the An-Nur Ibum Foundation, Bandung Regency. Coaching is done by providing angklung music skills as an effort to increase the self-confidence of street children. This research was conducted using a qualitative approach trying to describe and interpret objects as they are. The research subjects consisted of foundation managers, instructors, and street children who took part in the coaching. Collecting data in this study using observation techniques, interviews, documentation studies, and literature studies. The data analysis in this study is data reduction, data display and conclusion drawing. After conducting the research, it was found that the development of street children carried out at the An-Nur Ibum Foundation as a whole went well, starting with an initial approach, an intense approach, the implementation of coaching through training in playing angklung, and evaluation. After participating in the coaching, street children have better self-confidence such as daring to appear in front of many people, being able to socialize openly, and getting various achievements. Thus, the development of street children based on the skills of angklung music to form this self-confidence can be an alternative in the development of street children's development.

Keywords: Street Children, Angklung, Coaching

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan proses pembinaan anak jalanan di Yayasan An-Nur Ibum, Kabupaten Bandung. Pembinaan dilakukan dengan memberikan keterampilan music angklung sebagai upaya untuk meningkatkan rasa kepercayaan diri anak jalanan. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif berusaha menggambarkan dan menginterpretasi objek sesuai dengan apa adanya. subjek penelitian terdiri dari pengelola yayasan, instruktur, dan anak jalanan yang mengikuti pembinaan. Pengumpulan data pada penelitian ini menggunakan teknik observasi, wawancara, studi dokumentasi, dan studi pustaka. Adapun analisis data dalam penelitian ini yaitu reduksi data, display data dan penarikan kesimpulan. Setelah dilakukan penelitian diketahui bahwa pembinaan anak jalanan yang dilaksanakan di Yayasan An-Nur Ibum secara keseluruhan berjalan dengan baik dimulai dengan melakukan pendekatan awal, pendekatan intens, pelaksanaan pembinaan melalui pelatihan bermain angklung, dan evaluasi. Setelah mengikuti pembinaan anak jalanan memiliki kepercayaan diri yang lebih baik seperti berani tampil didepan orang banyak, mampu bersosialisasi secara terbuka, dan memperoleh berbagai prestasi. Dengan demikian pembinaan anak jalanan berbasis keterampilan seni musik angklung untuk membentuk kepercayaan diri ini dapat menjadi alternatif dalam pengembangan-pengembangan pembinaan anak jalanan.

Kata Kunci: Anak Jalanan, Angklung, Pembinaan

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INTRODUCTION

Street children are a social problem that is always present in every area that must be addressed immediately because if it is not handled immediately, unfavorable phenomena will arise such as the increasing number of unemployed, prone to free sex, drugs and also high levels of crime, so that their existence is a reflection of the existence of street children. From social problems in the region and in the city from the past to the present and the solutions have not been comprehensive in each region. The problem of street children has been regulated by the State as stated in Article 34 of the 1945 Constitution which states that the poor and neglected children are cared for by the State, as well as Law No. 23 of 2002 concerning the protection of children as a mandate and a gift from God Almighty, which we always have to protect because we have inherent dignity, human rights and rights as human beings that must be upheld.

The emergence of the phenomenon of street children arises because of various things, for example the economic conditions of their parents are very low so that parents are forced to send their children to work as vagrants, scavengers, buskers, housemaids, sex workers, and even some children are not paying attention from their parents so that they make life on the streets as a place to channel their dissatisfaction with their parents. The Ministry of Social Affairs conducted a study that there were around 4.5 million neglected children including street children, children who were malnourished, and children with special needs living on the streets. Herlianto (2014) states that street children generally come from poor families, street children grow and develop with the background of street life and are familiar with poverty, persecution and loss of parental love. Street children are children who live in disadvantaged conditions, are marginal, excluded, and spend more of their time on the streets with various activities, including working for their survival. In fact, at their age, education is very important, both formal and non-formal education.

The education level of street children, which can be categorized as low, causes problems for them to get decent jobs to meet their own needs or the needs of their families for those who are married, and has a huge impact on their children. This causes them to be unable to provide formal or non-formal education to their children, in fact there are also many parents who eventually order their children to become buskers and beggars in order to help the family's economy.

In Majalaya itself the presence of street children is increasing, this is a concern of the Majalaya District Government so that the presence of street children does not continue to be on the road. To overcome the existence of the Social Weakness Community (PMKS) in Majalaya District, so far the local government has carried out maximally, but it is felt that it has not had a positive impact as evidenced by the number of street children, flattened, buskers in big cities such as Majalaya and even Bandung. many. This happens because the programs that have been socialized by the government are less effective, because they are not intense only when there are programs from the center and even though the community cannot depend on the government continuously because the program for empowering street children is very limited, basically the implementation stage of developing skills required carried out at the AN-Nur Ibu Foundation is expected to make street children independent in the future they can get out of the cycle of poverty. With the empowerment program for street children, it is hoped that after getting the skills provision in the institution, they can determine their way of life that is good and not dependent on other people, whether in the family, school or community environment. Based on the explanation above, the author is interested in conducting further studies regarding the process of fostering street children at the An-Nur Ibum Foundation as an effort to grow the confidence of street children.

Coaching

Coaching according to the Big Indonesian Dictionary (KBBI) has the following meanings: (1). Process, manufacture, how to build, (2). Renewal and Improvement, (3). Efforts, actions and activities carried out effectively and efficiently to obtain better results (Depdikbud 2002:152). Coaching is a model of efforts to provide guidance and education to students to be able to further increase the elements of goodness in themselves, both spiritual and physical aspects that already exist in them to be further developed towards good goals. Coaching can be done anywhere.

According to Regional Regulation no. 2 of 2008 article 1 paragraph 1, it is stated that coaching is an activity carried out in a planned and organized manner to prevent the emergence of street children, homeless people, beggars, monitoring, data collection, research, socialization with the aim of controlling carried out to improve children's living standards. street and street performers. Coaching is also an activity carried out in a planned and organized manner with the aim of suppressing, eliminating, reducing and preventing the spread of street children and street performers to create order in public places. The strategies and approaches that have been developed according to Lusk quoted from Suyanto (2010), in dealing with street children are as follows: (1) Street Based, (2) Center Based, and (3) Community Based. The Development Strategy according to Law Number 23 of 2002 concerning the development of street children, homeless people, beggars and buskers in Bandung Regency can be mapped into 4 (four) forms of coaching, namely :

- a. Coaching, which includes three steps of coaching, namely, prevention, further development and social rehabilitation efforts.
- b. Empowerment
- c. Advanced Guidance
- d. Society participation

Sudrajat (1996) explains that in general there are two goals in handling street children, namely: 1) Releasing street children to be returned to their original families, substitute families, or orphanages. 2) Strengthening children on the road by providing alternative jobs and skills.

Street Children

Basically street children are a marginal group in urban areas who are experiencing a process of dehumanization (Istikhomah 2012). Meanwhile, according to Herlianto (2014) street children generally come from poor families, street children grow and develop with the background of street life and are familiar with poverty, persecution and loss of parental love. Street children are children who live in disadvantaged conditions, are marginal, excluded, and spend more of their time on the streets with various activities, including working for their survival. The types of street children include Children on the street, Children of the street, Children from families of the street (Suyanto 2010). Kartawidjaja (2018) explains the causes of street children working and being on the streets are various, namely due to family rifts, poverty/low economy, lack of family attention, no family, running away from the village because of certain cases, wanting to help their parents, and some being asked by their parents. to beg on the streets. It can be seen from the way they talk, act and look. They live a life that tends to be free and unruly so that they are indifferent to the rules, speak rudely, are not polite, conflict with fellow foster children. Such conditions are caused by the experience and environmental conditions they go through and face, this is usually called the adoption process. Ningsih (2013) Ningsih also states the same thing that the attitudes displayed by street children tend to be as they please, so it can be seen from the way they look which tends to be sloppy and unruly.

Confidence

Self-confidence is a person's positive attitude to believe in all aspects of his strengths, feel able to do something, have a positive assessment of himself or the situation he faces, and have a sense of optimism in achieving goals (Rangkuti 2017). belief to do something about himself as a personal characteristic in which there is confidence in self-ability, optimistic, responsible, rational and realistic. Self-confidence can be said as a person's belief in all aspects of the advantages he has and that belief makes him feel capable of being able to achieve various goals in his life (Judge 2002). Hurlock et al. (1990) stated that a person's positive reaction to his own appearance will lead to a sense of satisfaction which will affect his mental development. Experts argue about self-confidence, Santrock (2003) explains that one of the factors that influence self-confidence is self-ability, physical appearance. Physical changes cause unwanted psychological effects, so it can be concluded that the notion of self-confidence is very necessary in us, because if someone who has self-confidence he will get success in his life.

Angklung Music Art Skills

According to Dalyono (2015) skills are an activity related to the nerves and muscles (neuromuscular) which are usually seen in physical activities such as writing, typing, sports, playing music, and so on. The skill in this case is the skill of playing music. Music playing skills in this study are the ability to play angklung properly and correctly and to be able to play songs using angklung musical instruments. While the notion of Angklung is a traditional musical instrument originating from West Java, angklung is made of bamboo and how to play it by shaking it. Kusmargono (2012:6) states that the melodic angklung has two notes, the front (small) tone is one octave higher than the back (large) tone. Angklung is full of educational elements, not just playing music but rather the process of playing Angklung that is important, so that playing Angklung contains the values of gotong royong, discipline, creativity, agility, concentration and responsibility (Rahdani 2015). Angklung has its own playing technique as well as other musical instruments. Based on this explanation, it can be concluded that the angklung musical instrument is a traditional Indonesian musical instrument made of bamboo and how to play it by shaking it, this method is easy and can be understood quickly by someone, especially street children who are fostered by the art of angklung music.

METHOD

This research was conducted using a qualitative approach trying to describe and interpret objects as they are. This research was conducted at the An-Nur Ibum Foundation, Bandung Regency with the research subjects consisting of foundation managers, instructors, and street children who took part in the coaching. Collecting data in this study using observation techniques, interviews, documentation studies, and literature studies. Observations were carried out by directly visiting the research site and making observations and developing a model for fostering street children, starting from the approach, planning, implementation, to evaluation of the coaching. Interviews were conducted by asking several questions to research subjects related to the problem under study. Documentation studies are used to obtain data in the form of documents and archives in the form of written data, which are then designed and collected into an accurate and reliable data regarding the development of street children. Literature study is carried out to retrieve primary data or data that already exists in manuals related to the discussion.

The data analysis in this study is data reduction, data display and conclusion drawing. In the opinion of Milles and Huberman (Sugiyono 2016), suggesting that activities in the analysis of qualitative data collection are carried out interactively and take place continuously until complete, so that the data is saturated. Activities in data analysis, namely data reduction, data

display, and concluding drawings. Data reduction is intended by summarizing the data, selecting the main points, arranged systematically. Data display or data presentation aims to make it easier for researchers to understand the research results that have been obtained. The data is compared and linked with others, so it is easy to draw conclusions as an answer to any existing problems.

RESULTS AND DISCUSSION

Results

The results of observations and interviews with foundation managers, instructors, and street children showed that the development of street children based on angklung music skills began with an initial approach, an intense approach, the implementation of coaching through angklung playing training, and evaluation of the results of the coaching.

The first stage of fostering street children is taking the initial approach. Based on observations made in the surrounding environment, it can be seen that there is discomfort for people who pass the road in the Majalaya square about the presence of street children. Their condition is very closed, comfortable living on the streets without a destination, just hanging out with the community, only has the expertise to play the guitar so that they become buskers and parking attendants, and cannot socialize with the general public. This is one of the reasons for foundation managers to empower them to have a more prosperous life. Based on the results of interviews with the managers of the foundation, it is known that before fostering street children, the foundation took an approach by going directly to the field and inviting them to talk. However, our presence was not immediately accepted because they were so closed that it was not easy to enter their community. The step taken by the manager is to take a persuasive approach to the coordinator of the street children so that they can be more easily accepted by the community and then pay special attention to them. After they feel comfortable with the presence of the foundation, then a more intense approach is taken, namely by providing motivation and inviting them to study in the An-Nur Foundation environment. In addition, the identification of the learning needs of street children is carried out to design a pattern of coaching that is in accordance with their interests, namely playing music. Based on the results of observations and interviews with street children, the pattern of coaching that will be carried out for street children is determined, namely the angklung music art skills.

The guidance of street children based on the art of angklung music is carried out to build the confidence of street children in the Majalaya square, Bandung Regency. Coaching and training to play angklung is carried out regularly twice a week. The training can be carried out in their area, namely the square or at the An-Nur Ibu foundation. In its implementation, the management carries out several activities, including:

- 1) Prepare the completeness of the angklung device,
- 2) The coach provides mentoring, advice as well as motivation in advance and prepares instructors to train the art of angklung music,
- 3) Involving three components in intense coaching according to a schedule consisting of coaches, instructors as well as children
- 4) Cooperating with other parties who can support activities, in this case the An-Nur Foundation has collaborated with PT. Pertamina Geothermal Energy.
- 5) Participate in outside activities such as appearing at several Pertamina and official events.
- 6) Participate in street children's creativity competitions.

During the implementation of the coaching, there were several obstacles faced, such as the lack of motivation for street children to take part in the coaching, this was evidenced by the decreasing number of their attendance in participating in the training, and constrained by the

coaching time which collided with the time of singing, making it difficult to collect all street children. However, to minimize these obstacles, coaches and instructors are trying to find solutions, among others by: 1) providing uniform t-shirt facilities, and entertainment during coaching and training as well as being included in official events, that way they think more ahead to be more advanced, 2) provide accommodation and consumption as well as a little substitute for money for busking when invited to the Foundation for coaching and training.

Based on observations, it is known that the results of the coaching carried out show that there is a change in the mindset and self-confidence of street children that have been formed, including:

- 1) Having new skills in playing music, namely mastering the technique of playing angklung skills.
- 2) Already able to socialize openly, some of them have even opened new businesses and are no longer buskers on the streets.
- 3) Dare to appear in front of people and excel, they have appeared at the Bandung Regency Government event, participated in street children's music competitions and won 1st place.

Discussion

The coaching pattern applied by the An-Nur Ibu Foundation is skill development as an effort to increase the self-confidence of street children by providing skills. This is in accordance with one of the general goals in handling street children according to Sudrajat (1996) namely strengthening children on the street by providing alternative jobs and skills. So that it is hoped that it will prevent street children from entering the streets again.

Before starting the training, an approach strategy was used to approach the street children community by going directly to the gathering place for street children, understanding their condition and inviting dialogue to find out their needs. This approach strategy is strengthened by an intervention strategy program for street children which was developed in dealing with street children according to Lusk quoted by Suyanto (2010), namely the street-based model which is handling on the street or in places where street children are, then street educators come, dialogue, create trust, and assist street children. In this more intense approach, the identification of the learning needs of street children is carried out and then make an agreement on learning time. The stages of implementing learning in training according to Sudjana (2007:198–207) the steps start from fostering familiarity, identifying needs, aspirations, and potential of training participants. determination of learning contracts, initial test of trainees, learning process, and final test of trainees.

The coaching process is carried out by providing skills that street children are interested in, namely angklung music training because this is in accordance with their abilities, potential (talents), and the work they are currently doing so that the training process will run well. As Slameto (2010:57) argues that interest has a major influence on learning, if the subject matter studied is not in accordance with the interests of the learning community, they will not study as well as possible because there is no attraction for them.

The implementation of coaching is carried out according to a mutual agreement between the instructor and street children, which is twice a week. Next, there are two sources of learning music training organized by the An-Nur Ibu Foundation, namely the instructor and the paper containing the notes of each song to be played. Meanwhile, the training facilities, funds, and leave for learning are all provided by the foundation. In addition to being given training in playing angklung, street children are also given assistance and motivations.

After carrying out the training, street children are included to appear in various events and they even take part in competitions and get achievements. In research conducted by Adhani (2013) which states that the support provided by the environment will affect a person in self-actualization, namely in the form of achieving an achievement. The advantages of angklung

music training can add insight and skills about music to learning residents, hone their talents and explore their abilities in the field of music so that they can achieve self-actualization. Athar & Shah (2015) clearly describe the appropriate training outputs are changes in attitudes, increased knowledge and information, changes in understanding and assumptions, changes in values and orientation and the achievement of skills and abilities.

Based on the findings, fostering street children based on the art of angklung music at the An-Nur Ibu Foundation can increase the confidence of street children. The new skills possessed make street children more confident. The results of this study support the research of Tafarodi & Swann Jr (1995) which explains that people who have extraordinary skills and talents tend to have high levels of self-esteem. The courage to appear in front of the crowd and achieve several achievements are also evidence of the increased confidence of street children. Angelis (2005) argues that a person will have high self-confidence if he is confident in his abilities and gets realistic awards from others. Furthermore, Elfiky (2010) is a force that encourages someone to move forward and develop and improve themselves. Luxori (2005:20) also explains that self-confidence is the main factor that can lead a person to success, because he is able to lead you to do positive things in your life.

CONCLUSION

The guidance for street children carried out at the An-Nur Ibum Foundation as a whole went well, starting from fostering intimacy, intense approach, implementation of coaching, and evaluation. The results of the coaching show that street children have better self-confidence such as daring to appear in front of many people, being able to socialize openly, and getting various achievements. There are several obstacles faced such as the lack of motivation to learn street children and constrained coaching time that clashes with the time of singing so that the number of their attendance in participating in the training is decreasing. The supporting factors for the implementation of this coaching are the presence of partners who work together to fully support the coaching process such as providing all the required facilities.

Guidance of street children based on angklung music art skills to form self-confidence is effective in the development of street children's development, only the media and methods used must be adapted to the situation and conditions in the field and tend to be more of a better approach to street children. The use of varied and innovative coaching media can attract them to take part in the coaching program that we carry out, so they are willing and happy to participate in this activity without any coercion or pressure. With the use of the right methods and media, one of which is through the art of angklung music skills, it can be used as a reference for coaching street children wherever they are by looking at the situation and conditions in the field.

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