EDUCATION OF MARGINALIZED GROUPS:
A Study on the Religiosity of Street Children in the Regency of Jember

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Abstract: Street children's rights are often neglected, including their right to receive religious education.This study examines the dimensions of religiosity of street children and the influencing factors, as well as the appropriate mentoring method for them. Data were gathered through observations, in-depth interviews, and focused group discussions were analyzed, and the results indicate that family, educational institutions, and social environment influence street children's religiosity. This study is built upon the researchers' experience carrying out a religious mentoring program for street children. The study suggests that street children maintain a sense of religiosity and its various dimensions. Formulating religious mentoring programs that align with the dimensions of religiosity is recommended.

Keywords: street children; religiosity; education; social problems; mentoring

Introduction

STREET CHILDREN are part of marginal groups. They deserve the attention of policymakers through activities and policies to lift them from their marginality, for example, by providing assistance. Mentoring programs for street children have not given serious attention to the religious dimension in the life of this marginal group.[1] Most of the programs still focus on education, skills

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[1] Faiqoh Faiqoh, "Pelayanan pendidikan keagamaan pada komunitas anak jalanan Kota Medan." *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 10, No. 1 (2012); Wahid Khozin, "Pendidikan keagamaan pada komunitas anak

training, safe sex, and drug abuse dangers.[2] Meanwhile, the religious life of street children is the most vulnerable part of experiencing erosion due to various immoral behaviors and violations of religious norms. Street children also constitute a group that is vulnerable to violent behavior, either a perpetrator or a victim.[3] Living on the streets also makes these children vulnerable to free sex, with many partners from within and outside their community.[4] These various violations of moral and religious norms indicate that they are a group of people who need spiritual mentoring to get them out of the street culture, which is far from manifesting religious values.[5]

Studies on street children have not given serious attention to the dimensions of religiosity, which does not focus on exploring children's religiosity yet, as they are limited to three primary issues. First, government and non-governmental organizations examine efforts to assist street children in education, skills training, and religious counseling through social services, educational institutions, or Islamic boarding schools.[6] Second,

jalanan." *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 6, no. 3 (2017): 37-51; Ta'rif Ta'rif, "Pesantren dan anak jalanan: studi penyelenggaraan dikterapan di Pesantren Fathul Khair Cimanggis Depok." *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 14, no. 2 (2017): 187-206.

  [2] Nabilla R. Ekthias & Widya Nusantara, "Model pendampingan anak jalanan berbasis penguatan minat bakat di UPTD Kampung Anak Negeri Surabaya," *JPUS: Jurnal Pendidikan Untuk Semua* 4, no. 4 (2020): 102-111; Aniyatul Nasofa, Muhadjir Effendi & Nurhadi, "Strategi pendampingan anak jalanan (studi kasus di Jaringan Kemanusiaan Jawa Timur)," *Jurnal Pendidikan Nonformal* 11, no. 1 (2011): 1-7; Zulkarnain Zulkarnain, et al., "Pemberdayaan anak jalanan dalam pengembangan kewirausahaan binaan Pondok Pesantren Sabilul Hikmah Malang," *Abdimas Pedagogi: Jurnal Ilmiah Pengabdian Kepada Masyarakat* 3, no. 1 (2020): 59-68.

  [3] Harriot Beazley, "Street boys in Yogyakarta: social and spatial exclusion in the public spaces of the city." In *A Companion to the City*, (2008).

  [4] Harriot Beazley, "The construction and protection of individual and collective identities by street children and youth in Indonesia," *Children Youth and Environments* 13, no.1 (2003).

  [5] Harriot Beazley, "The sexual lives of street children in Yogyakarta, Indonesia," *RIMA: Review for Indonesian and Malaysian Affairs* 37, no. 1 (2003).

  [6] M. Zainudin, "Pemberantasan buta aksara Al-Quran anak jalanan di Simpang Pasar Pagi Pekanbaru," *Jurnal Pengabdian Masyarakat Multidisiplin* 1, no.

other studies show that street children are the most neglected community group socio-economically, educationally, and religiously.[7] Like other children, street children have not received the proper education and attention.[8] Third, other studies examine various deviations committed by street children, which include sexual violence,[9] crime,[10] drug abuse,[11] immoral behaviors,[12] and other kinds of juvenile delinquency.[13] Thus, it indicates that the dimensions of street children's religiosity have not been adequately investigated in previous studies.

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1 (2017); Ta'rif, "Pesantren dan anak jalanan"; Zulkarnain, "Pemberdayaan anak jalanan".

[7] Sugianto Sugianto, "Perlindungan hukum terhadap anak jalanan dalam prespektif hukum positif dan hukum Islam (Studi kasus pada Yayasan Madinatunajjah Kota Cirebon)," *Journal de Jure* 5, no. 2 (2013): 146-253; Muhammad J. Firdaus, "Kemiskinan, ketidakadilan dan pegiat punk sebagai fringe community di era globalisasi," *Global and Policy Journal of International Relations*, 7, no. 02 (2020).

[8] Faiqoh, "Pelayanan pendidikan keagamaan"; Khozin, "Pendidikan keagamaan"; Ta'rif, "Pesantren dan anak jalanan".

[9] Mujahidil Mustaqim, "street children, poor touch education & putting attention," *Tarbiya: Journal of Education in Muslim Society* 4, no. 2 (2017): 200-215;

[10] Beazley, "The sexual lives"; Ayana Chimdessa, & Amsale Cheire, "Sexual and physical abuse and its determinants among street children in Addis Ababa, Ethiopia 2016," *BMC Pediatrics* 18, no. 1 (2018).

[11] Nurul I Millenia, et al., "Punk community in criminology study (study in Ngaliyan District, Semarang City)," *Law Research Review Quarterly* 6, no. 1 (2020): 37-52

[12] Yahya M. Bah, "Drug abuse among street children," *Couns-Edu: The International Journal of Counselling and Education* 4, no. 1 (2019); Samuel N. Cumber & Joyce M.Tsoka-Gwegweni, "Pattern and practice of psychoactive substance abuse and risky behaviors among street children in Cameroon." *SAJCH South African Journal of Child Health* 10, no. 3 (2016); Tafadzwa N. Jakaza & Chamungnongwa Nyoni, "Emerging dynamics of substance abuse among street children in Zimbabwe. A case of Harare Central Business District." *African Journal of Social Work* 8, No. 2 (2018): 63-70; Jakir H.B. Masud, Md Moniruzzaman Khan & Jesmin, "Pattern of drug abuse among street children of Dhaka: inhalants are the most popular drug," *Delta Medical College Journal* 6, no. 1 (2018): 29-34.

[13] Harriot Beazley, "Voices from the margins: street children's subcultures in Indonesia," *Children's Geographies* 1, no. 2 (2003); Romay Noor & Sawi Sujarwo, "Fenomenologi kenakalan remaja punk," *Jurnal Ilmiah Psyche* 12, no. 1 (2019): 31-41.

There has yet to be a study that formulates a mentoring model based on research. Conversely, this study integrates research and mentoring in one integrated program. Three questions were posed in this study to show the dimensions of the religiosity of street children and analyze the socio-religious preconditions that affect this religiosity and provide a model of religious mentoring that can be used to develop the religiosity of street children. First, what are the forms of religiosity?; second, what are the factors that influence religiosity; third, what mentoring models can be used to develop the sense of religiosity of street children?

This study argues that street children still maintain hope to increase their faith. The street children still have a sense of religiosity, which they still want to pray and even remember the sins of some of their actions. Likewise, when they were invited to the prayer room to read the Quran, they did not refuse. Many of them, before being street children, used to study at the Quran teaching institutions, and up to the present research, they were still able to read the holy book, which is written in Arabic letters. Although many studies show that they are the most vulnerable group likely to commit immoral behavior and violate religious norms such as drug abuse, permissive sexual behavior, and various acts of violence and crime, they still maintain their sense of religiosity with differing intensities as human beings. Religious family background and educational background in Islamic boarding schools or institutions, along with a religious community, cannot be denied; they might have the potential to develop the sense of religiosity of street children. This potential of religiosity, if nurtured, can be appropriately designed and, thus, revive the potential for the religiosity of street children so that they can leave the wicked world that keeps them far from practicing religious life.

This research data were collected through in-depth interviews, observations, and focus group discussions. Information obtained includes the dimensions of street children's religiosity, the factors that influence the formation of street children's religiosity, and implications for the religious development of street children in the future. The religiosity dimensions of street children are traced using the four perspectives offered by Fukuyama, namely the

dimensions of religious experience, religious rituals, creedal belief, and intellectual knowledge. The factors that influence the religiosity of street children will be mapped based on family background, education, and religious environment. Meanwhile, the implications of street children's religiosity for the development of mentoring programs for these community groups will be mapped based on the high and low dimensions.

The research participants were selected through field observations because the data on street children recorded at the Social Service Office only included those who have fostered partners in various job training programs. Data outside of these communities do not show the reality of street children in Jember Regency. Therefore, the researchers carried out two tracking steps. First, they contacted the Social Service Officer of Jember Regency to find data on street children who have participated in this service or who have been subjected to the Civil Service Police Unit raid. Second, the researchers conducted direct surveys in places commonly used as bases for street children, such as traffic lights at both crossroads and forks in the city area.

Based on the tracking results, the researchers found that these street children were members of a community or gang called *Simpang Tiga*. These children's activity in this community is singing at the intersection near *Raudhatul Mukhlisin*, the great mosque of Jember, which they make their "territory" and the center of their activities and gatherings. There were about 6 street children who refused for no reason. There were others who only met once with the researcher, so they could not be involved further. However, they seemed to have refused to be identified for safety and family reasons. For example, they were worried about being the target of arrest by the Civil Service Police Unit. Of all the community members, ten informants were willing to be interviewed as subjects in this study. This study considered initials from S1 to S10 to protect the privacy of these participants.

The observation was carried out by observing the street children's activities when singing on the streets or gathering at the house of one of the group members. The researchers themselves also observed these children when conducting religious mentoring to informants. In-depth interviews were conducted with

informants, namely, street children who are members of the *Simpang Tiga* community. Interaction and communication with the subjects are done casually, on the side of the road, in a shop, at their "headquarters," or elsewhere. In the context of mentoring, the researchers also collaborated with the management of *Musalla Miftahul Jannah*, a small mosque, as a place to practice the Quran recitation and discuss religious issues with the street children. Meanwhile, focus group discussions were held in cooperation with stakeholders from the Social Service of Jember Regency, social workers who have been accompanying street children for a long time, and also former street children who have returned to normal social life.

Data analysis was carried out in two forms. First, data processing followed the stages proposed by Miles, Huberman & Saldana.[14] These stages start from reducing the data from observations and interviews, displaying data in the form of a summary and synopsis based on the themes of field findings, and verifying data to conclude. Second, the analysis using an interpretation technique begins with a restatement of the data obtained from observations and interviews, followed by data description to determine patterns or trends and interpret data.

The use of religiosity in this study has made it possible to understand the religiosity of street children. So far, religiosity has been viewed from one dimension, from the side of ritual only. A person who is always obedient to worship is seen as religious. However, although street children may not be respectful in the ritual dimension, it is possible that they still have faith in the truth of their religion. Even though these street children do not carry out Muslim rituals regularly, it is known that occasionally they still worship, including Eid prayers, and still have faith as religious people. As humans, they have also felt a closeness to the Supreme God. In addition to finding a broader view, this study also formulates an action plan to encourage formulating a more effective religious development program for street children.

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[14] Matthew B. Miles, A. Michael Huberman & Johnny Saldana, *Qualitative Data Analysis, A Methods Sourcebook*, Los Angeles: Sage Publications, 2014.

Defining Street Children

Street children are boys or girls between seven and fifteen years old, who spend almost all their daily time on streets, shops, markets, or other public places to live and survive.[15] Roncevic defined them as children under the age of 18 years who have made the street their home and source of income and who do not receive adequate protection or supervision from responsible parties.[16] Conversely, Cosgrove defined street children as individuals under the age of adulthood whose behavior deviates from societal norms and whose main purpose is to meet their developmental needs rather than family or family substitution.[17] These definitions show that there are at least three main characteristics that determine the status of street children: First, they are under 18 years of age. Second, they make streets their home and a source of income. Third, they do not receive adequate protection from adults or those looking after them. Fourth, their behavior deviates from the norms and the local community culture. Concerning life on the street, Aptekar, and Heinonen[18] classified street children into three types: First, children who are active on the streets but still have regular contact with their families. Second, they live, work and sleep on the streets and do not have contact with their families. Third, those who have regular contact with their families but they often live, work and sleep on the streets.

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[15] Jamiludin, et.al., 2018. "Street children's problem in getting an education: economic and parental factors," *Mediterranean Journal of Social Sciences* 9, no. 1 (2018).

[16] Roncevic Nevenka, Stojadinovic Aleksandra & Batrnek Antonik Daliborka, "Street children," *Srpski Arhiv Za Celokupno Lekarstvo* 141, no. 11-12 (2014): 835-841.

[17] John G. Cosgrove, "Towards a working definition of street children," *International Social Work* 33, no. 2 (1990).

[18] Lewis Aptekar & Paola Heinonen, "Methodological implications of contextual diversity in research on street children," *Children, Youth and Environments* 13, no. 1 (2003).

Vulnerability of street children

At a very young age group, mainly between the ages of 8 and 15, street children's lives are vulnerable to various social problems. First, they are the most vulnerable group related to drug abuse. Beazley stated that some street children consumed alcohol, tobacco, and marijuana daily. To a lesser extent, some of them suck glue to make themselves "fly" because these inhalants are cheaper and sold everywhere. Drug abuse causes street children to experience difficulty in returning to society. Once a child is addicted, it will be tough to go to school and have an everyday life. Second, street children are also very vulnerable to violent behavior, both as perpetrators and victims. To survive on the streets, some of them are forced by their seniors or their parents to earn money through begging, selling newspapers, shining shoes, or stealing and compassing others. Owing to their deviant lifestyle, street children are also vulnerable to violence, such as arrests, imprisonment, torture, and even murder. Moreover, they are victims of abuse, sexual harassment, and human trafficking.[19] High susceptibility to violence, rape, sexually transmitted diseases, and teenage pregnancy are the main problems in the literature, especially for girls.[20]

Third, living on the streets also makes street children vulnerable to free sex, both as perpetrators and victims. Newcomers are often subjected to sexual acts by their seniors as a prerequisite for their acceptance into the group. This free-sex behavior is done among themselves voluntarily. As these children grow up, they become increasingly intense in sexual behavior with many partners such as shemale, prostitutes, street girls, and homosexuals, both inside and outside. This sexual behavior is carried out to fulfill various demands: to assert masculinity and dominance among the group; channel sexual libido; make money peddling sex services or getting protection; and find love, joy, and solidarity among members.[21]

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[19] Harriot Beazley, "Street boys in Yogyakarta"

[20] Nevenka, Stojadinovic & Daliborka, "Street children"

[21] Chimdessa & Cheire, "Sexual and physical abuse"; Stojadinovic, et al., "Sexual behavior of street children," *Medicinski Pregled* 68, no. 7-8 (2015): 245-250.

Fourth, street children are very vulnerable to various diseases and health problems. Among the problems that have the potential to be a nuisance for them are stunted growth and nutrition, injury, physical abuse, sexual abuse, infectious diseases, malaria, respiratory diseases, tropical diseases, mental health problems, reproductive health disorders, infectious sexual diseases, and HIV/AIDS.[22] Street children are very vulnerable to various diseases, and by living and working on the streets, they face serious risks. In addition, they are very likely to suffer from acute illness, injury, infection, digestion, sexually transmitted diseases, malnutrition, mental disorders, and drug abuse.[23]

Dimensions of religiosity

Religiosity is often referred to and associated with religiousness, orthodoxy, faith, worship, piety, devotion, and holiness. The concept of religiosity has garnered increased attention from various scientific disciplines; thus, scholars define it differently. For instance, Cardwell[24] and Glock and Stark[25]

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[22] Bah, "Drug abuse"; Nasim Khosravi, et al., "Effectiveness of peer education approach on improving HIV/AIDS-related healthy behaviors among immigrant street children: a randomized controlled trial," *Clinical Epidemiology and Global Health* 6, no. 3 (2017); Nasrin Motazedian, et al., "High risky behavior and HIV/AIDS knowledge amongst street children in Shiraz, Iran," *Medical Journal of The Islamic Republic of Iran* 34 (2020): 138; Poonam R. Naik, et al., "Street children of Mumbai: demographic profile and substance abuse," *Biomedical Research* 22, no. 4 (2011); Md Jasim Uddin, et al., "Vulnerability of Bangladeshi street-children to HIV/AIDS: a qualitative study," *BMC Public Health* 14 (2014): 1151

[23] Bah, "Drug abuse"; Chimdessa & Cheire, "Sexual and physical abuse"; Roncevic Nevenka, Stojadinovic & Daliborka, "Street children,"; Samuel N. Cumber & Joyce M.Tsoka-Gwegweni, "Pattern and practice of psychoactive substance abuse and risky behaviors among street children in Cameroon." *SAJCH South African Journal of Child Health* 10, no. 3 (2016); Tafadzwa N. Jakaza & Chamungnongwa Nyoni, 2018. "Emerging dynamics of substance abuse among street children in Zimbabwe. A case of Harare Central Business District." *African Journal of Social Work* 8, No. 2 (2018): 63-70; Jakir H.B. Masud, Md Moniruzzaman Khan & Jesmin, "Pattern of drug abuse among street children of Dhaka: inhalants are the most popular drug," *Delta Medical College Journal* 6, no. 1 (2018): 29-34.

[24] Jerry D. Cardwell, *The Social Context of Religiosity* (Washington DC: University Press of America, 1980).

[25] Charles Y. Glock & Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).

identified five dimensions that determine a person's religiosity: experiences, rituals, ideology, intellectuals, and consequences. The experiential dimension sees a person's religiosity from his individual religious experience, including the experience of having a transcendent relationship with a supernatural God. The ritual dimension looks at a person's religiosity from the extent to which they conduct worship rituals: involving the community or congregation. The ideological dimension sees a person's religiosity from beliefs to religious doctrines. Fukuyama[26] identifies a person's religiosity in four dimensions, namely cognitive, cultic, creedal, and devotional dimensions.[27] The cognitive relates to something a person knows about his religion, such as the insight into their religious awareness; the cultic refers to one's religious praxis in carrying out ritual worship; the creedal relates to one's religious beliefs, and the devotional relates to one's religious feelings and experiences.[28]

Lenski proposed four different indicators in which a person's religiosity is manifested: associational, communal, doctrinal, and devotional. Lenski saw that one could be seen as religious in one aspect without being in another. One may often congregate in a mosque or church but not necessarily accept all the doctrines or can be very obedient in a private room. A religious person may not want their piety seen in everyday life, and a person may believe but not practice their beliefs.[29]

Bergan and McConatha mentioned religiosity as a dimension connected to religious belief and practice. In defining religiosity, researchers who examine a person's religiosity focus more on the concept of a single dimension of religious practice. Meanwhile, relying solely on religious practice can lead to wrong conclusions, especially for seniors who have physical problems following religious rituals. Therefore, the religiosity dimensions, such as

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[26] Yoshio Fukuyama, "The major dimensions of church membership," *Review of religious research* 2, no. 4, (Spring 1961): 154-161.

[27] Charles Y. Glock & Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).

[28] Jerry D. Cardwell, *The Social Context of Religiosity* (Washington DC: University Press of America, 1980).

[29] Gerhard Lenski, *The Religious Factor* (New York: Doubleday, 1963).

personal obedience and religious belief systems, will be more accurate if used to measure a person's religiosity.[30] From the various definitions above, it can be deduced that religiosity is multidimensional; it is subjective, cognitive, behavioral, social, and cultural.

The dimensions of street children's religiosity

Dimensions of experience

The experiential or devotional dimension sees a person's religiosity from their individual religious experience, including the experience of having a transcendent relationship with a supernatural God. Regarding religious experience, all informants claimed to have experienced closure with the Divine Essence, although differently. Another participant admitted that he felt God's presence when he received a gift from God. Street children who rely on busking often have to endure hunger and thirst before earning enough money for meals and drinking water. In such situations, more frequently, good people suddenly come to feed them or give them money to buy food.

> Participant S1 said: "Sometimes I feel the presence of God when suddenly someone comes to feed me, there I sometimes feel the love of God. Living on the street, I can feel God is real. Sometimes we feel hungry during the day, we haven't eaten, and then people come to feed us. Sometimes, I think it is God's orders. From there, I can feel God's intervention in my life. But sometimes, I feel that I am not grateful to God. It is when I have no food, I remember Him and hope His grace, but when we are full, we forget Him again."[31]

Participant S1 said he feels God's presence when he sins. Acts that religion regards as sins have become part of the ritual tradition of street children. Sex with fellow street children, drinking alcohol, and consuming pill-type drugs are sacred traditions of the street children community. Even though it has become a tradition, it is undeniable that these actions leave

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[30] Anne Bergan & Jasmin T. McConatha, "Religiosity and life satisfaction" *Activities, Adaptation and Aging* 24, no. 3 (2000): 23-24; Ariel Kor, et al., "Character strengths, subjective well-being, and prosociality in middle school adolescents," *Frontiers in Psychology* 10, article 377 (2019).

[31] Interview with Subject 1, 15 November 2019.

feelings of guilt at the bottom of the hearts of the community members. Participant S2 admitted that he was afraid that if he died, he would be put in hell due to these actions.

> Participant S2 stated: "Actuating forbidden things such as drinking, committing adultery, we know those are all sins. In addition, I also consumed alcohol, sometimes marijuana, and *koplo* pills. Sometimes there is a fear that if I die, I will go to hell. When someone says: have you ever thought that if you die, you will go to hell? I often think like that. After trying it sometimes, I felt confused or sinful."[32]

Ritual dimension

The ritual dimension looks at a person's religiosity from the extent to which they conduct religious rituals, which involve the community or congregation. In terms of rituals, most of the mentoring participants admitted that they used to pray five times a day. Since becoming street children, they often abandon the obligation to pray five times a day. They also abandon the Friday prayers that are done once a week. However, all the mentoring participants admitted that they still prayed Eid al-Fitr and Eid al-Adha because they were only performed once a year. One exception applies to S7; he admits that he always performs the five days and Friday prayers. He often does that with the congregation. More than that, he even admits that he always prays Fajr in the congregation, even though doing that is a challenge for a street child who usually stays up all night. Meanwhile, for Ramadan fasting, almost all of the mentoring participants admitted to fasting in the month of Ramadan, even though it was not a full month. The main obstacle comes from friends of street children who always tempt other friends not to perform fasting, especially in the scorching sun of the street during Ramadan. One of the street children expresses his feeling:

> Participant S4 argued: "Before becoming a street child, I used to pray five times a day. But after living on the streets for a long time, I never prayed five times more, not even Friday prayers. Only on Eid al-Fitr or Eid al-Adha do I come to pray, even though I usually spend the night of Eid getting drunk with my friends. When it comes to fasting, I still often do it during Ramadan. However, my friends often tempt me to break my fast. My friends are like devils, usually, they offer cigarettes and food to break my fast. For

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[32] Interview with Subject 2, 15 November 2019.

other worship, at most, I only need to take part in the routine tahlilan and yasinan every Saturday or when there is a prayer of death salvation. I also used to come to the prayer room when there was a mauludan event because usually there is a lot of food. So I can eat with my friends."[33]

Creedal dimension

The ideological or creedal dimension sees a person's religiosity from their belief to religious doctrines. In terms of creedal or *aqidah*, it seems that the participants' religiosity has relatively good religious beliefs. All street children claimed to live and grew up in Muslim families. This family environment might internalize the values of belief in the truth of Islam from a very early age. Belief in the truth of Islam is also internalized through educational institutions and the environment. Almost all the street children had studied at a small mosque to learn the Quran and religious lessons. In addition, religious traditions commonly carried out in the community, such as the routine recitation of *tahlilan* and *yasinan*, also contribute to instilling the values of belief in the truth of Islam. This background makes street children passionate about Islam even though they admit they do not or rarely pray and often commit sins. Almost all stated that they would be offended or angry if Islam were insulted or abused.

> Participant S1 added: "I admit that I am not a good Muslim, but if my religion is insulted, I will be furious and offended. Even though I often get drunk and take medication, even though I rarely pray and rarely fast, I believe that Islam is the truest religion. Even if people want to give me money but on the condition that I leave Islam, I will refuse to take the money."[34]

Cognitive dimension

Almost all of them have faith in the truth of Islam, even though their religious understanding and knowledge are still far from adequate. Muslim family background does not necessarily give them a sufficient understanding of religion. In addition, religious education institutions such as the Quran teaching institution or *pesantren* (Islamic boarding schools), which were one

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[33] Interview with Subject 4, 22 November 2019

[34] Interview with Subject 1, 22 November 2019.

of the places to study for some assisted participants, should not necessarily leave adequate religious knowledge. Living as street children for a long period, going religious obligations such as praying for a long time, and the habit of doing things that are seen as sins in the view of religion are very likely to erode their understanding and knowledge of the religion they believe in. In addition to the weak ritual side, because they seldom pray anymore, most of these street children have inadequate religious knowledge that they have learned in their families, schools, and communities. Only one informant was still able to mention the pillars of faith and the pillars of Islam in a complete answer. The rest can only mention some of the pillars of faith and Islam. Some can pronounce the creed, can read the Quran even though they stammer, and memorize some of the short letters in *Juz 'Amma.*

The dimensions of religiosity are shown in the following table.

Table: The coverage of the religiosity dimensions

Dimensions	Indicators of religiosity
Experience	Feeling close to Allah as receiving a gift from Him
	Feeling in need of God while being tested with difficulties.
	Being fearful to Allah when committing sin.
	Feeling afraid of going to hell.
	Feeling that Allah has answered prayers.
Ritual	Reciting Holy Quran
	Performing *dhikr*, *wirid*, *salawat*, and daily prayers.
	Performing five-time prayers daily, attending Friday, Eid al-Fitr, and Eid al-Adha prayers.
	Fasting during Ramadan
	Paying zakat, *infaq*, alms
	Going on a pilgrimage
	Attending religious traditions such as *tahlilan*, *yasinan*, rituals for the dead, etc.
Creedal	Believing in Islam as the true religion
	Belief in Allah
	Belief in angels, demons, and devils
	Belief in the holy books of which God is the author
	Belief in all the Prophets (Muhammad is the last of them)
	Belief in the Day of Judgment
	Belief in God's predestination

	Able to recall The Six Articles of Faith
Cognitive	Able to mention the pillars of Islam
	Able to memorize short verses
	Knowing major sins

(Source: the Researchers, 2019)

Factors affecting the religiosity of street children

Family background

Of the ten participants, three of them (S1, S4, S9) had a broken home background due to the divorce of their parents. Meanwhile, two of them (S6, S7) said that the father each passed away, and then their mother married again. Meanwhile, five (S2, S3, S5, S8, S10) still have both parents with intact families. In the case of street children whose parents divorced or one of their parents died, they lost the touch of religious values from their parents. The same case also occurs in the case of a child who loses a father figure due to death, and then his mother marries another man or is left behind by his mother to earn a living as a female worker in another country, as in the case of S6. Street children with this condition are not touched by the values of religious education. Meanwhile, street children with intact families also experience more or less the same experience because the economic crash causes their parents to work hard to earn a living. From this presentation, it is concluded that the condition of a broken home family, the loss of the biological father or mother figure, and the economic crash that plagued the assisted participant's family caused the cultivation of religious values not to work perfectly.

Educational background

In terms of educational background, the condition of the mentoring subjects mostly received their religious education in public schools and religion-based schools. Four assisted subjects (S1, S2, S3, and S6) only graduated from primary school or *madrasah ibdtidaiyah*. Meanwhile, three participants (S5, S8, and S9) studied up to SMP/MTs (junior high school) level, although two of them (S5 and S8) did not finish their education. The rest, three of them (S4, S7, S10), had attended the high school level, but only one

person (S10) managed to finish it (S7). S7 was still active in grade 2 of high school at the time of mentoring. One other person (S4) chose to drop out of school. The educational background data of the mentoring subject shows that most children fall out of school and are unemployed. The religious education they get from school is inadequate because religious subjects are only given 2 hours per week. A different case may be experienced by S1 and S9, who study at religious-based educational institutions. They received relatively more religious subject matter than their friends because the school curriculum had a greater content of religious knowledge than public schools.

Environmental background

Almost all of the assisted participants live in conditions of the religious Jember Muslim community. Community religiosity is characterized by the roots of traditional religious traditions such as *tahlilan* (commemoration of the day of the dead), *yasinan* (sending prayers to ancestors), *tadarus al-Quran*, especially in the month of Ramadan, *istighasah* and *salawatan,* as well as the tradition of commemorating Islamic holidays. Even though they have never or rarely followed this religious tradition, they admitted that they were familiar with the tradition. In addition, the religiosity of the community is also shown in the proliferation of the Quran-teaching institutions that teach children how to read and write the Quran. Almost every mosque and prayer room in Jember Regency offers a level of the Quran-teaching institution for elementary school-age children. All assisted participants admitted that they had learned to recite the Quran at the Quran-teaching institution in each mosque or prayer room around the house. In addition to learning to read and write the Quran, the assisted participants also admitted that they had attended religious education at *madrasah diniyyah* organized by mosques in their respective neighborhoods. However, the learning offered at the *madrasah diniyyah* is still inadequate due to the limited time and curriculum for introducing basic Islamic teachings.

Model of religious counseling for street children

The mentoring program is based on the data findings on the objective condition of the religiosity of street children who are the object of mentoring. Curriculum and mentoring programs are arranged based on the intensity of the dimensions of religiosity of street children. From the results of the Focused Group Discussion between researchers, the Office of Social Affairs, and Social Workers, the following mentoring models are proposed: First, the approach used in recruiting street children must prioritize a cultural approach, not a structural approach that emphasizes power. Most street children choose to be street children because they do not find the love they need at home. Therefore, they attempt to seek love and attention from their peers and street children. In situations that lack love, they often have to face raids from the Civil Service Police Unit and are then accommodated in the Social Service for further mentoring. This approach to power will further make street children feel afraid and try to run away every time when there is a raid by the Civil Service Police Unit.

Second, the mentoring program and curriculum should be adjusted to the strengths and weaknesses of the religious dimensions of the mentoring subject. It seems that the ritual and intellectual dimensions of street children need more emphasis than the other two dimensions (ideological and experiential). Since becoming street children, some participants have stopped performing the five daily prayer rituals and fasting during Ramadan due to the influence of the social environment among street children. The ability to read the Quran also seems urgent to be strengthened again because since they are street children, they no longer get used to reading the Quran. Before becoming street children, most of them had learned to read and write the Quran either at the small mosque or at the *madrasah ibditidaiyah*, even at the Islamic boarding school. The street children have also forgotten the most basic pillars of faith and Islam. Most of them can no longer mention, let alone explain, what the pillars of Faith and Islam are. The understanding of major sins also needs to be re-installed because even though they realize that the culture of free

sex, alcohol, and certain types of drugs is a sin, this behavior has become a sacred tradition.

Third, from the ideological dimension, it seems that all the mentoring subjects have deep-rooted beliefs in the truth of Islam. They were born and grew up in a Muslim family, a Muslim-majority environment, and educational institutions where they learned to intertwine in shaping their ideological-religious beliefs. However, if these ideological beliefs are not nurtured, it is possible that, over time, their ideological beliefs will vanish.

Fourth, the dimensions of the religious experience of street children also need to be strengthened. As humans, they have the natural potential that is inherent in Islam. The program to reactivate the natural potential can be done through remembrance and repentance. The image of Allah, the Most Merciful and Recipient, must be introduced to the participants. Strengthening fear of hell is a good reason to encourage street children not to do sins. Almost all street children admit that they are afraid of hell when they commit sins. This state of fear of hell needs to be directed towards the more positive belief that their well-being will be much better if they do not commit sins.

Although with different intensities, participants had religiosity with four domains: religious experience, ritual, creedal, and cognitive. This study also shows that they have weaknesses in implementing ritual worship and intellectual knowledge about their religion due to the influence of the association of fellow street children.

Furthermore, the participants turned out to have a strong belief in religious truth and a deep religious appreciation for their ability to feel the presence of God in certain situations. The factors of a broken family, a deceased parent, or an economic crash that requires parents who work hard or become workers abroad have made it challenging for family institutions to provide religious education. This study also offers a model of religious mentoring for street children that aligns with the intensity of the domain of religiosity of the mentoring subject. The mentoring program needs to put more emphasis on the ritual and intellectual dimensions, which are almost weakened during their time as street children.

The results of this research on the religiosity of street children indicate the dysfunction of the family institution as the first place for seeding religious values. The family, which should be a place for children to receive parental love and internalize religious values, does not function as expected. The family disharmony factors are divorce, a broken home, the loss of a parent who died, or the economic crash that makes parents not have time to give love and attention and inculcate religious values. In addition, the weakening of the religiosity of street children is the impact of neglect by interested parties, namely, the government, religious organizations, Islamic educational institutions, and non-governmental organizations on street children. The mentoring program has only provided street children with various skills to get out of the street world and return to the community. Furthermore, the mentoring program offered by several non-governmental organizations only focuses on health issues and drug rehabilitation. Moreover, religious organizations that should concern most with religious *daawa* have not made much effort to preach to street children.

This study proves that the experience of providing religious mentoring to street children shows at least two important meanings. First, religious mentoring to street children requires changing the negative public perception of street children. So far, street children have been negatively stigmatized as the most vulnerable to various immoral violations and religious norms. Without removing this stigma, efforts to eradicate street children from religious illiteracy cannot take place properly. Second, efforts to remove street children from wildlife should be religious. This will help avoid the need for the involvement of various parties and various levels to allow the process of eradicating street children to become religious human beings that can be accepted and used as best practices.

So far, studies on the religiosity of street children emphasize three things. First, they positioned street children as perpetrators of various criminal/criminal acts such as extortion, theft, being drug dealers and drug couriers, free sex, sexual violence, even committing murder, and violating other moral and religious

norms.).[35] Second, other studies emphasized that street children were victims of violence, either by fellow street children as well as by security forces and the general public.[36] Third, some studies emphasized the strategies of street children in facing space society that places them inappropriately as a marginal group and deviates from the norms and culture of society.[37] In contrast, this study sees street children as subjects who have religiosity with various dimensions. It regards efforts in eradicating this community group as insufficient as they merely provide them with certain skills training. Instead, the study emphasizes returning these children to their initial religiosity that has been eroded by street associations that are far from religious values.

Based on the intensity of the religiosity dimensions of street children found by this religious mentoring program, three action plans can be formulated to improve the situation. First, there is a need for a policy to provide religious mentoring to street children. Efforts to eradicate street children must be followed by policy and budget commitments. Second, there is a need for synergy between stakeholders (Local Government through the Social Service, Office of Religious Affairs, Non-Governmental Organizations, and Islamic Boarding Schools) to carry out the religious development program for street children. Third, there is a need for training for social workers and volunteers to prepare programs for assisting street children in accordance with the problems faced. The three action plans are oriented towards building community and government awareness in helping community groups who have been marginalized in various aspects of life.

Conclusion

This study shows that street children still have religiosity with variant dimensions. It rejects the assumption that it is difficult for

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[35] Beazley, "The construction and protection"; Beazley, "The sexual lives"; Chotim & Latifah, "Komunitas anak punk"; Firdaus, "Kemiskinan"; Nurwahid, "Interkasi"; Simonelli, "Anarchy"; Thaha et al., "The inhalant behavior.

[36] Cumber & Tsoka-Gwegweni, "Pattern"; Poni Gore, "Pattern"; Roncevic & Stojadinovic, "Street children"; Sandu & Rus, "Street children".

[37] Beazley, "Voices"; Beaazley, "Street boys"; Van Buggenhout, "Street child".

street children to re-develop their religiosity because of the growing stigma that considers them as a community group that commits immoral acts and violates religious norms. The religious mentoring program for street children carried out in this study has given hope and optimism about the possibility of re-growing the religiosity of street children. In addition, this study also reveals that family background, education, and environmental factors also influence the intensity of the religiosity dimension of street children. Broken families, disappointments from parents, and poverty are factors causing the lack of internalization of values in street children. Thus, mentoring can be carried out based on the strengths and weaknesses of street children's religiosity dimensions.

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