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by Rr Nanik Setyowati

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The street school Srikandi as an empowerment model of humane education for the street girls of non halfway house in Surabaya

RRN Setyowati¹, MT Yani¹ and A Imron²

¹Department of Pancasila and Civic Education, Faculty of Social Sciences and Law, Universitas Negeri Surabaya, Ketintang Street, Surabaya, 60231, Indonesia

²Department of Social Studies, Faculty of Social Sciences and Law, Universitas Negeri Surabaya, Ketintang Street, Surabaya, 60231, Indonesia

naniksetyowati@unesa.ac.id

Abstract. The street children have not had a solid emotional mental, however they must deal into the life of street that harsh, competitive and tend to affect negatively for their personality development. Their whereabouts on the street is not motivated by family economic factor only, but it is also influenced by the disharmony of role and function of family rules and social environment influences. The street children empowerment that had been conducted by the halfway house does not run effectively. This research was aimed to identify problems faced by the street girls, to describe the efforts to overcome the problems faced by the street girls, and also developing the empowerment model for the street girls in Surabaya who do not stay in the halfway house. This research used qualitative method. The problems are often experienced by the street girls, for instance violence. Besides, imitative behavior arises as a response towards behavior that happened to them. The parents also play a role in the process of social control. The empowerment model that is designed is the educational empowerment through revitalization of family rules. Moreover, life skills education has to be strengthened to improve the welfare standard of living.

1. Introduction

The phenomenon of street children becomes an important issue in reviewing the effects of population development. Street children in the framework of The Ministry of Social Affairs Republic of Indonesia [1] are defined as the children among 5-18 years old who spend most of their time to earn a living, roaming on the street and also public places. Whereas UNICEF defines street children as children under 16 years old who live out of their family, school, and their closest environment, also dissolves in nomadic life on the street. Various definitions related to those street children put their position as the marginalized group and vulnerable risky.

The data of the Ministry of Social Affairs in 2012, mentioned that the numbers of street children in Indonesia reached to 94,356 children, the East Java Province as the biggest population of street children, reached to 2.870 children, consisted of 2,262 street boys and 608 street girls [1]. The children who work on the street commonly come from the poor family who less educated. This condition precisely becomes part of the poor preservation since working children will grow up later and get stuck on the untrained jobs in the low wage. Thapa, Chetryl, and Aryal[2], argued that allowing children instead of school is



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an effort to create “vicious circle”. Working can cause negative effect for children. Moreover, the low educated or non educated child causes the continued activity of working child.

The intensity of child presence on the street is not only motivated by the factors of family economic stress (poverty), but it is also influenced by another variable, for instance the massive of violence act that happened to the family, the disharmony of role and function of family rules, and also the influence of social environment [3]. The phenomenon of street children is a growing concern in many developing states, particularly in Africa, Ghana. In Ghana, it is a common feature to see children ranging between the ages of 10 -15 years roaming the street and engaging in menial jobs for their survival [4]. and the finding from Angela Veale journal, various factors have been used to explain the origins of street life involvement in African countries. The main ones are state of the economy, poverty, lack of educational opportunities (Mambwe, 1997; Sampa, 1997), rural to urban migration (Mambwe, 1997; Sampa, 1997) social changes, mainly linked to the weakening of family structures and family abuse (Aptekar, 1997; Mambwe, 1997; Sampa, 1997; Suda 1997)[16], and displacement and Hiv/Aids (Suda, 1997) [1]. While the finding of Duta Awam Foundation Semarang [6], mentioned that there are at least three factors that causing child works on the street, namely the economic factors, family problems, and the influence of friends.

Family conditions reinforce presumption of lack of fulfillment for street children’s basic rights. Street children, especially the street girls are vulnerable toward the various kinds of exploitative treatments, whether it is economically, psychologically, and sexually. The finding of Rr. Nanik Setyowati and Ali Imron [7] in the first year research of *Hibah Bersaing*, reinforces the reality of social burdens that must be borne by the street girls when they have to work on the street. Street children often get the acts of violence while working on the street, for example the physical violence, the deprivation of singing results, and also the symbolic violence. The relation power between the street girls and the Ruler of public space (Civilian) as it can not be avoided and becomes empirical experience for the street girls.

Moreover, the paradigm changes are needed to put the street children as the subject by giving the creation room and also developing their talent and interest without depriving their social rights including the right for educational access. The *Hibah Bersaing* research about “The Development of the street girl’s Empowerment Model in Surabaya”, in the first year had successfully identified the forms of problem that happened to the street girls in Surabaya who did not stay in the halfway house and the solution efforts. Begins from that identification, at the final first year research of *Hibah Bersaing*, it had successfully defined the empowerment model of the street girls in Surabaya that will be implemented in this second year.

The empowerment model of the street children in Surabaya who do not stay in the halfway house is through the program of the street school Srikandi. Srikandi is the acronym of happy, cheerful, kinship and independent. Furthermore, the school members of the street school Srikandi are the street girls. The street school Srikandi is a model that designed with participatory approach where the street girls are given the large study room to improve their potency, talent and interest, and also their skill so that they mean for themselves and social environment. The education concept in this street school model focuses on the learning strategy that put child as a subject of the study. The study is conducted happily and cheerfully, but putting the dimensions of the kinship consistently as a harmony symbol, and also the independent spirit as an inner power symbol.

The model of the street school Srikandi is conducted closer to the hangout place of street girls and merges with their activities. The material contents that are given focus on character strengthening, habituation of moral values, and also the soft skill improvement, for example the entrepreneurship skill. The learning time is made flexibly adjusting to their leisure time in the middle of their working activity on the street or in the evening after working time [7].

This research is a follow-up of the first year research that had found the empowerment model for the street girls who did not live in the halfway house. In this second year, the research focuses on the implementation of the street school Srikandi as an empowerment model of humane education for the street girls of non - halfway house in Surabaya. The research about educational empowerment for the street girls becomes interesting study focus in sociological study. The research of Fenny Octaviany [8]

about “The Empowerment Model through Autonomy School Program by *Sanggar Anak Akar* in Gudang Seng, East Jakarta” revealed that the implementation of Autonomy School in *Sanggar Anak Akar* is an alternative education for the empowerment of street children who are economically unable to continue the study. The implementation of learning is designed to fulfill the needs of their interest so that their potency and talent are explored maximally. Some factors that are able to strengthen the implementation of Autonomy School, for example the infrastructures support, partnership networking, and strong joint commitment (Administrator, Educator, and Learner). Street children who join the Autonomy School are able to show their potency and talent optimally.

The study by Eroby Jawi Fahmi[9] as an example, is about “community-based education: a study about the House of Knowledge, Amartya, Bantul” argued that community-based education developed by Amartya The House of Knowledge, Bantul, was born from the big idea to eliminate discrimination of education, to give the same chances for poor people in getting education, and also to bring educational process closer to the reality of social life. Community-based education born, grow and dynamic with the community, managed by the community, and begins from the real needs of community.

Kingdom of the Netherlands cooperated with International Labor Organization of Indonesian Delegation [10], reviewed about children labor and deliverance strategy to keep children in school. Through the study entitled “Keeping Children in School”, this organization revealed that although their status is a worker (labor), but the child’s right to keep studying must be saved. Moreover, it is needed a methodology to give ease chances for children labor to go to school. School for labor should be designed appropriately to the need of children labor. Child must be positioned as a learner subject.

Freire’s educational concept in fighting for poor children to keep in school and to study is the very basic thing. It is conducted to eradicate ignorance, oppression, and backwardness [11]. Freire’s political and educational concepts have a philosophical vision “the liberated man”. This means that what have been delivered by the oppressed is not an entertainment, and also not to continually against the objective power of the oppressed, as Dorothee Soelle in *Choosing Life*, that “life becomes meaningful to me and it allows everything”. Requires us to have a power to struggle for the future” [12]

Freire [13], argued that education is always a political act. Education always involves social relationship and political choices. Some possibilities among others are, first, when education has a close relationship with social, then it will give influences to the social changes. However, when the societies remain poor, they will become slave for the Ruler and can not do anything, except receiving the treatment and the mistreatment by the Ruler. These conditions are called as magical education. Magical education is the educational concept when the societies think that their fate is a destiny that has been set by God the Creator. Second, the emergence of naive education assumes that the societies already know and understand all the problems around them, but they do not do anything, they tend apathetic, those problems go unpunished without any concern to find the solutions, and even enjoying it though they realize that these will be causing troubles. Third, critical education comes to raise the public awareness to care and critical toward all of the problems that happened around them. The strategy is through the development thinking which is able to solve their problems, it is then correlated to the empirical reality that happen to them, and the society construction which is forming them, whether there is an arbitrary element or not.

The street school Srikandi as an empowerment model for the street girls who do not stay in the halfway house is an alternative approach to open the spatial dimensions of the street girl’s critical thinking. This is not limited only to grow their potency, talent, interest and ability, but more than that, through the street school they are invited to think critically about their empirical condition and to identify various factors that cause, then they formulate the alternative solution independently to get out of their social problems. The ultimate goal of this critical education is that society will have sensitivity towards all forms of discriminatory act from the Ruler that will affect to the oppression against them.

For Freire, education has a liberating potential, educate, and the liberating education is a road to knowledge and critical thinking. Globalization requires individuals that aware, confident, think critically, participate, literacy, numeracy to compete into the new economic order [12]. Besides the perspective of critical education, Paulo Freire [14], also constructs the concept of humane, namely: a

Education that confirms and clarify the directions of liberating and absolving, which is the effort of oppressed community empowerment to the transformative critical paradigm in order to actualize liberation as part of human rights; b. Education as a guard of social dynamic by involving variables of culture, knowledge, and conditions of community group; and; c. Emancipatory education is the education that do not only play its role as a collecting data and information that mention its storage, but to know how to make learner “becomes” a subject and live actively to feel the problems and involve in the dynamic of life. These means that knowing must be able to analyze and criticize toward the construction of society that is formed and shaped by the environment.

Social problems in this world are caused by the human factor and reality. Therefore, Freire [15] argued that: a. Education is a process that takes social life as theoretical basis and study; b. Education is one of the social life dimension; and Education attempts to reveal things behind that social life.

2. Methods

This research used qualitative method. Qualitative method is a research method that aimed to understand the phenomenon experienced by the research subject. This research took place in Surabaya because the biggest distribution of the street girl is in East Java. Moreover, the subject in this research was street children, participants of the Street School Srikandi. The data were collected in two ways, which are primary and secondary data collection. The primary data collected through participated observation and in-depth interview. The secondary data collected through the searching of books and science articles, whether published or journal; mass media report; and research result that are related to the research problems.

3. Results and Discussion

3.1. *The Street School Srikandi: Real Form of Critical and Humane Education.*

The street school Srikandi which implemented in the second year is a response for problems faced by the street children, especially the street girls in Surabaya. Street children (including street girls), are defined as children who spend most of their time on the street, nomadic and their activities are to earn money. The characteristic of street girls are an average age of 12 years old, everyday they spend their time to work on the street or just to roam on the street, some of them are looked unclean and dull, their clothes are shabby and slovenly [16].

The street girl as an informant had never got any problem while busking. She was busking after school and after changing her clothes. She would eat only after her friends came and then directly went for busking. Street children who were rarely bothered by the civilian were because they were still in the supervision of their parents. Other informant revealed that she had never been hurt by people during on the street but if later there was a harmful thing, there would be one informant report it to her father. There was also informant who told that she had ever got unpleasant treatment while working, for example being scolded by other people.

Another problem found that the street girls actually still had a strong desire to go to school, but their parents mostly forbade them because they were unable to pay the school fee. They were unwilling to pay because the money they earned from their job as a Peci cab driver and a laundry worker was insufficient. Their parents wage was just sufficient to feed the entire family.

Begins from the **problems faced by the street girls** in Surabaya, **the** researchers team designed **the** empowerment model for the street girls. At the beginning, there were three empowerment models designed. First, the entrepreneurship program is in the form of training and business capital lending for the street girls. However, based on the need assessment towards street girls in Surabaya, entrepreneurship program deemed less suitable, because they commonly feel safety with the begging activity and busking on the main street, rather than selling goods. Second are the scholarships for street children. This program also deemed impossible to do because of the minimum budget. This program also has the potential to bring a new dependency, especially for their parents who are very exploitative to their children. The money earned by the street girl, is usually given to their parents and it is vulnerable to be used as consumptive needs.

Therefore, the most realistic and rational program is forming alternative school such as the street school Srikandi as an effort to educational empowerment for the street girls who do not stay in the halfway house. The Street school Srikandi is a concept of access creation toward the education for street girls in Surabaya who do not stay in the Halfway house. The street school Srikandi is held in the flexible location, which is in the hangout place of the street girls. The purpose is to get closer and to fuse with them. The following diagram is the model of street school Srikandi.

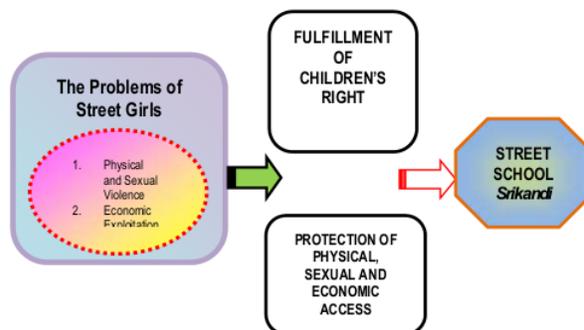


Figure1. The Diagram Model of the Street School *Srikandi*

The street school Srikandi was aimed to create humane education due to the needs of target group with principal of participatory approach. The street school Srikandi also becomes self-criticism toward government policy in education that has not been comprehensively pro to the poor people, especially for street girls, as what had been discussed by Paulo Freire. Educational concept of Freire [11] in fighting for the poor children to keep in school and to study are conducted in the purpose of eradicates ignorance, oppression and backwardness.

Freire [14] reviewed that education is always a political act. Education always involves social relationship and political choices. Some possibilities among others are, first, when education has a close relationship with social, then it will give influences to the social changes. However, when the societies remain poor, they will become slave for the Ruler and can not do anything, except to receiving the treatment and the mistreatment by the Ruler. These conditions are called as magical education. Magical education is the educational concept when the societies think that their fate is a destiny that has been set by God the Creator. Second, the emergence of naive education assumes that the societies already know and understand all the problems around them, but they do not do anything, even apathetic, those problems go unpunished without any concern to find the solutions, and even enjoying it though they realize that these will be causing troubles. Third, critical education comes to raise the public awareness to care and critical toward all of the problems that happened around them. The strategy is through the development thinking which is able to solve their problems, it is then correlated to the empirical reality that happen to them, and the society construction which is establishing them, whether there is an arbitrary element or not.

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Social problems in this world are caused by the human factor and reality. Therefore, Freire [12] argued that education is a process that takes social life as theoretical basis and study; education is one of the social life dimension; and education attempts to reveal things behind that social life. The material contents that are given focus on the character strengthening and habituation of moral values, and also the soft skill improvement. The learning time is made flexibly adjusting to their leisure time in the middle of their working activity on the street or in the evening after the working time. The model of the street school Srikandi had been formed based on the participatory principal, so that the human resources who will participate in this school are volunteers who do not receive salary. Volunteers come from the college students or public community who care about the street children. The “street school” is not a formal school in common, but the infrastructure of learning, adaptation, and empathy for the fellow of street girls and also community with street girls. The street school Srikandi accommodates and gives space for street girls to explore potency they have and also gradually learning the application strategy and its development. The following is Curriculum of the street school Srikandi.

Table 1. The Curriculum Designs of the Street School Srikandi

No.	Names of Program	Tentative Time	Technical Program	Program Objectives
1.	Study groups	Afternoon or evening	Learning activities accompanied by a "teacher" assistant with agreed methods	Building the learning motivation, reinforce the learning process
2.	Child Literature	Afternoon or evening	Library program and reading garden that managed creatively, independently and simultaneously	Growing the interest and culture of reading for street children
3.	Creative workshop	Flexible	Exploration of talents and interests of street girls in art and culture that have economic potential	Giving space to explore talents, interests, and skill of arts and culture
4.	Degree discourse	Flexible	Discussion forum with street girls related to the street and family problems	Means of training the speaking ability in front of the public and the problem solving

3.2. *The Implementation of the Street School Srikandi*

At the first meeting, the process of mentoring was held during the night at 08.00 PM. The researcher team was helped by two college students. Started by looking around the street children who usually around Ketintang Surabaya. It is easy to find them in the ordinary day but at that time it was quite difficult. After tracing around the Ketintang Street, we finally found a street child in front of the closed shop at Jetis Kulon street of Surabaya carrying the halfway house donation box. The researcher team directly approached and introduced themselves with the children. The street children whom they met is a girl named Marsha Lista Ananta 7 years old at the 3rd grade of elementary school. After having a chat, then there was a little boy and a little girl who were also bringing the donation box. We were directly called them to join for a while. A little girl who had just joined us is Bian 6 years old. She had never been gone to school. Firstly, they did not want to join with us, but after we gave them some merchandises and food finally they agreed to be given a lesson.

Before starting the lesson, the team asked some questions to them about their education background and the ability they had about the lesson. Marsha could only count, writing, and reading. While Bian could just write and read but she read haltingly. After knowing their ability, we already shared the duties. We gave some lessons such as addition, division, multiplication, and general knowledge. For Bian, we taught her to read and count. The material level we gave for them was different based on their ability that also different. Before ended the meeting, we shared some food and merchandises for Marsha and Bian. The merchandises consisted of stationary such as book, pencil, ballpoint, pencil box and eraser. At 09.00 PM, we went to Taman Bungkul to find other street children. The team already met the educators' community for street children who were having a chat with those children. We introduced ourselves, and then we finally permitted to participate in giving the lessons. At the same time, we also met some little girls named Zahra, Nisa, Gladis and Agnes.

They were doing some activities in the location such as playing game, which was a game of summing. Thus, they were playing while learning to sum. In the middle of the game, we were trying to give them quizzes. If they could answer, we would give merchandises. The questions were about the general knowledge. They became enthusiastic to answer the questions while knowing that there were merchandises to be given. They tried to be the best. The next meeting, activities in the street school Srikandi with the street girls only lasted in two hours started from 08.00 – 10.00 PM and took place in the roadside of Ketintang Surabaya. The learning activities held at night because it was their spare time and their working time finished at night. While in the morning and noon, some street girls have to go to school. The street girls who did not have financial capability to pay the school fee had to keep working at noon. The street children who learnt that day was so enthusiastic.

The next meeting, the number of street children who joined the "Street School" was five children. First, there was Marsha Lista Ananta in the 4th grade of elementary school, the second named Manda the 6th grade of elementary school, the third was Bian who had no capability to pay the school fee. She did not even know her complete name and her parents' complete name. Now, her age was seven years old. Next, there was Tasya Aurelia in the 5th grade of elementary school. The last little girl was usually called Lili who could not go to school also because of the financial limitation.

Before joining the street school Srikandi, Manda, Tasya, Bian, Marsha and Lili walked around the street carrying backpack and sling while carrying boxes that made from cardboard and written with words "For School Fee". That cardboard used when they were working on the street. From the two different sides, their tired face and the shabby clothes, using the flip flops they began to come and study together in the middle of their working time. The activity began by praying together and reading Surah Al-Fatihah. After the early praying, they got lessons based on their school level. They sat in a circle and the writing book put in front of them. The first lesson given was Bahasa Indonesia consisted of reading, writing, story telling, and singing. Marsha, Tasya, and Manda have had a basic ability to read. While Bian and Lili were still in process of memorizing the alphabet from A to Z, numeral and the counting symbol. They also had to fill the personal data in the cover and the first page of their book such as name, class, age, school address and ideal. While Bian and Lili were learning to read and spell the alphabet,

Marsha, Tasya and Manda learnt to answer the exercises of Bahasa Indonesia continued with multiplication.

After learning to read and answer the exercises, it was then followed by performing in front of their friends, and telling about their ideal. When Marsha came forward, she told that she wanted to be a Doctor or Nurse who was wearing white clothes. As a Doctor, she wished to help and to cure others. Besides, her mother is having Tumor now. The second performance was Lili. But, she did not tell her ideal. She sang "Satu-satu" and "Balonku Ada Lima". She sang shyly, clapping hands and jerkily. The next performance was Manda who enthusiastically to come forward and raise her hand up so that she could firstly perform. Manda introduced herself and told that she wanted to be a professional singer because she thought that she was expert in singing. Later, Manda sang a song entitled "Terima Kasih Guruku" loudly. She got applause from her friends. Bian came forward accompanied by Tasya to tell about their ideal. But, Bian still confused about her ideal. But it was different with Tasya who could tell that she wanted to be a police woman. She often meets a police woman who directing the traffic. She argued that a police woman looked cool in uniform while directing the traffic.

After all of the performances, it was then continued with "Yel-Yel" to motivate them during the lesson. The "yel-yel" accompanied with the applause and singing. The "Yel-Yel" of *Rukun Islam* was demonstrated with the movement imitated by the children. They were enthusiastically to sing the "Yel-Yel" and to imitate the movement repeatedly. They began to memorize and write the "yel-yel" lyric into their book. It was relaxing and the drowsiness was no longer felt although the learning time was at night. The learning time finally ended because they were all looked yawning after the math lesson. Marsha was the most enthusiastically to memorize the multiplication rather than Manda who was more interested in English Language. Manda wants to be able to speak English fluently to support her career as a Doctor. Besides, Bian and Lili still had to learn reading and writing although they did not get support to go to school like their other three friends. While Tasya was interested in learning the Social Science because she argued that it was the easiest lesson.

The review lesson in the street school Srikandi ended by reading three short Surah led by Manda and continued by praying for the parents. The street girls began the learning time by lifting up the both hands and reading Surah Al-Fatihah. It was ended by giving the school stationary such as book, poster of alphabet, numeral, Hijaiyah letter. The faces that had lost their spirit and without smile changed into the happiness because they were happy to see the little surprises that given to them. The evaluation related to the implementation of the street girls empowerment through the street school Srikandi used some guidance indicators such as the aspect of purpose, technical operational; the delivering of learning motivation; regulation; material and learning strategy; family support and teaching democratic values.

4. Conclusion

The street school Srikandi was aimed to create a humane education that appropriate to the needs of the target group by using the principal of participatory approach. "Street School" also becomes self-criticism towards the government policy in the field of education that has not been comprehensively pro to the poor community, especially for street girl, as mentioned by Paulo Freire. Freire's educational concept in fighting for poor children to keep them in school and to study is the very basic thing. It is conducted to eradicate ignorance, oppression, and backwardness.

The material contents focused on character strengthening and habituation of moral values, and also the soft skill improvement. The learning time is made flexibly adjusting to their leisure time in the middle of their working activity on the street or in the evening after the working time. The model of the street school Srikandi had been formed based on the participatory principal, so that the human resources who will participate in this school are (volunteers) who do not receive salary. Volunteers come from the college students or public community who care about the street children. The street school Srikandi is not a formal school in common, but it is the media of learning, adaptation, and empathy for the fellow of street girls and also community with street girls. The street school Srikandi accommodates and gives space for street girls to explore potency they have and also gradually learning the application strategy and its development.

5. Acknowledgment

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