Cluster Program to Reduce Children's Social Resistance

Emilda Sulasmi
Universitas Muhammadiyah Sumatera Utara, Indonesia
emilda@umsu.ac.id

Abstract

This study discusses to discuss the social that occurs in society. The gap that occurs is marked by the separation of a group of young people who are displayed like rock n roll taken while holding hands in the window of a car, like beggars but they are still young, like buskers but all eccentric. This phenomenon is seen at red lights, crossroads, highway bridges, terminals and others. This study uses qualitative research by studying phenomenology in the city of Bengkulu. Data collection techniques used in this study were observation, interviews, and documentation, using descriptive analysis with interactive analysis models. The results obtained are the Bengkulu city government through the Social Service which implements a social problems program (PMKS), the program includes: community-based social education, by providing opportunities for punk school children with a program package, providing entrepreneurial safety training and conducting ongoing supervision. This program succeeded in changing the city of Bengkulu which is free of punk children and returning punk children can be anticipated with an ongoing program

I. Introduction

At several stops of the red light, the writer was shocked by a group of young people dressed in rock n roll style who sang while holding their hands in the window of the car, like beggars but they were young, like street musicians but dressed in eccentricities. Instantly recalled by some similar scenes in several other cities, often writers meet punk kids or children who are on the streets (street children), such as at crossroads, the edge of a highway bridge, terminals and others. Does such a phenomenon seem to be one of the portraits of inequality in society? This paper tries to illustrate this phenomenon with some suggestions that are expected to become material for the study in the management and alleviation of street children in the city of Bengkulu.

Theoretically, the emergence of the punk community is a social situation in the West, precisely London, England. Punk is a sub-culture that originated from the movement of working class children who are anxious to see the chaotic socio-political conditions triggered by the moral decline of political figures that trigger high levels of unemployment and crime. Punk tried to insinuate the rulers in its own way, through songs with music and lyrics that are simple but sometimes rude, beat fast and jerking. Punk is also a resistance movement of young people based on the belief that we can do it ourselves.

Punk assessment in seeing a problem can be seen through the lyrics of the song which tells about political, environmental, economic, ideological, social and even religious issues. In general, the formation of the punk bidaya is influenced by and manifested in four main elements, namely music, fashion, community, and thought.

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While in Indonesia, the existence of this Punk according to Feedfury (2008: 24) is more famous than the fashion that is worn and the behavior that they show, the behavior and clothes that are used when examined further are very contrary to the culture of the Indonesian people, this is the end caused a negative stigma from a part of the community towards this community, which finally labeled street children, bad boys, and community trash. According to Fadrusiana et al (2019) strengthening attitudes can not only be in formal institutions such as schools but also through social community, namely through the community. Community activities are not just a place to study religion but also aim to strengthen the attitudes of its members including the attitude of tolerance.

Departing from the history and identity of the punk, some research results show that the symptoms of social change from this community migrate into economic commodities that are utilized by the industry. According to Ismail et al (2019) the process of change in society occurs because humans are creatures that think and work. Social change is a change in the interaction relationship between people, organizations or communities, it can involve social structures, values and norms and roles. Helmi (2012) views currently facing two forms of change, including the form of commodities, in this case the attributes and accessories used by the Punk subculture have been used by the industry as merchandise distributed to consumers for profit.

Also need to know, there are various factors that cause it such as poverty, family disharmony, lack of religious education and others (Sulasmi, 2020). Therefore, they are actually the same as other children who want to seek freedom and their own identity. With a distinctive fashion style, symbols, and living procedures stolen from other more established cultural groups, is an effort to build an identity based on symbols (Sulasmi, 2020).

Based on this, the scope and formulation of the problem in this study are "What is the Bengkulu city government program in reducing the presence of punk kids?" And the purpose of this research is to analyze descriptively the Bengkulu city government program in reducing the presence of punk children.

II. Research Methods

The location of this research is Bengkulu city as the capital of Bengkulu province. The time specified in conducting this research is 2020.

The reason for choosing a research location is; 1) Bengkulu city government has succeeded in reducing the presence of punk children in Bengkulu city, 2) Bengkulu city government has a special program in dealing with punk educators who are competent to handle early childhood with special needs, 3) Bengkulu city government has a program sustainable in the face of punk kids.

This type of research is a qualitative research with a phenomenological type approach, which is characteristic: describing data, analyzing, and interpreting phenomena captured in field observations. Bogdan and Biklen suggest, "Researchers in the phenomenological model try to understand the meaning of events and interactions with people, usually in certain situations"(B. R. and B. SK. 1992).

This qualitative research is a field research, namely research that collects data and information that is carried out directly to the location or object to be studied, namely the city of Bengkulu. The basic data in this study is a special program owned by the Bengkulu city government in reducing the presence of punk children.

The main informant of this study was the Head of Bengkulu City Social Service as the policy controller and Bengkulu Social Service staff. How to determine informants using

purposive techniques and key respondents in accordance with research objectives. The main informant is expected to provide primary data about a special program in reducing the presence of punk children in the city of Bengkulu.

Data collection techniques used in this study, namely: 1) observation, researchers observe the process of implementing a special program in reducing the presence of punk kids, 2) interviews, to the head of the Social Service, and Social Service staff, 3) Documentation, researchers also need data documentation, such as program implementation documents designed by the Office of Social Affairs.

Data analysis techniques in this study used the Miles and Huberman Interactive Analysis models. This interactive analysis model consists of four main things, namely: (1) data collection; (2) data condensation; (3) data display, and; (4) conclusion: draw / verify. (Miles, MB & Huberman, AM) Qualitative Data Analysis: Logbook expanded 2nd edition). The four activities are activities that are intertwined at the time before, during, and after collecting data in parallel form to build a general insight called analysis. The data obtained are generally in the form of words, the results of research analysis are presented in descriptive form. In qualitative research, data validity testing can be achieved by triangulating data and informants. This means that the researcher must clarify the findings of a third person, or the same person at different times. If the information is received, either by another person or the same person, but at different times it still produces the same information, the data is declared "saturated". That's when the validity and reliability of research data has been achieved (Idrus, 2009).

III. Discussion

Bengkulu City is the capital of Bengkulu province, the population of Bengkulu city in 2018 reached 368,065 people, while in 2017 it reached 351,298 inhabitants. The sex ratio of the population of Bengkulu City in 2018 is 100.93. This shows that for every 100 female residents there are 100 to 101 male residents. In terms of government, Bengkulu City consists of 9 districts and 67 villages. While the area of Bengkulu city is 144.52 km². Bengkulu as the city center, also known as the center of business, education, economy, industry, social and government. So that people who are active in Bengkulu city consist of various layers of society, both upper class, middle class and even poor people.

Regarding the efforts of the Bengkulu City Government Social Service in dealing with people with social welfare issues (PMKS) punk children, the results of this study indicate that the City Government of Bengkulu through the social service establishes PMKS by referring to the regulations that have been Law Number 11 of 2009 concerning Social Welfare and Regulation of the Minister of Social Affairs Number 08 of 2012 concerning Guidelines for Data Collection and Data Management of Persons with Social Welfare Problems and the Potential and Sources of Social Welfare. Furthermore, the Law and Regulation of the Minister of Social Affairs were revealed technically through Bengkulu Mayor Regulation Number 43 of 2016 concerning Position, Organizational Structure, Duties, Functions and Work Procedures of Bengkulu City Regional Office. Article 30 states that (1) Social Service is an element of implementing Regional Government Affairs in the Social Field. (2) The Social Service is led by a Head of Service domiciled and responsible to the Mayor through the Regional Secretary.

The structure of the Bengkulu City Government Social Service includes: a. Head b. The Secretariat consists of: 1. Subdivision of Program and Finance 2. Sub Division of General and Staffing c. The Field of Social Protection and Security consists of: 1. Social Protection Section for Natural Disaster Victims 2. Social Protection Section for Social Disaster Victims

3. Family Social Security Section d. The field of Social Rehabilitation consists of: 1. Social and Child Rehabilitation Section 2. Social Rehabilitation Section of Persons with Disabilities 3. Social Rehabilitation Section of Socially Tuna and Trafficking in Persons e. The Field of Social Empowerment and Poor Handling consists of: 1. Capacity Identification and Strengthening Section 2. Community Empowerment Section, Distribution of Stimulant Assistance and Environmental Structuring 3. Institutional Section, Heroism and Social Restoration f. Technical Implementation Unit Office g. Functional Position Group (Bengkulu, 2016).

The Social Service has the task of assisting the Mayor in implementing Government Affairs which are the authority of the Region and the task of assistance in the Social Field and in carrying out his duties the Social Service has the function of: a. preparation of Social Service Programs and Program Plans. b. formulation of policies in the Social Sector c. implementation of sub-affairs policies for Social Empowerment. d. implementation of sub-affairs policies Handling migrant citizens victims of violence. e. implementation of Social Rehabilitation sub-affairs policy. f. implementation of sub-affairs policies for Protection and Social Security. g. implementation of the policy on sub-disaster management. h. implementation of the policy on the Heroes Cemetery, Public Cemetery. i. the implementation of the policy of handling the affairs of the Poor. j. carrying out evaluation and reporting on social activities k. the administration of the Social Service. and l. the implementation of other functions provided by the Mayor in relation to their duties and functions.

If examined further, then the understanding of Persons with Social Welfare Problems (PMKS) according to the regulation is a person, family or community group who due to an obstacle, difficulty or disturbance, cannot carry out their social functions, so that their life needs (physical, spiritual, and socially) adequately and fairly. These obstacles, difficulties and disturbances can be in the form of poverty, neglect, disability, social disability, backwardness, alienation and (sudden) environmental changes that are less supportive, such as disasters.

According to data obtained from the Bengkulu City Government Social Service it was found that Persons with Social Welfare Problems (PMKS) can be seen from the following table consisting of:

No	PMKS	Program		Jumlah (orang)	
				2018	2019
1.	Seniors Neglected	a.	Productive Economic Business Assistance Program (UEP) for the Elderly Affordable	30	-
		b.	Elderly Home Care Program	-	150
		c.	LU Assist Program	-	70
		d.	Family Support Program (Family Support)	-	10
		e.	Day Care Program through the Mulia Mulia LKS	50	50
		f.	Home Care Program through the Pesona LKS and Payung Besurek LKS	-	140
2.	Persons with disabilities	a.	Productive Economic Business Assistance Program (UEP) for Persons with Disabilities	62	-

		b. Health Assistance Aid Program for Persons with Disabilities	35	58
3.	Beggars and Street Children	a. Penanggulan / Control of Bums and Beggars	24	22
4.	Homeless child	a. Prosperous Child Savings Program (TASA)	362	-
		b. Child Social Rehabilitation Program (Progresa)	-	64
5.	Poverty Alleviation	a. E-Warung Joint Business Group (KUBE)	-	25
		b. Family Hope Program	28	-

Source: Bengkulu City Government Social Service, 2020

The data mentioned above shows that the problem of punk children being the focus of this research discussion falls into the category of homeless, beggars and street children as well as displaced children. According to Bengkulu City social service, in 2018 and 2019, there were approximately 42 punk kids who had been fostered on an ongoing basis through a program that had been designed. Judging from the typology of families of street children in the city of Bengkulu can be explained as follows: 1). Most of the productive age, 2). Have an average elementary school education, 3). Most work as day laborers, 4). Has 1-2 children working on the street, 5). Most do not support their children working on the road, 6). Supporting children to go to school at a higher level, 7). Only a few families have received a family empowerment program, 8). Most have houses that are rented, 9). Their work is not permanent, 10). Having a high frequency to meet with children. As a result of such family conditions can mean that street children are a product of family poverty.

Assistance and guidance programs for street children, especially punk children, are also generally carried out by various cities that experience the same social resistance, such as the Surabaya City Government with a service and rehabilitation program in dealing with street children in UPTD Kampung Anak Negeri where the service program and rehabilitation is a program consisting of various activities aimed at developing the potential, pretension and preastation of street children so that street children have the provision to return to the community and can carry out social functions like children in general (Novembri, 2017). This is what is called Azman and Akrim with the term soft skills, namely the ability of a person to be able to adapt and communicate well in the environment where he is. Soft skills are invisible and not immediately. Examples of soft skills include: the ability to adapt, communication, leadership, decision making, problem solving, conflict resolution, and so forth (A. and Akrim, 2013). A similar program was carried out by the City Government of Binjai by referring to the mission carried, namely: "The realization of the Elimination of Persons with Social Welfare and Employment Problems through the Arrangement and Improvement of the Quality of Apparatuses and Service Quality for the Achievement of Community Welfare in 2017" (Ginting, 2014).

With regard to the analysis of the main problems of the existence of punk kids in various cities, especially in the city of Bengkulu, it will be seen that the actual planning of the coaching program can refer to Abraham Maslow's theory which mentions a hierarchy of human needs consisting of: Physical needs (Psychological Needs) , The need for security and

security (Safety Needs), the need to be loved and loved (Belongingness Needs), the need for full self-esteem (Esteem Needs), the need for self-actualization (Self Actualization Needs) (Mustaring, 2013).

The results of this study also indicate the rejection of the punk community community against government assistance programs, the results of Mufidatul Aulia's research, for example, he described that there is a Punk community whose number reached 200 people in Bengkulu Province, and another 25% came from Bengkulu City. The community is a bootboys community. This community was founded in 2010 in Bengkulu and has had many positive programs, such as holding inter-provincial band festival events with domestic and international music. Regarding this event, this community did not involve the government at all because for them freedom did not involve the government in every activity they made. They prefer to be independent and spend their own funds from the results of other activities such as screen printing and then the clothes are sold and then the results from that are used to run the event.

Nevertheless, the Social Service continues to design programs that touch this community, according to Budi Sanjaya's social rehabilitation field, the planning and implementation of assistance and coaching programs for them is by involving various institutions both internal and external government, such as NGOs / Non Government Organizations (NGOs), and the Center for Independent Learning Activities (PKBM). The involvement of Non-Governmental Organizations (NGOs) and Community Learning Activity Centers (PKBM) is one of the programs designed with community-based. The educational process is oriented towards achieving learning targets that are in accordance with the standards set by the Ministry of National Education, which is to get a diploma in accordance with the distribution package taken by these punk kids.

The handling of punk children is also carried out by the community, social groups, religious groups, youth groups and other groups within the framework of service programs that have been prepared with social workers, the community and stakeholders. In addition, the Government of the City of Bengkulu through the social service also provides services where street children are reached and assisted on the streets in order to recognize, assist, conduct relationships and communication, as well as handling on the streets such as counseling, discussions, playing games, providing information. The purpose of this service is that social workers / officers provide positive insights in order to counteract the negative influences on the streets.

Other coaching conducted by the Bengkulu City Government Social Service is to provide training for punk children in order to prepare them to be able to actualize themselves in the midst of society in the form of skills or skills. According to Riyanda [13] the problem of street children is a social problem characterized by exploitation and deviant behavior in themselves, this is a burden from the Government in various regions. This problem is a social reality caused by various factors such as poverty, ignorance, urbanization, lack of employment, difficulty in getting education, health services, and so on.

The form of training provided by the Bengkulu City government through the Social Service in the context of developing skills for street children is by involving Vocational Training Centers (BLK) and MSMEs through the creative industries in Bengkulu City. The training program includes automotive, handcraft, local cuisine, sewing, cellphone service and so on. The strategy taken to explore the potential and interests of street children is by screening and interviewing.

This coaching and training activity is actually also a form of social interaction intended for them in order to restore the confidence and social skills of street children, so that they are expected to be able to live normally in the midst of the community and be able to work

together with other communities. In addition, with the skills possessed, it is expected that street children can be economically independent.

After providing assistance and guidance for People with Social Welfare Problems (PMKS) Punk children in Bengkulu City, the Bengkulu City Government Social Service conducted further guidance on them, continued coaching and social rehabilitation efforts were carried out for monitoring and evaluating the results of planned and continuous performance. If analyzed further, actually the handling model of People with Social Welfare Problems (PMKS) Punk children in Bengkulu City is almost the same as the model developed by Sungkowo Edy Mulyono, which he called the factual model. [14]. The factual model in question is that the training and training for People with Social Welfare Problems (PMKS) for street children, especially punk children, are designed by carrying out preparation, implementation and evaluation on an ongoing basis, the program of activities carried out is a program of the Government by involving all existing components, both government agencies as well as private agencies and other stake holders.

IV. Conclusion

Some conclusions obtained from the results of this study are the Bengkulu city government through the Social Service implementing social welfare problems (PMKS) program, the program includes: 1) community-based social education, by providing opportunities for school punk children with package programs, 2) provide entrepreneurial skills training, and 3) conduct ongoing supervision, this program succeeded in changing the city of Bengkulu that is free of punk children and the existence of punk children can be anticipated with a sustainable program.

Acknowledgments

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