

**A Study of Policies and Programs  
of Street Children Education  
in Indonesia**



**YOHANES TEMALURU ( Research Coordinator)  
ANNE MARIE RICALDI-COQUELIN (Consultant)**



**BINA MANDIRI INDONESIA FOUNDATION**  
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**A STUDY OF POLICIES AND PROGRAMS  
FOR STREET CHILDREN AND EDUCATION  
IN INDONESIA**

**YOHANES TEMALURU - RESEARCH COORDINATOR**

**ANNE MARIE RICALDI COQUELIN – QUALITATIVE APPROACH RESEARCHER**

**YAYASAN BINA MANDIRI INDONESIA**

**UNESCO JAKARTA**

**JAKARTA**

**2005**

## I. INTRODUCTION

### **Background**

The key principal of the World Declaration on Education For All (EFA), which took place in Jomtien, Thailand in 1990, is that elementary education must be free and compulsory for all children in all nations. The Preamble of Jomtien Document stated that:

- More than 100 million children, including at least 60 million girls, have no access to primary schooling;
- More than 960 million adults, two-thirds of whom are women, are illiterate, and functional illiteracy is a significant problem in all countries, industrialized and developing;
- More than one-third of world's adults have no access to printed knowledge, new skills and technologies that could improve the quality of their lives and help them shape, and adapt to, social and cultural change; and
- More than 100 million children fail to complete basic education programs.<sup>1</sup>

The World Education Forum, held in Dakar, Senegal, 26-28 April 2000, reformulated the commitment to Education For All by the year 2015 and confirmed that UNESCO would be the lead agency who would coordinate all international players and sustain the global momentum in reaching the goals of EFA. The Dakar Framework for Action expressed the international community's collective commitment to pursue a broad-based strategy for ensuring that the basic learning needs of every child, youth and adult are met within a generation and sustained thereafter.<sup>2</sup>

Within this context, UNESCO Jakarta participated in this project on the Promotion of Improved Learning Opportunities for Street Children and coordinated this project in

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<sup>1</sup> UNESCO. The Dakar Framework for Action. Adopted by the World Education Forum, Dakar, Senegal, 26-28 April 2000

<sup>2</sup> Ibid., pg. 12

Indonesia in partnership with Yayasan Bina Mandiri Indonesia. A National Networking Workshop (NNW) was organised in Jakarta in January 2005 with the aim of developing and strengthening the capacity of practitioners (NGOs and Government) working with out-of-school children. This project involved work with several NGOs in Jakarta, Bandung, Yogyakarta, Surabaya, Medan, Semarang, Papua, and Kalimantan. The key objective was to compile best practices on basic Non Formal Education (NFE) for children living and/or working on the street, and also for sharing experiences between NGOs and UNESCO on working with street children and to set further action plans based around cooperation and networking between Government, NGOs and UNESCO. One of the key outputs of the NNW was the compilation of data which has resulted in this national study regarding street children's education in Indonesia.

### **Definitions of Street Children**

Street children are a growing phenomena in Indonesia, especially in the bigger cities. The public view of street children in Indonesia, as in many countries, is overwhelmingly negative. The public has often supported efforts to get these children off the street, even though this may result in police round ups, or even murder. There is an alarming tendency by some law enforcement personnel and civilians, business proprietors and their private security firms, to view street children as almost as sub-human.

One of the problems that appears in many discussions around street children in Indonesia is on the definition of street children itself. The Government's Social Department define street children as "Children within the age bracket of 7-15 years who worked on the street and other public places, and that they interrupted and/or harmed the neighborhood (Prasaja, 2000)." Based on this definition, the social workers in the country have classified street children as (1) children who spend most of their times on the street or other public places and use only a few of their time to work – children of the street, and (2) children who earn a living and spend most of their time on the street – children on the street (Anwar as quoted by Prasadja, 2000).

Hadi Utomo (BPS & Unicef, 1997 quoted by Clara and partners, 2000) classified street children into four of the following groups: (1) children who work and live/stay on the street, and who do not have any contact with their families; (2) children who earn a living on the street but they have a place to live and maintain contact with their families within a period of time (weekly, monthly, or quarterly); (3) children who work on the street and go home everyday; and (4) delinquent children/youth. And based on the latest categorization, the Ministry of Social Affairs has defined the term street children as "children who spend most of their time to work and have fun on the street or in public places".

### **Purpose and Objectives of the Study:**

The objectives of this research study are:

- To describe the general situation of street children in terms of literacy and access to education
- To determine the government policy on Basic NFE and the implementing mechanisms for national EFA
- To determine and document selected best practices on basic NFE for children living and/or working on the street that effectively overcome barriers to education and promote social inclusion of street children
- To identify future challenges related to EFA, and implications for policy and training for discussion with national network and government agencies.

### **Structure of the Study**

This study contains information on street children based on age, gender, education, employment, interests and needs, and some information on parents/foster parents supporting their children education.

The study also provides examples of best practises of work with street children undertaken by some NGOs in Indonesia. In addition, the study provides information on the background of street children, literature Review, methodologies of work with street children, grassroots activities, profiles of some NGOs, analysis of the situation of street children and education and recommendations.

## **II. LITERATURE REVIEW**

### **Education For All: An Expanded Vision and a Renewed Commitment**

1. Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
2. Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities have access to complete free and compulsory primary education of good quality.
3. Ensuring that the learning needs of all young people and adults are meet through equitable access to appropriate learning and life skills programs.

4. Achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.
5. Eliminating gender disparities in primary and secondary education by 2005 and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to (and achievement in) basic education of good quality.
6. Improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeric, and essential life skills.

**The Millennium Development Goals added the following policy recommendations:**

1. Achieve universal primary education. Target: ensure that by 2015 children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.
2. Promote gender equality and empower women. Target: eliminate gender disparity in primary and secondary education, preferably by 2005, and at all levels of education no later than 2015.<sup>3</sup>

**Indonesia Government Policies, Strategies and Programs**

1. Pertinent Laws and Policies on Non-Formal Education (NFE)

Prior to 1999, the Indonesian education system was highly centralized. The structure consisted of national, regional or provincial, district and sub-district levels that constituted an extended hierarchical form of managerial system. The central government made the decisions and policies on non-formal education programs – the curriculum, textbooks, recruitment and promotion of teachers and overall supervision and management of the NFE sector. Local provincial

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<sup>3</sup> UNESCO. Education For All, The Quality Imperative. Page 28

government bodies implemented these policies without much adaptation to any local contexts. The district and sub-district level government bodies then implemented both national and provincial policies directly into school practices. In this situation, the educational facilitators/teachers working at the school level, had no power to adjust the school programs or curriculum to local needs and capacity.

However, the Law 22/1999 abolished such a hierarchical relationship between districts/municipals authorities and central government and brought about a more decentralised administration system within the education sector. This new initiative was also accompanied by the decentralization of expenditure with regards to budgets, assets and the hiring of personnel. The authority held by central government included: developing minimum service standards for education, developing minimum competency standards for teachers, determining minimum teachers' qualification for each education level, as well as managing accreditation and certification. In line with the implementation of the Law No 22, 1999, and its Government Regulation No 25, 2000, the government amended the 1945 Constitution and Education Law No 20, 2003.

## 2. The Important of Education

It should be noted that education according to the preamble of the amended Indonesian Constitution plays an important role especially for developing the *nation's intellectual life*. The amendment highlighted the fact that education is a prime social institution which needs to be supported by other social institutions such as appropriate laws, social-culture, economics and political agendas. It also notes that education should be responsive to issues such as population growth, socio-economic gaps and divide within the society, adjustment to the new values of the globalization era and its effects on the nation.

## 3. The Rights to Education

The important of education is further elaborated in the Constitution, which explains the right to education as stated in the Article 28 (1): "Every person has the right to self-realization through the fulfilment of his basic needs, the right to education and to partake in the benefits of science and technology, art and culture, so as to improve the quality of his life and the well-being of mankind." The right to education is stated in article 31, (1) "Each citizen has the right to an education" and (2) "Each citizen is obliged to follow basic education and the government has the duty to fund this." In terms of budget allocation to the education sector, the Constitution firmly and clearly stipulates that "the state shall give priority to the education budget by allocating at least twenty percent of the state's as well as of

the regional budgets to meet the requirements of implementing national education” (Article, 31, verse (4)).

The rights to education are further articulated in the Education Law, No 20, 2003, article 5:

- (1) Every citizen has equal rights to receive a good quality education
- (2) Citizens with physical, emotional, mental, intellectual, and/or social needs shall have the right to receive special education.
- (3) Citizens in the remote or less-developed areas and isolated areas have the right to receive education with special services.
- (4) Citizens who are proven intelligent and especially gifted have the right to receive special education.
- (5) Every citizen shall have the right to enhance his/her educational ability in the process of life-long education.

In order to fulfill citizens’ rights to education, non-formal education should provide more access for children in less-developed areas, remote areas, children with social problem, child trafficking, and children in conflict areas.

The Education Law, 20, 2003, article 40, verse (1) and (2) regulates rights and responsibilities of education personnel that they are entitled to:

- b. Have respectable professional salary and adequate social welfare provision;
- c. Obtain recognition based on their duties and performance;
- d. Have opportunities to develop their career in accordance with the requirement for quality improvement;
- e. Have legal protection in carrying out their duties and the rights to intellectual property;
- f. Have access to educational facilities, equipment and resources to enhance the effectiveness and efficiency of their work.

Educators and education personnel have the responsibilities to:

- a. Create meaningful, joyful, creative, dynamic, and mutually interactive education environment;
- b. Demonstrate professional commitment to the improvement of the quality education;

- c. Be the role model and uphold the reputation of their institution, profession, and position in accordance with the trust deposited in them.

Based on this legal basis, it is expected that both central and district administrators will take on the responsibility of managing non-formal education in the context of developing the *nation's intellectual life* as required by the Constitution and realizing the rights of citizens to enhance their skills through a process of life-long education.

#### 4. Non-Formal Education

According to the Education Law, No 20, 2003, Article 26:

- (1) Non-formal education is provided for community members who need education services which function as a replacement, complement, and/or supplement to formal education in the frame of supporting life-long education.
- (2) Non-formal education is aimed at developing learners' potentials with emphasis on the acquisition of knowledge and functional skills and developing personality and professional attitudes.
- (3) NFE comprises of life skills education, early childhood education, youth education, women empowerment education, literacy education, vocational training and internship, equivalency program, and other kinds of education aiming at developing learners' ability.
- (4) A non-formal education unit consists of training centres and colleges, study groups, community learning centres, *majelis taklim*, and other education units of the similar type.
- (5) Training centres and colleges are provided for community members who are in need of knowledge, competencies, life skills, and attitudes to develop personality, professionalism, working ethics, entrepreneurship, and/or further education.
- (6) Non-formal education courses shall be recognized as being equal to formal education programmes after undergoing a process of assessment by an agency appointed by the government or local government based on national education standards.

In order to realize the new Education Law, the equivalency program has to be redesigned in terms of meeting the needs of the target learners and achieving the national education standards. These activities include: improvement of curriculum and its guideline, national examinations and professional development for tutors and implementers. The cooperation and collaboration between community members in imparting non-formal education is also encouraged. Collaboration is encouraged between NGOs, social-community organizations (orsosmas), rural development specialists, government institutions (Ministry of Home Affairs, Ministry of Agriculture, Ministry of Forestry, and Ministry of Marine and Fishery, Ministry of Religion Affair, and universities) and also private sector agencies such as NIKE shoes, cosmetics companies etc (especially with regards to life skills programs).

#### 5. Disadvantaged Groups

At the macro level, the new education policy has resulted in the progress of the primary school enrolment rate from 94% percent in 1999/2000 to 99% in 2003/2004, and junior secondary school enrolment rate has increased from 73% in 1999/2000 to 80% in 2003/2004 (ORD, MoNE, 2004). However, there are still a number of children who have either not received any school at all or have dropped out of school. In 2003/2004 there were 2% of children who dropped out of primary schools; 2.7 % from junior secondary schools and 3% from senior secondary schools. The number of drop out children are usually higher in rural areas, due to the fact that they are from poor communities living in the agricultural and coastal areas of the country. It is important to note that although the quantitative progress on accessing education has been achieved, equal access amongst the population still remains a national problem.

The Education Act, No 20, 2003, has clearly stated the importance of special services for disadvantaged groups, including those in rural areas: 'Education with special services is provided for learners in the remote and less developed areas, and/or for learners who are victims of natural disasters and those who are economically disadvantaged (Education Act, No 20, 2003, article 32, verse 2). Article 32 implies that special attention should be given for disadvantaged groups including those who are economically disadvantaged (drop outs, no further education, child workers, street children, ethnic minorities), poor agriculture communities and fisherman.

Table 2 shows that the enrolment rate of the rural population is 57% for Junior Secondary School which is much smaller than urban population (72.7). This

worsens at the Senior Secondary School level (rural: 28% and urban: 56%), and further worsens at the university levels (rural: 2% and urban 15%).

Table 2 also demonstrates the different school enrollment rate for 9 years basic education especially for children aged between 13-15 years at the Junior Secondary School.

**Table 2 School Enrollment**

		School levels			
		Primary School	Junior Secondary School	Senior Secondary School	University
Urban					
	Male	92.3	72.5	56.9	16.0
	Female	92.0	73.0	55.2	14.9
	M + F	92.2	72.7	56.1	15.4
Rural					
	Male	92.6	56.2	28.5	2.1
	Female	93.0	58.8	29.0	2.1
	M + F	92.8	57.5	28.7	2.1
Urban + Rural					
	Male	92.5	62.6	40.5	8.8
	Female	92.6	64.5	40.6	8.3
	M + F	92.6	63.5	40.6	8.8

**Source: Susenas, BPS (2003)**

Table 3 shows that the illiteracy rate amongst rural female population is the highest (15-24 years 2.4% and 25-44 years 10.2%, 45 years and over is 42.9%) Although the urban female has a better literacy rate than the female in rural areas, its is still much lower in comparison to urban males. The worst literacy rate is among the female 45 and over age in the rural areas. Table 3 also indicates that the illiteracy rate is much higher in rural areas for both females and males, and it is more than double (12.1%) in comparison to urban areas (4.9%). The Table indicates a similar pattern for both male and female in each group of ages. Female

illiteracy rate in both rural and urban areas (12.2%) is twice as high as male illiteracy (5.8%).

Table 3 Illiteracy Rate

	Age (years)				
	10 – 14	15 –24	25-44	> 44	10+
<b>Urban</b>					
Male	0.55	0.54	1.24	8.53	2.76
Female	0.42	0.58	3.41	23.33	7.04
M + F	0.49	0.56	2.35	15.84	4.91
<b>Rural</b>					
Male	1.90	1.96	4.95	20.73	8.12
Female	1.50	2.44	10.29	42.90	16.21
M + F	1.71	2.20	7.67	31.75	12.16
<b>Urban + Rural</b>					
Male	1.38	1.32	3.29	15.86	5.84
Female	1.08	1.58	7.26	35.15	12.28
M + F	1.24	1.45	5.32	25.43	9.07

**Source: Susenas, BPS (2003)**

It can be understood from the disaggregated data shown by Table 2 and Table 3 that disadvantaged people need specific services with regards to education. The rural areas suffer from lack of infra-structure, clean water, health services, as well as insufficient electricity, transportation and communication systems. Often less-educated rural populations migrate to and work in urban areas but remain poor because of the local competition and insufficient skills to work in urban developments. Therefore, the urban poor population has special needs and face similar limitations to the rural poor in terms of clean water, sanitation, health and communication services.

##### 5. Government Policies on Education

The following is a list of issues that need attention from government with regards to education policies in Indonesia:

- a) Better access to education, especially for poor marginalized communities.
- b) Improving the quality of education
- c) Improving the relevance of education to the needs and demands of marginalized communities.
- d) Improving the efficiency and professionalism of the management of the education sector.

#### 7. Government Strategies in Education for Street Children:

- Empowering and facilitating NGOs to work in the area of education for street children and other disadvantaged groups.
- Improving participation of communities and the private sector in education
- Capacity building of education facilitators
- Improving cooperation with training units and institutions
- Improving quality of management of education
- Providing education and life skills based around the realities of Street children's lives.
- Utilizing the network between the government and NGOs working with street children

#### 8. Government Educational Programs

- Widening education access for citizens through:
  - Equivalency education (Package A, B, C programs)
  - Literacy Education / Functional literacy
  - Open Junior Secondary School and regular Junior Secondary School and Senior Secondary School.
  - Family education and gender education
  - Scholarship
  - Financial capital
  - Life Skill programs
  - Courses
  - Community Reading Resource
  - Apprenticeship

- Publications/training materials
  - Supervision
  - Socialization of the importance of education for all.
- 2) Improving quality of education through:
- Training and capacity building for education personnel
  - Coordination with other institutions
  - Implementing community based management programmes
  - Providing modules and reading books
- 3) Improving the relevance of education for street children, marginalized groups through:
- Providing training and life skills workshops relevant to the need and interest of the street children.
  - Building their character and moral.
  - Helping street children to obtain gainful employment.
  - Providing training in management and entrepreneurship supervision.
- 4) Improving the efficiency and professionalism of management of education through the followings:
- Making use of and developing the national networks
  - Securing and increasing existing resources (from both the government and community)
  - Facilitate programmes that that can encourage street children to return to school.

## 9. Equivalency Education Package A, B and C: The Best Alternative for Street Children

Equivalency education is part of the non-formal education system and consists of Package A, Package B, and Package C Programs. Package A is equivalent to Primary School, Package B is equivalent to Junior Secondary School, and Package C is equivalent to Senior Secondary School. The program caters to the education needs of those community members who have no access to education due to poverty, those who are school drop outs, those of productive age who wish

to improve their knowledge and skills and those who require particular educational services in order to be able to cope with every day life.

**a. Package A program**

Package A program is based around non-formal education. It is designed for those community members who cannot attend primary school and its equivalence because of social, cultural, psychological, economic, time and geographical factors. This programme provides a certificate that is equivalent to the primary school certificate.

**b. Package B program**

The Package B program is also based around non-formal education. It is designed for those community members who cannot attend junior secondary schools and its equivalence because of social, cultural, psychological, economic, time and geographical factors. This programme provides a certificate that is equivalent to the junior secondary school certificate.

**c. Package C program**

A non-formal education programme which is designed for those community members who cannot attend senior secondary schools and its equivalence because of social, cultural, psychological, economic, time and geographical factors. This programme provides a certificate that is equivalent to the Senior Secondary School certificate.

**d. Equivalency Education Curriculum: meeting the needs of street children**

Street children's diverse backgrounds (economic, social, psychological, and different competencies and ages) requires a contextual, customized, academic and skills oriented curriculum. Thus, the government Directorate has been designing a new academic curriculum, updating the existing curriculum and making it relevant to non-formal education, while formulating competency standard of Package A, B, and C programmes. The Directorate has also been designing new a life skills curriculum which incorporates components on: livelihood, home management, local economics, and work ethics. The new updated curriculum has taken into consideration aspects such as different age

groups, diversity backgrounds as well as the urgent needs of learners such as street children.

The curriculum's design is based around the local conditions, potentials and needs of the target groups. 40% of the curriculum consists of life skills based around a work-oriented programme. The curriculum consists of the following:

1. Character building and academic oriented subjects that are equivalent to minimal competency that has to be achieved by primary and secondary education, which includes: religion, citizenship and social sciences, Indonesian language and its literature, English, mathematic and science.
2. Life skill oriented subjects that stress on abilities to create one's own work or to develop business enterprise for oneself and for others. The subjects consist of: work ethics, home management, local economics, livelihood (optional, based on local potentials), art, and physic education.

#### 10. Out of School Education Institutions: Schools for Street Children

There are out of school education institutions that implement programmes and activities for out of school learners including street children. Some of these institutions belong to the government, some are community-based institutions facilitated by the government and some are privately run. The institutions are as follows:

##### **a) PKBM (Pusat Kegiatan Belajar Masyarakat/Community Learning Centers)**

PKBM is a place or center for community learning. It is a non-formal educational institution belonging to and managed by the local community through social organizations, religious institutions and other community based organizations. The role of the Directorate of Community Education is as facilitator. It has been established for empowering community's potential for economic, social and cultural development. PKBM as a center for learning, is for the immediate benefit of communities, and is politically neutral and flexible in its nature. It is open for all kinds of communities to cater for its education needs and is under the guidance of tutors who are free to establish their own learning systems and curriculum. PKBM serves many programmes, among them are; early child education, functional illiteracy, equivalency

education of Package A, B and C programme, vocational courses, etc. Currently there are 3,064 PKBMs scattered in cities and villages over 400 districts of the country. Some are trans-migratory community based, agriculture community based, street children based, prisoners and ex prisoners based etc.

**e) BPPLSP (Balai Pengembangan Pendidikan Luar Sekolah dan Pemuda/ Center for the development of out of school education)**

BPPLSP (Center for the development of out of school education) is a unit of technical service owned and managed directly by the Directorate General of Out of School Education and Youth, Department of National Education. It is responsible for developing a model for the implementation of non-formal education. Currently there are 5 BPPLSPs, each at the province level; Semarang (Central Java), Bandung (West Java), Surabaya (East Java), Medan (North Sumatra), and Makasar (South Sulawesi). The unit conducts research studies and non-formal education programmes, including equivalency education of Package A, B, and C programme.

**c) BPKB (Balai Pengembangan Kegiatan Belajar/ Center for Learning Activities)**

BPKB (Balai Pengembangan Kegiatan Belajar / Center for Learning Activities) is a unit of technical service owned and managed by Department of Education of the province level. Now, there are 23 BPKBs in 23 different provinces in Indonesia. As a BPLSP, it develops a model for implementation of non-formal education by conducting research studies and programmes on non-formal education activities, including Package A, B, and C programmes.

**d) SKB (Sanggar Kegiatan Belajar/ Center for Learning Activities)**

SKB (Sanggar Kegiatan Belajar/ Center for Learning Activities) is a center for learning activities, owned and managed by Department of Education at the district level. Now, there are around 277 SKBs spread in 400 districts of the country. As a center of learning activities, it provides different kinds of non-formal education programs for communities, including Package A, B, and C programs.

**e) Pondok Pesantren (Religious Boarding Schools)**

*Pondok pesantren* is the earliest educational institution in Indonesia. It began with the arrival of Islam thirteen centuries ago. It has been playing a very important role in the development of religious educational system in the country. Today there are 14.000 pondok pesantrens in Indonesia. Most of them are in villages and rural areas. Most of their learners are poor children of agriculture and coastal communities. Pondok pesantren, which are under the supervision of the Ministry of Religious Affairs, provide formal and non-formal education. With the signing of an MOU between Directorate General of Out of School Education and Youth Ministry of National Education and Directorate General of Islamic Education and Institution Ministry of Religious Affairs, many pondok pesantrens serve equivalency education of Package A, B and C programmes.

**f) Religious and social organizations**

Among the biggest religious organizations in Indonesia are the Muhammadiyah and Nahdlatul Ulama. These two organizations possess thousands of education institutions, mosques and religious circles (Majlis Taklim) which are spread all over the county. Some of these religious education institutions, mosques and religious circles provide equivalency education programmes. Other than these two Islamic organizations there are also Christian, Catholic, Hindu and Buddhist organisations that serve the same programmes.

**g) Community Organizations**

Community organizations (LSM) are encouraged to work for non-formal education programmes. Many community organizations established PKBM that serve equivalency education, and some of them serve these programmes without establishing formal PKBM.

### **III. METHODOLOGY**

***Research Approach:***

This study used both quantitative and qualitative approaches so that substantial valid and reliable data could be collated. The study has however, taken into consideration that street children are not an integrated group and that they are unique in that they are mobile and come from various backgrounds.

### ***Methodology:***

The following data was collected:

1. Literature studies documentating EFA and street children
2. Data collection through questionnaire, especially on street children.
3. Qualitative data collection through individual interviews and FGD on street children.
4. Observation of street children's environment, both who live on the street as well as who live in the shelter house.
5. Discussion in National Networking Workshop forum and National policy forum.

### ***Limitations of the Study***

The study faced the following constraints:

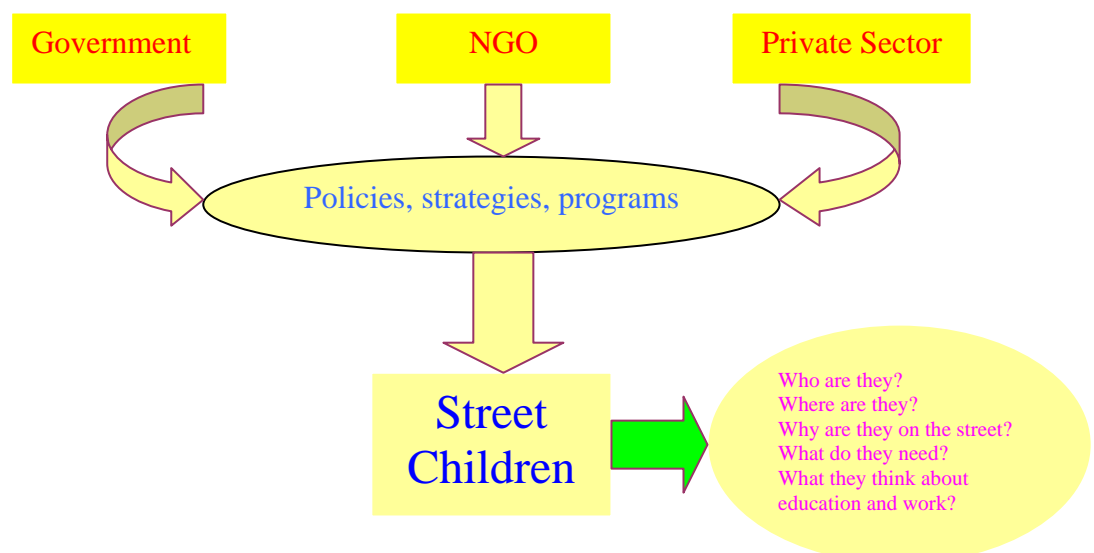
1. Time constraint in which to finish the study.
2. Subject of research sample is limited as it only covers the Jakarta area.

Despite these constraints, effective collaboration took place during the research study between the researcher, Yayasan Bina Mandiri Indonesia (NGO) and UNESCO Jakarta.

### ***Analytical Framework***

The analytical framework below demonstrates the activities and methodologies undertaken during this study:

#### **ANALYTICAL FRAMEWORK**



## IV. RESEARCH FINDINGS

### PART I: DESCRIPTION OF STREET CHILDREN

#### A. A Profile of street children

##### *Age*

The majority of the street children that were interviewed in Jakarta, Yogyakarta, and Surabaya (see table 1) were between the ages of 6 to 18 years. In Yogyakarta and Surabaya, the majority of the respondents were more than 18 years old (48.2 % Yogyakarta and 31.7 % Surabaya). The children were of school going age and as stated in the 1945 Constitution should be receiving education in schools.

Table 1  
Respondent based on Age

Age	Jakarta	
	Frequency	%
6 years	3	2.1
6 – 11 years	33	23.6
12 – 14 years	44	31.4
15 – 18 years	51	36.4
18 years	9	6.4
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Age	Yogyakarta	
	Frequency	%
6 years	2	2.4
6 – 11 years	18	21.2
12 – 14 years	9	10.6
15 – 18 years	15	17.6
18 years	41	48.2
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Age	Surabaya	
	Frequency	%
6 years	0	0

6 – 11 years	11	18.3
12 – 14 years	18	30
15 – 18 years	12	20
> 18 years	19	31.7
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### **Gender**

The majority of the respondents were boys (70.% Jakarta, 64 % Yogyakarta, and 68 % Surabaya; while girls were 27% Jakarta, 35% Yogyakarta, and 31% Surabaya (see table 2).

**Table 2**  
**Respondent based on Gender**

<b>Gender</b>	<b>Jakarta</b>	
	<b>Frequency</b>	<b>%</b>
Male	99	70.7
Female	39	27.9
No answer	2	1.4
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

<b>Gender</b>	<b>Yogyakarta</b>	
	<b>Frequency</b>	<b>%</b>
Male	55	64.7
Female	30	35.3
No answer	0	0
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

<b>Gender</b>	<b>Surabaya</b>	
	<b>Frequency</b>	<b>%</b>
Male	41	68.3

Female	19	31.7
No answer	0	0
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### ***With whom do they live?***

Based on this research, most of the children were street-working children who lived with their parents (39% Jakarta, 40 % Yogyakarta, and 48 % for Surabaya). Some of the children were living in a shelter or center (24% Jakarta, 17 % Yogyakarta and 15% Surabaya). Due to poverty and economic pressures, many of the children were sent by their families to work on the streets.

**Table 3**  
**Respondent based on where they live**

Where They Live	Jakarta	
	Frequency	%
No answer	2	1.4
Parents	55	39.3
Relatives	1	0.7
Friend	2	1.4
Shelter House	34	24.3
Others	46	32.9
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Where They Live	Yogyakarta	
	Frequency	%
No answer	0	0
Parents	34	40
Relatives	8	9.4
Friend	4	4.7
Shelter House	15	17.6
Others	24	28.2
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Where They Live	Surabaya	
	Frequency	%
No answer	0	0
Parents	29	48.4
Relatives	9	15
Friend	5	8.3
Shelter House	3	5
Others	14	23.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

#### ***Income of Parent / Foster Parent***

The average monthly income of the parents of street children in Jakarta ranges from less than Rp 100.000 and up to Rp 250.000 (55%). Income Rp 250.000 up to Rp 500.000 (15 %) and Rp 500.000 up to Rp 750.000 (12.9%). See table below.

Table 4

#### **Respondent based on Income of Parent / Authorized Parent**

Parent Income	Jakarta	
	Frequency	%
No answer	16	11.4
< 100.000,-	40	28.6
100.001 - 250.000,-	38	27.1
250.001 - 500.000,-	21	15.0
500.001 - 750.000,-	18	12.9
750.000 – 1.000.000,-	6	4.3
>1.000.000	1	0.7
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Parent Income	Yogyakarta	
	Frequency	%
No answer	13	15.2

< 100.000,-	22	25.9
100.001 - 250.000,-	11	12.9
250.001 - 500.000,-	17	20
500.001 - 750.000,-	19	22.4
750.000 – 1.000.000,-	2	2.4
>1.000.000	1	1.2
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Parent Income	Surabaya	
	Frequency	%
No answer	8	13.3
< 100.000,-	9	15
100.001 - 250.000,-	15	25
250.001 - 500.000,-	18	30
500.001 - 750.000,-	9	15
750.000 – 1.000.000,-	1	1.7
>1.000.000	0	0
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### ***Home Town***

Most of the street children who took part in this research in Jakarta came from Jakarta 48 %, while 14% came from other cities (Bogor, Bekasi, Tangerang, and Depok). 35% of the street children came from West Java (Central Java, East Java, Medan, and Lampung). The District Government of DKI Jakarta has been vigilant in reducing the number of new immigrants (including street children) from coming into Jakarta.

In Yogyakarta, majority of the respondents came from Wonosari (28.2 %), 17% from Kaliurang and 10.6 % from Kotagede and Prambanan. The other respondents come from Sleman, Klaten, Wates, Pakem, and Minggir (see table 5b). In Surabaya, majority of the respondents come from Perak (25 %), 18% from Malang and 13%

from Sidoarjo and 11% from Karang Pilang. The other respondents came from Kenjeran, Bratang, Madura, Margomulyo and Rungkut (see table 5c).

**Table 5a**  
**Respondent based in Jakarta**

Home Town	Frequency	Percentage
No Answer	2	1.4
Jakarta	68	48.6
Bogor	7	5.0
Bekasi	2	1.4
Tangerang	10	7.1
Depok	2	1.4
Others	49	35
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

**Table 5b**  
**Respondent based in Yogyakarta**

Home Town	Frequency	Percentage
Kotagede	9	10.6
Kaliurang	15	17.6
Pakem	5	5.9
Minggir	4	4.7
Wates	6	7.1
Wonosari	24	28.2
Sleman	7	8.2
Prambanan	9	10.6
Klaten	6	7.1
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Table 5c  
**Respondent based in Surabaya**

<b>Home Town</b>	<b>Frequency</b>	<b>Percentage</b>
Perak	15	25
Kenjeran	6	10
Margomulyo	3	5
Bratang	4	6.7
Rungkut	2	3.3
Karang Pilang	7	11.7
Sidoarjo	8	13.3
Malang	11	18.3
Madura	4	6.7
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### ***The Living Areas of street children***

In Jakarta city, most of the respondents of this research (table 6a) lived in North and West Jakarta (72.8%). In Yogyakarta, majority of the respondents lived in Kotamadya as 40 %, respondents live in Wonosari as 24.7 %; live in Gunung Kidul 17.6 %, in Godean 9.4 %, and 8.3 % lived in Sleman (see table 6b). In Surabaya, majority of the respondents lived in Perak 26.7 %; in Kenjeran 23.3 %; in Rungkut 18.3 %; in Margomulyo 11.7 %; and in Bratang 6% (see table 6c).

Table 6a

### **Respondent based on Living Area (Jakarta)**

<b>Living Area</b>	<b>Frequency</b>	<b>Percentage</b>
No answer	4	2.9
North Jakarta	17	12.1
West Jakarta	85	60.7
Central Jakarta	7	5.0
East Jakarta	8	5.7
South Jakarta	12	8.6
Out of Jakarta	7	5.0
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

**Table 6b****Respondent based on Living Area (Yogyakarta)**

<b>Living Area</b>	<b>Frequency</b>	<b>Percentage</b>
Kotamadya	34	40
Sleman	7	8.3
Godean	8	9.4
Gunung Kidul	15	17.6
Wonosari	21	24.7
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study***Table 6c****Respondent based on Living Area (Surabaya)**

<b>Living Area</b>	<b>Frequency</b>	<b>Percentage</b>
Perak	16	26.7
Kenjeran	14	23.3
Margomulyo	7	11.7
Bratang	4	6.7
Rungkut	11	18.3
Karang Pilang	8	13.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study****Condition of living***

In Jakarta city, 20 % of the respondents live in permanent housing, 25 % stay in semi permanent housing and 3.6 % stay in housing made from carton material only, and others (4.2 %) are staying under bridges or in front of shops/on the streets. In Yogyakarta, the 27.1 % live in semi permanent housing and 16.5 % live in permanent housing, 21.2 % on the streets and 10.6 % live in carton houses. In Surabaya, the majority of the respondents (63.4 %) live in front of shops, under bridges and carton houses (on the streets), 23.3 % live in permanent and semi permanent houses. The

data implies that the living condition of street children in Surabaya is worse than in Jakarta and Yogyakarta (see table 7).

Table 7  
**Respondent based on Condition of Housing**

<b>Condition of Housing</b>	<b>Jakarta</b>	
	<b>Frequency</b>	<b>%</b>
No answer	3	2.1
Permanent house	28	20.0
Semi permanent house	35	25.0
Made of Carton	5	3.6
In front of shops	3	2.1
Under bridges	3	2.1
Others	63	45.0
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

<b>Condition of Housing</b>	<b>Yogyakarta</b>	
	<b>Frequeuncy</b>	<b>%</b>
No answer	0	0
Permanent house	14	16.5
Semi permanent house	23	27.1
Made of Carton	9	10.6
In front of shops	18	21.2
Under bridges	16	18.8
Others	5	5.9
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

<b>Conditon of Housing</b>	<b>Surabaya</b>	
	<b>Frequency</b>	<b>%</b>
No answer	0	0
Permanent house	8	13.3
Semi permanent house	6	10
Made of Carton	7	11.7
In front of shops	13	21.7
Under bridges	18	30
Others	8	13.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

## **B. STREET CHILDREN AND EDUCATION**

### *Education Level*

In Jakarta, Yogyakarta and Surabaya, the result of the research implies that the majority of the street children are in primary school as 44.3% (Jakarta), 30.6% (Yogyakarta), and 31,7% (Surabaya); junior high school as 27.9% (Jakarta), 27% (Yogyakarta), and 28,3% (Surabaya); and senior high school as 10.7% (Jakarta), 5,9% (Yogyakarta), and 3,3% (Surabaya). The data implies that the majority of the street children are primary school aged children who should be at school but for economic reasons are working on the streets to eran money or their families. It was also found that most of the families of these children could not afford to pay for tuition fees of higher education.

**Table 8**

Respondent based on Education Level

<b>Education Level</b>	<b>Jakarta</b>	
	<b>Frequency</b>	<b>%</b>
No answer	2	1.4

Primary School	62	44.3
Junior High School	39	27.9
Senior High School	15	10.7
Not go to school	22	15.7
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Education Level	Yogyakarta	
	Frequency	%
No answer	18	21.2
Primary School	26	30.6
Junior High School	23	27.0
Senior High School	5	5.9
Not go to school	13	15.3
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Education Level	Surabaya	
	Frequency	%
No answer	8	13.3
Primary School	19	31.7
Junior High School	17	28.3
Senior High School	2	3.3
Not go to school	14	23.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

#### Status of Street Children and Education

The majority of the respondents who live in Jakarta, Yogyakarta and Surabaya confirmed that they had been studying in school for a certain period (Jakarta 55,7 %; Yogyakarta 57.6 %; and Surabaya 61.7 %). However, some of the street children confirmed that they have not attended school (44.3% for Jakarta, 42.4 % for

Yogyakarta and 38.3 % for Surabaya, see table 9). The key barrier for street children in attending school was their parents who preferred to have them earn money by working on the streets.

Table 9

**Respondent based on Education Status**

Education Status	Jakarta	
	Frequency	%
Still in School	78	55.7
Out of school	62	44.3
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Education Status	Yogyakarta	
	Frequency	%
Still in School	49	57.6
Out of school	36	42.4
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Education Status	Surabaya	
	Frequency	%
Still in School	37	61.7
Out of school	23	38.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

Reasons for Being Out of School

The main reason for street children being out of school in Jakarta is due to the fact that they do not have the funds needed for tuition fee (61.3%). Other key reasons were because street children wanted to help their families by bringing in an income, the schools were too far from where they lived, they felt that school was a waste of time, and that they wanted their freedom of living/working on the streets. In Yogyakarta,

the majority of the respondents said that they did not have money for school fees (44.7 %). In Surabaya city, majority of the respondents also said that had no money for school fees (44.3).

**Table 10**

**Respondent based on Reason for being Out of School**

Reason for being Out of School	Jakarta	
	Frequency	%
No money	38	61.3
School is no use	4	6.5
Distance between home-school	1	1.6
Helping parents	6	9.7
Prefer to be free in the street	7	11.2
Others	6	9.7
<b>Total</b>	<b>62</b>	<b>100</b>

*Source: field study*

Reason for being Out of School	Yogyakarta	
	Frequency	%
No money	38	44.7
School is no use	9	10.6
Distance between home-school	17	20
Helping parents	14	16.5
Prefer to be free in the street	3	3.5
Others	4	4.7
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Reason for being Out of	Surabaya
-------------------------	----------

School		
	Frequency	%
No money	26	43.3
School is no use	7	11.7
Distance between home-school	8	13.3
Helping parent	11	18.3
Prefer to be free in the street	6	10
Others	2	3.4
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

#### Resonses from street children with regards to schooling

When asked how they felt about dropping out of school, most of the street children siad that they regretted this and were sad to leave school (64.52% Jakarta, 69,4% Yogyakarta and 68,4% Surabaya. See table 11).

**Table 11**

#### **Respondents Response to Dropping Out of School**

Feeling When Out of School	Jakarta	
	Frequency	%
Happy	3	4.8
Sad	40	64.5
Indifferent	19	30.7
<b>Total</b>	<b>62</b>	<b>100</b>

*Source: field study*

Feeling When Out of School	Yogyakarta	
	Fre	%
Happy	21	24.7
Sad	59	69.4
Indifferent	5	5.9
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Feeling When Out of School	Surabaya	
	Fre	%
Happy	17	28.3
Sad	41	68.4
Indiffernt	2	3.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Time Schedule

In Jakarta, the majority of the respondents preferred going to school in the morning (62.8%). Whereas 37.2% preferred to go to school in the afternoon (see table 12). Meanwhile, in Yogyakarta and Surabaya, majority of the respondents preferred to go to school in the afternoon (64,6% and 70,7%), and 35,4% and 29,3% preferred school in the morning. The reason diffrent schedules were preferred was due to the fact that street children had different schedules for working on the streets. Street children confirmed that they would arrange their time on the street in accordance with school sessions. It is important for goverment and NGOs to note that street children should be offered flexible school schedules so that they can plan their days.

**Table 12**

**Respondent based on Time of School**

Time of School	Jakarta	
	Frequency	%
Morning	49	62.8
Afternoon	29	37.2
<b>Total</b>	<b>78</b>	<b>100</b>

*Source: field study*

Time of School	Yogyakarta	
	Frequency	%

Morning	23	35.4
Afternoon	42	64.6
<b>Total</b>	<b>65</b>	<b>100</b>

*Source: field study*

Time of School	Surabaya	
	Frequency	%
Morning	12	29.3
Afternoon	29	70.7
<b>Total</b>	<b>41</b>	<b>100</b>

*Source: field study*

Table 13

**Respondent based on Time Schedule between School and “Work”**

Time Schedule	Jakarta	
	Frequency	%
School in the morning, on the street from afternoon till evening	49	62.8
School in the afternoon, on the street in the morning and evening	29	37.2
<b>Total</b>	<b>78</b>	<b>100</b>

**Source: field study**

Time Schedule	Yogyakarta	
	Frequency	%
School in the morning, on the street from afternoon till evening	23	35.4
School in the afternoon, on the street in the morning and evening	42	64.6
<b>Total</b>	<b>65</b>	<b>100</b>

**Source: field study**

Time Schedule	Surabaya	
	Frequency	%
School in the morning, on the street from afternoon till evening	12	29.3
School in the afternoon, on the street in the morning and evening	29	70.7
<b>Total</b>	<b>41</b>	<b>100</b>

Source: field study

#### Street Children's Interest to Attend NGO Non-Formal Education

Street children strongly confirmed their interest in attending NFE courses run by NGOs ( 89.3 % Jakarta, 84,7% Yogyakarta and 93,3% Surabaya). It is important for NGOs to plan their NFE courses to the interests and needs of street children (see table 14). The NFE course needs to be designed in an informal manner so that street children do not feel trapped during the course.

**Table 14**

#### **Respondent based on Interest to Attend NGO Non-Formal Education**

Interest in NGO Non-Formal Education	Jakarta	
	Frequency	%
No answer	5	3.6
Yes	125	89.3
No	10	7.1
<b>Total</b>	<b>140</b>	<b>100</b>

Source: field study

Interest in NGO Non-Formal Education	Yogyakarta	
	Frequency	%
No answer	2	2.4
Yes	72	84.7
No	11	12.9
<b>Total</b>	<b>85</b>	<b>100</b>

Source: field study

Interest in NGO Non-Formal Education	Surabaya	
	Frequency	%
No answer	1	1.7
Yes	56	93.3
No	3	5
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Life Skills Education

Life skills education requested by the street children included computer training, repairing and sewing (37.9%; 23.6%; and 8.6% for Jakarta; 38,8%; 27,1%; and 17,6% for Yogyakarta; and 48,3%; 25%; and 8,3% for Surabaya). Other life skills offered by some NGOs such as cooking courses, fishery development, and gardening were not seen as so interesting (see table 15).

**Table 15**

### **Respondent based on Needs of Life Skills Education**

Needs of Life Skills Education	Jakarta	
	Frequency	%
No answer	15	10.7
Sewing	12	8.6
Computer	53	37.9
Repairing	33	23.6
Handicraft	8	5.7
Cooking	3	2.1
Fishery Development	2	1.4
Gardening	4	2.9
Package A and B	10	7.1
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Needs of life Skills Education	Yogyakarta	
	Frequency	%
No answer	1	1.2
Sewing	15	17.6
Computer	33	38.8
Repairing	23	27.1
Handicraft	0	0
Cooking	1	1.2
Fishery Development	1	1.2
Gardening	2	2.3
Package A and B	9	10.6
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Needs of Life Skills Education	Surabaya	
	Frequency	%
No answer	0	0
Sewing	15	25
Computer	29	48.3
Repairing	5	8.3
Handicraft	4	6.7
Cooking	1	1.7
Fishery Development	2	3.3
Gardening	4	6.7
Package A and B	0	0
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Study Methods

It was found that the majority of the respondents of this research like to study in class (54.3% in Jakarta; 56,5%in Yogyakarta; and 48,3% in Surabaya); Others mentioned that they likes to study through games (15.7% in Jakarta; 30,6% in Yogyakarta; and 20% in Surabaya). Respondents also noted that having a nice and sympathetic tutor was an important factor that would encourage them to study (see table 16). Several

street children who were interviewed also confessed that they dropped out of formal school because of bad treatment from tutors. The experience highlights the fact that if street children are treated with love and respect as opposed to being treated as criminals they will have positive attitudes to learning and NFE in particular.

**Table 16**  
**Respondent based on Study Methods**

Study Methods	Jakarta	
	Frequency	%
No answer	15	10.7
Study by games	22	15.7
Study in class	76	54.3
Nice tutor	27	19.3
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Study Methods	Yogyakarta	
	Frequency	%
No answer	0	0
Study by games	26	30.6
Study in class	48	56.5
Nice tutor	11	12.9
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Study Methods	Surabaya	
	Frequency	%
Not answer	1	1.7
Study by games	12	20
Study in class	29	48.3
Nice tutor	18	30
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Parental Supporting

Majority of the children interviewed stated that their parents supported their interest in school (87.2% in Jakarta; 56,5% in Yogyakarta; and 63,3% in Surabaya. Only a small minority of children stated that their parents did not support their interest in education (see table 17). When parents were interviewed by the researchers majority of them said that they supported their children in their learning initiatives but still wanted them to earn money on the streets. The research has shown that it is important to involve parents of street working children when NFE programmes are offered to them as their support and participation in such activities can encourage the children further.

**Table 16**  
**Respondent based on Parental Support**

Parental Support	Jakarta	
	Frequency	%
No answer	3	2.1
Support	122	87.2
No support	5	3.6
Abstain	10	7.1
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Parent Support	Yogyakarta	
	Frequency	%
No answer	2	2.3
Support	48	56.5
No support	22	25.9
Abstain	13	15.3
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Parent Support	Surabaya	
	Frequency	%

No answer	1	1.7
Support	38	63.3
No support	12	20
Abstain	9	15
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### C. STREET CHILDREN AND EMPLOYMENT

#### Type of Employment

According to this research, majority of the street children in Jakarta reported that they preferred to be street musicians (47.9%). Others stated that they worked as garbage collectors (20.7%) and others worked as vendors, beggars, umbrella servicers, shoe polishers etc (10.6 %). See table 19.

The same was noted in Yogyakarta and Surabaya. In Yogyakarta, majority of the street children preferred to earn as street singers (37,6%); or scavengers (23,5%), vendors (17,6%; and beggar as (11,8%). In Surabaya, similarly, majority of the street children preferred to be street singers (23,3%); vendors (20%); beggars (16,7%) and scavenger (15%). Most of the children preferred to be street singers/musicians as this form of employment was easier and gave them more freedom.

**Table 18**

#### **Respondent based on Type of Employment**

Type of Employment	Jakarta	
	Frequency	%
No answer	19	13.6
Street Singer	67	47.9
Scavenger	29	20.7
Vendor	2	1.4
Beggar	3	2.1
Umbrella Service/Jockeys	2	1.4

Shoe Polisher	2	1.4
Market Labor/Coolie	2	1.4
Walking Around	4	2.9
Others	10	7.1
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Type of Employment	Yogyakarta	
	Frequency	%
No answer	0	0
Street Singer	32	37.6
Scavenger	20	23.5
Vendor	15	17.6
Beggar	10	11.8
Umbrella Service/Jockeys	1	1.2
Shoe Polisher	4	4.8
Market Labor/Coolie	2	2.3
Walking Around	1	1.2
Others	0	0
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Type of Employment	Surabaya	
	Frequency	%
No answer	0	0
Street Singer	14	23.3
Scavenger	9	15
Vendor	12	20
Beggar	10	16.7
Umbrella Service/Jockeys	2	3.3
Shoe Polisher	3	5
Market Labor/Coolie	1	6.7

Walking Around	4	6.7
Others	5	8.3
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Street Children's Income

The job selection made by street children is probably impacted by the fact that they want to earn as big an income on the streets as possible. The minimum income/day earned by the children interviewed was between Rp 5.000-10.000 and the maximum income/day earned was between Rp 10.000- Rp 25.000 or more (see table 20 and 21). In Jakarta, the minimum income of street children was around Rp 5.000 – 10.000, while in Yogyakarta and Surabaya, the minimum income of street children was around Rp 10.000- 25.000. The maximum income between Rp10.000 - Rp 25.000 was earned in Surabaya (63,3%) compared with Jogjakarta (62,3%) and Jakarta (44,3%). This implies that the street children who are free from any rules and regulations (such as those brought on by more formal employment) can earn a greater income compared with those who have to follow certain long term programmes.

**Table 19**

### **Respondent based on Minimum Income / Day**

Minimum Income / Day	Jakarta	
	Frequency	%
No answer	14	10.0
5.000,	24	17.1
5.000 - 10.000	76	54.3
10.000 - 25.000	19	13.6
25.000	7	5.0
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Minimum Income / Day	Yogyakarta	
	Frequency	%
No answer	16	18.8
5.000	9	10.6
5.000 - 10.000	21	24.7
10.000 - 25.000	38	44.7
25.000	1	1.2
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Minimum Income / Day	Surabaya	
	Frequency	%
No answer	12	20
5.000	8	13.3
5.000 - 10.000	17	28.3
10.000 - 25.000	21	35
25.000	2	3.4
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

**Table 21**

**Respondent based on Maximum Income / Day**

Maximum Income / Day	Jakarta	
	Frequency	%
No answer	28	20.0
5.000	14	10.0
5.000 - 10.000	36	25.7
10.000 - 25.000	34	24.3
25.000	28	20.0
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Maximum Income / Day	Yogyakarta	
	Frequency	%
No answer	14	16.5
5.000	7	8.2
5.000 - 10.000	11	12.9
10.000 - 25.000	28	32.9
25.000	25	29.4
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Maximum Income / Day	Surabaya	
	Frequency	%
No answer	8	13.3
5.000	5	8.4
5.000 - 10.000	9	15
10.000 - 25.000	20	33.3
25.000	18	30
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

### Working Hours

Most of the street children interviewed (see table 21) chose to work from morning till evening (Jakarta 82,8%; Yogyakarta 87%; and Surabaya 91,7%). It is related to their selected type of job such as street musician, garbage collector, and retail seller.

According to the research, working during the night (9 p.m – 2 a.m) was only selected by a few street children (1.4 % Jakarta; 8,2% Yogyakarta and 3,3% Surabaya). It was noted however, that street children liked the fact that they could chose the hours they worked without having to be tied to employment rules and regulations.

**Table 21**

### **Respondent based on Working Hours in the Street**

Operational Hours	Jakarta	
	Frequency	%
No answer	20	14.3
Morning (07.00-11.00)	34	24.3

Afternoon (12.00-15.00)	17	12.1
Evening (16.00-20.00)	21	15.0
Night (21.00-02.00)	2	1.4
Morning and Afternoon	21	15.0
Morning and Evening	6	4.3
Afternoon to Evening	6	4.3
Morning to Evening	9	6.4
Morning and Night	1	0.7
Evening and Night	2	1.4
Morning to Night	1	0.7
<b>Total</b>	<b>140</b>	<b>100</b>

*Source: field study*

Operational Hours	Yogyakarta	
	Frequency	%
No answer	0	0
Morning (07.00-11.00)	9	10.6
Afternoon (12.00-15.00)	6	7.1
Evening (16.00-20.00)	8	9.4
Night (21.00-02.00)	7	8.2
Morning and Afternoon	11	12.9
Morning and Evening	19	22.3
Afternoon to Evening	8	9.4
Morning to Evening	13	15.3
Morning and Night	1	1.2
Evening and Night	3	3.5
Morning to Night	0	0
<b>Total</b>	<b>85</b>	<b>100</b>

*Source: field study*

Operational Hours	Surabaya	
	Frequency	%

No answer	1	1.7
Morning (07.00-11.00)	5	8.3
Afternoon (12.00-15.00)	2	3.3
Evening (16.00-20.00)	4	6.7
Night (21.00-02.00)	2	3.3
Morning and Afternoon	13	21.7
Morning and Evening	18	30
Afternoon to Evening	4	6.7
Morning to Evening	9	15
Morning and Night	1	1.7
Evening and Night	1	1.7
Morning to Night	0	0
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: field study*

## **Part II: DESCRIPTION OF STREET CHILDREN FOCUSING ON EDUCATION PROBLEMS**

In order to identify more clearly the obstacles faced by street children in gaining access to education it has to be understood that the generic term of “street children” does not allow us to understand the accurate situation of their life conditions and practices, especially concerning education. Indeed, children with parents but working in the streets, children living in “panti”<sup>4</sup>, and children living alone in the streets do not face the same problems. Therefore a qualitative approach is needed.

Three different groups were hypothetically identified to implement this part of the research as follows:

- Street children living with their families and working in the streets
- Street children who stay in a shelter house or a panti.
- Street children living alone in the streets

The methodology used to carry out this part of the research combined individual interviews and focus group discussions. Researchers conducted the survey in various sites with four different groups. Two groups of children were interviewed in two different panti (Shelter House Bina Mandiri – Jl. Swadaya V West Jakarta and Kampus Diakonia Modern – Kranggan Pondok Gede); one group of children living alone in the street of Grogol (West Jakarta) and one group of mothers whose children work in the streets in Grogol were also interviewed.

We thank the NGOs KDM and Yayasan Bina Mandiri Indonesia for helping us in organizing these gatherings. Due to time constraints to complete this work, interviews with children and mothers took place only in Jakarta. Moreover, only street boys were interviewed. Although the research sample is rather small, the collected data appears to be very similar to studies conducted in other countries in the region (street children

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<sup>4</sup> Panti are shelter houses, usually run by NGOs, which offers to children coming from the streets, food, housing, reeducation and academic education.

face similar reasons for being in the streets and face similar consequences while living/working on the streets).

The following states a summary of the situation of street children in Jakarta.

## **1. The reasons for being in the streets:**

### **1.1 Street children living with their families:**

The group of street children, who work in the streets but still go back to their home to sleep, **are mainly the victims of the economical situation of their parents**. They spend time in the streets to support their families financially. During various group discussions with the mothers of street children, we found the following:

These children usually belong to large families (from 3 to 10 children). Some of the parents do not work at all. When one of the parents works, the jobs have low incomes due to low level of skills. This situation leaves the family in a very vulnerable situation. If the majority of the mothers in the sample research were staying at home, perhaps due to lack of skills. The fathers often had irregular jobs in the non-formal sector of the economy, such as bus conducting, vendors or like some of the street children they were street singers/entertainers. Very few of the parents of street children had regular or secure jobs.

The research also showed that most of the parents of street children were not educated themselves, or had only received two or three years of education and had then dropped out of school. It was also found that street children often not only supported their parents but they also supported their grand parents. During the course of the survey, it was noticed that in two families where parents were jobless, the children support their grandparents who lived in the same house.

Concerning the mothers interviewed, there is no doubt that even though they were conscious that education is very important factor in improving the lives of the future generation, they were still bound to their economic limitations and preferred to send their children to work. In some cases, some of the street children had been to primary school but were forced to drop out of school so that they could help support their family<sup>5</sup>.

We observed the strategy used by Mrs. I. She is 40 years old, mother of two boys and one girl aged 16, 15 and 9 respectively. She and her husband do not work. They are completely dependant on the work of their children, although the size of the family is rather small. The three children are street singers. It is also one of the

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<sup>5</sup> It would have been interesting to know if this behavior is related to the 1998 economic crisis. This would require some personal interview to point out if the strategy of these families in the field of education has changed due to scarce employment opportunities.

two families among the eight interviewed where the children must also support their grandparents. Nevertheless the youngest one is still attending school (5<sup>th</sup> grade of primary level) while helping to increase the family's incomes.

An exception in this survey is Mrs A. She works as a street seller of yogurts, while her husband sells tea bottles. Both of them earn average income Rp 30.000 per day. It is a fairly low income, but they manage to send their two sons (aged 15 and 16) to school. They work hard and they don't want their children to be on the streets. Although they cannot save any money, they hope that one of their sons will become a lecturer while the other one will be a priest. It is important to highlight that Mrs A and her husband do not earn much more than the other families whose children are working as street singers. However, Mrs. A's children go to school and do not work to support their parents. Therefore the difference with the above families lies in the ability of Mrs A. and her husband to manage their lives in a more appropriate way for their children.

The above example implies that poverty, lack of education and skills and economic insecurity has inhibited many of the families to send their children to school. The families obviously realise that education is the best chance they can provide to their children but they still avoid sending their children to school. For example, in the case of sickness of Mrs A. or her husband, the education of their sons would be compromised. In spite of their commitment and efforts, their sons might remain poor people if any problem occurs in the family.

The other urgent factors that must be underlined is the fact that Mrs A is the only person in the sample who has only two children, where the other mothers have 3 to 10 children. The size of the family directly affects the possibilities and advantages that can be offered to the children.

From the analysis of the above collected data among mothers, the following recommendations can be formulated:

- a) The children in this category (which seems to be the majority of the street children according to the quantitative data) will remain a support to their parents and young brothers and sisters even if non-formal education program is proposed to them. Therefore, any NFE programmes offered to street children must be very well adapted to the specific constraints faced by their lives.
- b) An holistic approach seems to be needed at least in the two following areas:  
The size of the family directly affects the children's opportunities to have access to education. Even if the family planning statistics in Indonesia show rather good results, a particular effort must be done for this category of families. Therefore joint programmes, linking education and family planning should be promoted.

Assuming that parents will continue to rely on their children for their living, the chances for these children to get real academic or vocational knowledge through training remains limited. Thus, Income generating activities should be promoted,

through for example micro-finance programmes, together with a social accompaniment<sup>6</sup> to give new opportunities to these families to improve their incomes.

## 1.2 The children living alone in the streets and the children living in panti:

Almost all of the street children who found a second chance in a panti were previously alone in the street. The reasons these children gave on why they were on the streets was never related to the economic situation of their family. Indeed, all of these children have **run away** from their family, or their relative's home. They left their home not because of the economic situation of their family but because of bad treatment, misunderstanding, conflict with one of the parents (mostly the father)<sup>7</sup> or a member of the family, conflict among the parents and all kind of reasons related to the fact that they were not happy at home. Based on the above reasons, one does not often come across street children who belonged to middle class families.

Nevertheless, the children living with their family can always decide to run away if the relationship within the family degrades. In this case, they can decide to leave the city where they were born (most of the children met in panti were not born in Jakarta but in others cities: Surabaya, Medan, Merak, middle of Java, Palembang, Cengkareng, and Cikampek). Other children, whose family lives in Jakarta gradually abandon their family to spend some nights in the streets with their friends up to the moment that they finally decide not to return home.

Among the reasons given by the children to run away, here are some very typical examples found in similar studies in other cities:

- **H. aged 17, moved to Jakarta from Medan with his whole family. He first stayed with his parents, who are working as scavengers to survive. But he ran away after a conflict with his father and lived in the streets before he joined a panti.**

- **M., 16 years old, was supposed to follow his elder brother in Jakarta to go to school, as his elder brother suggested to his mother. But once in the big city, his brother used him as a domestic in his house. He got so angry that he decided to run away. He was 12 years old at that time and had no money to go back to his parents' home.**

- **T. actually 15 years old left his home at the age of 11, because his stepfather beat him.**

- **I., 14 years old left his home with his brother at the age of 11, because of the permanent conflict between his father and his mother.**

- **S. actually 15 years old, left because he had serious problems at school to the point that he could not bear being in this school anymore (humiliated and**

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<sup>6</sup> As good social accompaniment seems the condition for success of micro-finance programmes.

<sup>7</sup> Especially because we were interviewing boys.

beaten by teachers). His parents wanted to force him to return to his school but he lied to them and did not attend school. He started going in the street and then felt too ashamed to go back home. He finally decided after several crises that the best place for him was to change environment and be in a panti to study.

- P. 14 years old, came from a poor family. His father died when he was just born. With nine children, his mother was obliged to beg. His mother died two years ago and he became a street child in Palembang. When a friend suggested him to go to Jakarta, he decided to come with the hope to find better opportunities in the capital.

- The parents of O. actually aged 17, both died when he was 7 years old. He was living with his uncle and stayed with him up to the moment that he graduated from primary school. Then he left not to be a burden anymore for his uncle.

- C. actually 18 years old had his family in Jakarta, but his parents divorced when he was 5 years old. He stayed with his mother who washed clothes for others, and gradually went in the street to live with friends. At the beginning, he shared the money earned by being a street singer, but gradually he took care of himself and do not share his wages.

The common factors found in the above stories of why children took to the streets are: conflict; bad treatment/abuse at the home; death or divorce of the parents; conflict between parents. The children declared that they were feeling so uncomfortable, angry or miserable at home that they preferred to leave and take the risks of living on the streets alone. Poverty can be an associated factor, but it is not even mentioned by the children when they told the stories about their lives.

This factor shows to some extent these children were also victims of the adults that surrounded them in their families. But contrary to the children that still live with their family, those children felt they had to abandon their family. With such decision, they also abandon the most critical necessary physical and psychological support to a child. This choice is always painful and will have many consequences on their future, even if they usually find strategies to adapt themselves to their new situations.

As a consequence of their unfortunate experience at home, these children do not trust adults anymore, since the adults they had to deal with, have often proven to be disappointing. This is confirmed by the relation they have with other adults once they are on the streets, such as adults exploiting them for work, government officers chasing and catching them and taking them to detention centers.

Based on their experience, street children develop a tendency to rely only on themselves or their friends. One of the aspects of the vulnerability of these children is certainly the influence that they have upon each other. A child alone in a street can hardly survive. One of the children in the study explained that when he arrived by bus in Jakarta, he first spent two days totally confused and lost under a traffic light sign. He felt a desperate need to be in a group or at least with one friend. Some of these street children befriended other street children who had come from the same provinces as them. The children also need to be with friends to learn the different practices and rules to survive in the street: how to find a safe

place to sleep for example, where to go to sing without being in conflict with others (as groups have territories). One of the children met in a *panti* had one arm completely cut with a knife while he was sleeping because that night he was not sleeping in his usual area. Unfortunately the elder ones also teach them criminal practices such as how to threaten people with a knife to get money, as told to the researchers by children in a *panti*. It seems that they must share their money at the beginning, and eventually as they get more independent the elder street children allow them to have more financial independence<sup>8</sup>.

For a street child, the group is a paradise and a hell at the same time. Paradise because they help each other, sharing their meals, playing and enjoying life. They also get used to sleeping together to protect each other. But the group is hell as well because life in the street makes them become instinctive and violent and because they steal from each other. Life in the street is freedom (which is the only aspect which allow them to develop a positive image of themselves: "I'm alone, I had to leave my family but at least I'm free and I manage to survive") but it's also a jungle, as they say themselves. Moreover friends are the only circle available to socialize, which is one more reason why most of the children belonged to groups.

When asking children living alone in the street if they like their life, partly because they get use to it, partly to show how brave they are, they respond "yes". They enjoy their life. But once living in a *panti*, they often say that life in the street is not nice, hard and not good for them. Nevertheless the street is the only place that is free of charge as a public space. Thus, it is also the first place that they choose when leaving their family.

Another important factor of vulnerability, directly linked with the strategy they must adopt to survive in the streets, is that they lose the ability to think about their future. By being obliged to solve daily problems (how to get enough money to eat, to buy some soap, some drugs and sometimes alcohol) they take the habit to think only for the present time and at very short term basis: "Tomorrow it is another day with other problems". This attitude is also common to excluded adults who live on the street to beg. One of the usual indicators of social exclusion is often linked to the inability to make projects for the future<sup>9</sup>.

It is common amongst street children not to plan their future. Indeed, why to plan the future when the future is so predictable and when the opportunities to improve one's condition are so uncertain?. It is better to focus on the present, the here and now and to enjoy one's life so that the present is more bearable. Moreover, why should one save money if there is a high possibility that it will be stolen while you sleep? Thus, the mindset of the street children is to spend their earnings on things that make their life more enjoyable.

It is important to underline these aspects of the street children's lives when planning their education because being educated implies a long-term project, and

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<sup>8</sup> Competition is probably strong and difficult between them. According to the qualitative data, 47,9% of street children are street singers (without counting the adults who also choose the same occupation). That might explain the precise territories that they share to earn their living. (But this is a common behaviour everywhere, with usually precise rules that cannot be broken or transgressed).

<sup>9</sup> See V. de Gaulejac, I. Taboada Leonetti, La lutte des places, (Paris, Desclée de Bauwer 1995)

sustained efforts. It also requires enough self-confidence to believe that these efforts will be fruitful, and enough hope in the future to invest time and energy in a long term project. In other words, street children must decide and accept drastic changes in their behaviour and way of thinking if they are to undertake long term education plans. But as hard and hopeless as life can be in the streets, by other ways it appears to be easy. Children living alone in the streets are comparable to birds that would have escaped their cages. They do enjoy their freedom and are not prepared to let it go for any project designed by adults. Therefore, even if the results of the quantitative survey showed that 92,8% of the street children were convinced that school can improve their life standards, most of the street children met during this study, especially those still living alone in the street, were not prepared to adapt and adjust their life style. Such changes can be expected only gradually, with tutors and teachers who are very well trained on the issues concerning street children.

This reality is corroborated by the description of the feelings of the children in the *panti* when they first changed their life-style. First of all, all of them were very reluctant to go into shelters house, until some of their friends advised them to try it out. At first, they did not trust adults who suggested them to go in a shelter house. Moreover when entering a *panti*, they remained very instinctive with a short-term mindset and easily run away from the shelters if something upset them. Many of street children had run away and come back several times before they decided to stay at the shelter. Indeed, they stay only when they understand that being in a *panti* is a real chance for them - a relief from the hard life on the streets and an opportunity to study.

## **2. The attitude, beliefs and behaviors concerning education:**

### **2.1 Behaviors:**

The quantitative data shows that 55,7 % of street children are still in school. But at this stage, we need to clarify exactly what category of children is in school and up to what level. We count 44,3% of them at primary education level. This figure confirms what we discovered when talking with the mothers of working children. Poor families seem to send their children, when young to attend school especially at the primary education level. Even though we need additional qualitative data on this matter, one of the explanations is that very young children can hardly work anyway. Moreover, having children at work before 10 years old might appear clearly exploitation and abuse even in their social norms. All of these families know the law concerning education in Indonesia and declare that school is the only way to improve the life standards of their children. Nevertheless, their behaviors in the field of academic and formal education contradict this. All families declare that “yes” school is important but some of them do not give any opportunity to their children to register at school. Despite the small sample of the survey, three (3) families out of eight (8) families interviewed do not send their children at school even at the youngest age.

Concerning the category of children working in the street but still living in their home, the most common behavior seems that they enter the primary level and drop out after a few years. More accurate data is needed to define their parents’

strategy on this matter. However, drop outs appears common when they are able to support the family by earning money. Once again, these children are the victims of their parent's economic situation.

Another factor for dropping out might be the stress faced by these children, due to their life conditions at home, which do not help them to succeed in formal schools. When the academic results of a child are not good, we can suppose the families decide not to send their children to school anymore as they might feel the cost for school is a waste of money. During the focus group discussion, mothers have declared that their children do not have the capability to attend formal school that they do not want to go anyway and they can hardly control them on this matter. Indeed, due to difficulties to study at home, some children probably do not feel comfortable in formal school if their performance is bad. Then it is used as a one more reason to drop out. All the above factors are probably interacting upon each other permanently and can explain the figures shown by the quantitative data.

This reality demonstrates the fact that any academic programmes proposed for street children who work on the street must be really adapted to their needs and constraints. The adaptation of the programme should take into account at least the following three factors:

- Study time of the children,
- Educational approach and
- Capacity of teachers or tutors to adapt themselves to children who have probably a low self-esteem concerning their abilities to study.

**For the category of children living alone in the streets**, the results of our qualitative survey are simple to notify: **none of them goes to school**. The children met in *panti* confirmed this result.

All the children met in the NGO's *panti* were going to school (primary education level) before they run away from their home (with the one exception who dropped out before, when he found himself obliged to beg with his mother after his father's death). Once living on the streets, they did not attend any formal or non-formal training, and they started to study only when they joined a *panti*. Indeed, all of them were actually studying with the NGOs' support.

The visited' NGOs had different strategies with regards to street children and education. Concerning KDM, the children study in a school that actually belongs to the NGO. These children are sent to formal school to pass examination and get certificates. According to KDM, this strategy is due to the specific difficulties of children from the street to attend a formal school. As for Yayasan Bina Mandiri Indonesia, all the street children under this NGO attended formal schools.

After street children dropped out of school and went back to street life, it was very hard for them to pick up school again. All the boys met in the *panti* were actually following Junior High school (mainly 1<sup>st</sup> year, one in 3<sup>rd</sup> year) except one who was still in 6<sup>th</sup> grade of primary level. Some children believed that only formal school can give them a real chance for their future, because they do not trust the

level of the certificates delivered through open schools or community learning centers (PKBM).

The children living alone in the street who were met during this survey, did not have benefits from any training and seemed to be trapped in their routine daily life. For this category of children, it appears to be very difficult to attract them to study on a regular basis unless well designed strategies are implemented. The volunteers of KDM<sup>10</sup> who try to teach street children once a week on Sunday's mornings confirmed the above statement. They said that it is very difficult to expect a regular attendance from this category of children. These children clearly preferred to earn money and were not very interested in school.

Nevertheless, concerning the attitude of this category of children, (those who are or have been living alone on the streets), a remarkable change is to be noticed once they are taken in charge by a *panti*. They all declared, without hesitation, that they wanted to study and they chose to remain in a *panti* (even if it compromised their freedom as one of the children stated) because they have a chance to study. Indeed they often have very specific projects, such as the plan to attend university.

This important change in their behavior may draw our attention on the following:

- These children can be socially reinserted. Despite the fact that the problem of street children is complex, it is not hopeless and solutions exist.
- When looking from the EFA goals point of view, the children in the *panti* are not any more out of school children because they will at least complete the Indonesian programme of basic education.
- As NGOs are using various strategies to give them an educational level, the key issue seems to convince them to change their life style. In other words, the children should be given enough security in order to let them think about their future while offering them real opportunities to achieve their personal project. It also means that the relationship with adults is restored. The NGOs visited are successful in this field. Children declared that discipline instituted by KDM is good for them and necessary to built their character.

But *panti* are costly and very limited in numbers. Therefore other solutions must be explored, which was done during focus group discussions.

## 2.2 The expectations in the field of education:

During the focus group discussions, we encouraged the interviewees to express how their education problems could be solved. By doing this, the differences between the three categories of children appears clearly at the level of their expectations.

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<sup>10</sup> KDM has some hundred volunteers that spent one or two night per week in the streets to meet, talk and sometimes convince the children to join a *panti*. Although they feel they cannot solve the problems of these children, they are doing a wonderful work because they become a positive image of an adult which is may be the first condition for these children to change their strategy and life' choices.

We have already seen that children in *panti* have high<sup>11</sup> expectations once being educated (providing that the support of the NGOs is sustainable). Therefore, we asked them whether or not *panti*'s education approach is the best solution for street children? Their answers were quite pragmatic: *panti* is a good solution only if the *panti* is a good one. And they underline the fact that some NGOs are only using them to make money. Therefore *panti*, according to them is not always a good approach. But if the solutions proposed by the institution meet their needs, they have a very good opinion of *panti*, even if, as said above, almost all of them have been running away several times before they get used to this new life.

In conclusion, for the few children who are lucky enough to be helped and under the supervision of good institutions the problem of education is solved. But this model is costly as noted previously and all street children will never benefit from this rare opportunity. Therefore other solutions must be explored.

The parents of working children in the streets know about the open-school and wish that more open schools would be set up. They believed that their children do not have the ability to study in formal schools and preferred a non formal education system, and access to vocational training. This is coherent with their usual behavior. Vocational training might mean better jobs and better support in a shorter time than package A, B and C of the NFE equivalency programme. However, they insisted on the fact that their children are reluctant to go to school, which is probably true after being out of school for a long period. What these parents mean to say is that the non formal schools should find ways to attract the children. According to them, music could be the best way to "catch" them. Beside this entry point, parents wish their children to receive vocational training, such as carpentry, tailoring, hairdressing etc.

Concerning the time that the children could spend learning, it is only two hours per day, three times a week according to their parents, which seems realistic.

Although these persons respond according to their own interest, some of the ideas they expressed seem of good common sense.

- The curriculum designed for children working in the street must be light enough to avoid discouragement because they would feel exhausted very quickly. As suggested in the first part of this qualitative analysis, ways to involve the parents is a key issue. Probably the settlement of a teaching unit must be discussed at the community level, and be sustained by the holistic approach already mentioned.
- As music is their main interest, music classes grouped with academic lessons could be an entry point during a period of time to get the level A certificate. Then those children should choose between level B and/or vocational training. Anyway the teaching programmes must be very flexible. For example the elder children entering at the primary level must be allowed to study faster than younger children.

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<sup>11</sup> In fact, they are back to the same expectations than other kids who have never been street children and grow in a loving and caring family. That is a good sign of their social reinsertion.

Another aspect is related to the range of ages of the category of working children that could join open school, or community learning centers. Therefore it appears important to group the participants according to their level and age. Teaching methods from pedagogy to andragogy should be used depending on the groups. Parents should be admitted to improve their knowledge upon their willingness. One of the mothers participating in the group discussions was only 16 years old, while her husband was 17 and their baby, 4 months old. Finally, the structures where they could learn have more chances to be used if they are close to their usual area of activities.

Concerning the group of the children living alone on the street, and according to their daily life, habits and behaviors as developed in the first part of this qualitative analysis, they also need a holistic approach.

- First of all, they need to be attracted in a soft way because they get very easily upset and change their mind quickly as previously shown.
- While living on the streets, and if they must remain on the street, they also need to make a living and can hardly be in school for long hours. The schedule must be adapted to their work because they depend on their activities to survive. According to their jobs some of them can hardly work and study in the same day, especially those who works on the buses.
- They probably also confront difficulties to concentrate for long periods of time (some of them were unable to concentrate during the focus group discussion after 15 minutes). Thus, it is recommended that they might study not more than two hours per day and by using different training and teaching methods during each training session.
- Due to their lack of trust of adults, tutors must feel a real empathy and be specifically trained. Therefore any training design for these children must be flexible and able to give them several chances, just like for entering in a pants. The place where the education activities will take place must be attractive from their point of view. In other words, they must find an interest beside education to come to such places.

In light of the above facts, a holistic approach appears important. As said before, the children are rather pragmatic, and will hardly regularly join any structure to study, unless the structure helps them to solve or at least respond to their usual problems.

According to the children themselves, the best way to gather street children is to organise special events related to sports or music. They would also appreciate contests among themselves (with some rewards). Indeed, this strategy might be a good entry point. As the children said “if there is a gift given to them, it’s easier to gather them”.

The shelter house must offer several services besides being a learning center: a small clinic for basic health care, a special room for making handicrafts, a room for music, a classroom and a library. One of the children met in the street underlined the fact that he would need a quiet place to study and be able to concentrate.

A shelter house should also provide toilet and bathing facilities at low prices and provide a place for them to wash their clothes. Some children could be involved in the maintenance of this structure as a part time job. The possibility to give a meal to the children who come to study or at least a snack could be an asset.

As said before, the main difficulty is to help them change their way of thinking. This takes time. The structure offered to them should help them to do so. Nevertheless social workers and trainers must be prepared for the instability of these children, and be aware that so drastic changes are not easy for them to complete. In many aspects, the relationship with the adults who will be in charge is really the key issue.

Non-formal education, according to street children fits better with their needs, and the possibility to benefit from the equivalency programme is an asset. They are conscious that certificates are important. For the elder ones, NFE should be linked with vocational training programmes. The flexibility is again very important because according to their jobs in the streets all children cannot attend the same period of teaching. For those children who work long time everyday, special schedules and incentives compensation should be explored.

On a final note, this research study would like to highlight the fact that both parents and children complained about the close centers like Kedoya. Indeed, the children feared more the personal of social welfare than the police! According to them, such centers do not solve their problem at all, they just stay there for a period of time doing nothing “and the food is not good”. The parents complain as well, because they must pay, at the local level, to get their children back.

### **3. Conclusion related to the qualitative study :**

Except for some street children who are taken care properly by a good panti, a holistic and adapted approach is needed to deal with street children with regards to education. The entry point of the curriculum must be based on their problems, behaviours and ways of thinking in order to have a chance to succeed. Empathy and flexibility are necessary, as education implies important and difficult changes for them and their family when they are still living at home.

The problem is complex, but solutions exist. For the latter, a political will from the government will be required. Respectful and close co-operation between government and NGOs should be built. At present, a panel of solutions is already implemented both by government and NGOs. This variety in the approach is excellent, because solutions are not the same for all children, depending on their category and their background. The Government should access the projects of NGOs working in this field and build a partnership by accrediting the best of them.

In order to solve the problem of out of school street children in the field of education will be costly anyway. Human resources must be trained; structures must be either built or adapted. Other related programme like micro-finance and family planning should be implemented in parallel. Such policy requires a research-action approach in order to be flexible and able to adapt model experiences implemented in the field. An effective network will also be an asset. All stakeholders should share their approach. The success as well as the failure

should benefit to all in order to improve the quality of work of every structure dealing with this problem.

There is still a long way to go in order to win the battle, but real improvements can be achieved within few years, providing that the social representation of all stakeholders dealing with street children be comprehensive, and as accurate as possible. Street children are not only a burden but they are victims and they need empathy to overcome their situation.

### **PART III. WHAT HAVE NGOs BEEN DOING FOR STREET CHILDREN?**

Based on the information collected at the National Networking Workshop and the National Policy Forum, the following information is based on the feedback from some local NGOs working with street children.

The key focus of the NGOs who participated in this project in Indonesia was poverty alleviation based on the response of the severe economic crisis of the years following 1997. Most of the NGO projects were targeting children in the range of 6 – 18 years.

#### Activities Program

Some of the key Programmes or activities Of the local NGOs working with street children are as below :

- Medical services such as basic health and dental clinics
- Supporting street children to attend schools through scholarships and grants
- Personality development or character building.
- Shelter House
- Empowerment and advocacy work
- Child protection
- Working with drug addicts

NGOs play an important role in partnering with Government on national poverty alleviation programmes. With regards to the education sector, NGOs have adopted all the education packages of the National Education and Department of Empowerment and Transmigration, delivering equivalency programmes (package A, B, and C). NGOs also undertake skills training for street children.

The youngest children being taken care of by the NGOs of the study were 3 years old, but the average age was between 6-18 years old. They do not discriminate between girls and boys and depending on their capacity, the NGOs take on between 10 to 3.000 children in total.

The main source of funding of local NGOs comes through local institutions, individual donors, government, private sector and INGOs.

## Obstacles

NGOs strategic roles are not without problems or challenges. During discussion at the national forums, it was found that funding of local NGO work was a major obstacle. They also face problems in keeping well qualified staff or volunteers as the wages offered by NGOs are so low.

With regards to working with street children, the NGOs found that it was difficult to find trained and skilled street educators and outreach workers who know how to work with street children. Many of the NGO workers do not have the patience or skills to work with this category of children.

On the subject of vocational training, the challenges facing NGOs are (1) how to hold vocational or skills programmes that correspond to children's needs? (2) Where will the graduated children find suitable job opportunities? (3) NGOs do not have professional trainers and only use their own staff. (4) limited funds for the supply of education materials and tools, (5) children look at the vocational programmes as part of recreation and not as productive activities. Another key obstacle is in the different visions between government and local grassroots NGOs, particularly in relation to the development of street children.

#### **PART IV: WHAT HAS GOVERNMENT BEEN DOING WITH REGARDS TO EDUCATION FOR STREET CHILDREN?**

Street children's education has been a serious concern for the government, over the last few years (especially the National Education Department). Many non-formal education programmes / out of school education and literacy programmes have been run by the Government. In addition, the Government has been working with NGOs to run Equivalency Education Programmes consisting of package A that equals to Primary School, package B that equals to Junior High School, and package C which equals to Senior High School. The Government has also been working with and supporting local Community Learning Center (PKBM) in the rural areas and has facilitated Society Libraries, Job Training Workshops and Job Training Courses (the last 2 programmes belong to The Department of Empowerment and Transmigration).

The above mentioned programmes have been facilitated by the Government's National Education Department who plays the role of facilitating local organizations and community groups to participate and implement their own education programmes. The Government has been instrumental in encouraging and supporting the community to act as responsible citizens and help them to improve the quality of their lives.

##### Equivalency Education Programs (Package A, B and C)

Equivalency education is part and parcel of non-formal education system and consists of Package A, Package B, and Package C programmes. The central focus of these programmes is the community members who have no access to education due to poverty; those who are school drop outs, those of productive age who wish to improve their knowledge and skills, those who require particular educational services in order to be able to cope with improvement in welfare and changes brought about by science and technology.

Equivalency education programs are designed to provide educational services either substitute for, addition to and/or supplement formal education with a view to developing the potentials of the participants of the programmes in accordance with their respective abilities and needs, and to bring into reality continuing education.

The participants of the programs are very diverse, in terms of geographical location, demography, economic status, social and cultural backgrounds, and age. The programme has two target groups. The first group are school-age children who have limited or no access to formal education (drop outs, children who have never attended

school, those who have no further education, who live in remote areas or belong to the ethnic minorities, *street children*, and child workers). The second group are adults who need education at the primary and secondary levels.

Programme organizers are responsible for the management and administration of the programme. Teachers or educational personnel (tutors and skill-based resource persons) are recruited from community members. These are the people who meet the predetermined criteria, have commitment, motivation and capability of teaching, mentoring, tutoring, and facilitating learning activities. In general, however, the tutors are recruited from school teachers, while skill-based resource persons who facilitate learners in acquiring and mastering practical life skills are recruited from community members who are competent to provide training in life skills.

The curriculum of these programmes gives emphasis to good moral conduct, functional literacy skills and marketable skills for income generation, which includes (1) school curriculum equivalent to minimal competency that has to be achieved by primary and secondary education, and (2) school curriculum stressing on the acquisition of functional skills and abilities to create one's own work or to develop business enterprise for oneself and for others. This curriculum also covers subjects such as work ethos, home economics, local economics, and income generating skills.

The system of delivery focuses on the needs and potencies of local communities, using efficient and flexible learning materials, and offers a menu allowing for a variety of choices. Learning activities are delivered in the form of modules, and the learning periods are more flexible since the programme requires small group learning off class hours, autonomous study, and study with tutors. The learners should comprehend the objectives, competencies, and the learning results that must be achieved, including the time available for each competency and all modules. The learning system is designed as follows:

- Face-to-face (class meeting) : 5 x 3 hours/week
- Practice of vocational skills : 1 x 4 hours/week

Learning materials are in the form of competency-based modules. Modules contain objectives, expected learning outcomes, activities, practices, and evaluation. They are presented as an integration of academic principles and best practices, customized to potencies, real needs and learning experiences from day-to-day life. Schoolbooks and other sources of learning materials such as printed media, multi media services and resource persons are also used, for the purpose of enrichment.

Evaluations can be carried out independently by solving learning exercises integrated in each module, and by completing assessment sheets at the completion of each

module. Tutors can carry out evaluation through observation, discussion, assignment, and written tests during the learning process. National examinations are conducted by the Assessment Center, Office of Research and Development, Department of National Education (MoNE).

In accordance with the Decree of the Minister of National Education No. 114/U/2001, national examination for Package A, B, and C will be organized and managed by the Assessment Center, Office of Research and Development, Department of National Education. The purpose is to authorize the equivalency of non-formal education qualifications of the graduates with the qualifications of graduates from the formal education system. Graduates from equivalency education programs are given recognition, with graduates of Package A equivalent to graduates of Primary School, graduates of Package B equivalent to graduates of Junior Secondary School, and graduates of Package C equivalent to graduates of Senior Secondary School.

National examinations are held twice every year, in April-May and in October. Schedules can be adjusted in the event that the schedule overlaps with the Muslim fasting month of Ramadhan.

Examinees of national examination are learners of Package A, B, and C programmes who meet the following administrative requirements:

- Registered as a member of a learning group and registered in the master registration book.
- Owner of a letter of completion of learning/certificate/affidavit equivalent to the letter of completion of learning from learning unit one level lower, with the year of issuance at least two years prior to the year of the holding of the national examination concerned.
- Attending class VI for Package A, class III for Package B, and class III for Package C. In addition, they must have completed all modules or learning program, certified by evaluation results in the form of progress reports or report cards.
- At the time of examination are at least 12 years old for Package A, 15 years old for Package B, and 18 years old for Package C.

The subjects to be examined are as follows:

- Package A: Pancasila and civics, mathematics, social sciences, Indonesian language, exact sciences.
- Package B: Pancasila and civics, mathematics, social sciences, Indonesian language, English, sciences.
- Package C (Social sciences): Pancasila and civics, English, sociology, Indonesian language and literature, economics.
- Package C (exact sciences): Pancasila and civics, English, biology, chemistry, mathematics, Indonesian language and literature, physics.
- Package C (Language): Pancasila and civics, Indonesian language, history of culture, Indonesian literature, one other foreign language of one's choice.

Minimum passing grades for all examination subjects are as follows:

Package A : 22,50

Package B : 28,50

Package C (Social sciences) : 28,50

Package C (Exact sciences) : 33,25

Examinees of national examination who meets the criteria for passing the national examination are given the predicate "Successful". On the other hand, those who have not succeeded in meeting the criteria are given the predicate "Unsuccessful". National examination results are used entirely as the basis for determining successful completion of the examination. Successful takers are provided with a Letter of Successful Completion of Examination, issued and signed by the Head of Assessment Center, and with a certificate issued by the Directorate of Community Education, Directorate General of Out of School Education and Youth, and signed by the Head of Education Office of relevant district/municipal government.

### **Community Learning Center (PKBM)**

One of the mascot programs of the Department of National Education is the Community Learning Center (PKBM), founded at 1998 and now spread all over Indonesia. Based on Directory books of PKBM 2004, there are 3.064 PKBM all over the country(see table).

<b>Province</b>	<b>Total</b>
Nangroe Aceh Darusalam	23
North Sumatera	88
West Sumatera	129
Riau	15
Ocean of Riau	7
Jambi	44
Bengkulu	109
South Sumatera	53
Bangka Belitung	22
Lampung	60
Banten	111
DKI Jakarta	130
West Java	569
Central Java	239
Yogyakarta	188
East Java	208
Bali	60
Nusa Tenggara Barat	104
Nusa Tenggara Timur	58
West Kalimantan	57
Central Kalimantan	89
South Kalimantan	97
East Kalimantan	64
North Sulawesi	16
Central Sulawesi	81
South Sulawesi	206
South East Sulawesi	110
Maluku	31
North Maluku	15
Gorontalo	42
Papua	28
West Irian Jaya	11
<b>T o t a l</b>	<b>3.064</b>

**Source: Directory of PKBM, 2004**

### **Why do we need CLCs (PKBM)?**

PKBM is needed to serve local community with education activities, particularly in the rural areas, centered in one easily known place where all the process and quality of study results are controllable.

As the center of education activities service, PKBM functions are (1) as community learning activities center (2) as a central place for existing and developing potential in society (3) as a source of reliable information for society who need functional skills (4) as a sharing of various knowledge and functional skills in amidst of society and (5) as a place to gather in society who wants to improve their knowledge and skills.

During NGOs discussion at the National Networking Workshop (17-18 January 2005) and the National Policy Forum on Promotion of Improved Learning Opportunities for Street Children in Indonesia (29-30 January 2005) in Jakarta, it was concluded that the success of street children's education programmes rests on the collaboration between local NGOs and PKBM. Although there is no quantitative statistics on the success rate of the PKBMs, there are reports that highlight the changes in knowledge, skills, and street children behavior after following the programmes. Few of the street children even keep working while continuing their study at the PKBM..

Besides the relative success of the PKBM and NGOs programmes, there is still a high number of street children who go back to the street after following education and training programs in PKBM and NGO programmes.

## **B. SOCIAL WELFARE**

### **1. Government policies in social welfare:**

- a) Improving services for family, community and solving their problems
- b) Encouraging the role of family and community in all activities and programs.
- c) Improving network cooperation with the relevant sectors; with other government sectors, social organizations, NGOs and international institutions.
- d) Strengthening cooperation with high learning institutions, students' organizations, religious and traditional (*adat*) institutions, and private sectors.

### **2. Government Strategy In Social welfare:**

- a) Empowering the environments by improving social care of the street children and providing facilities and resources needed for development of their skills.
- b) Helping street children to develop their role and right as children.
- c) Protecting street children from dehumanization
- d) Improving their social welfare.

### 3. Government programmes in social welfare:

- a) Empowering the laws among the government sectors in all levels; central, province and district levels, for the purpose of protecting the street children from any injustice act.
- b) Protection programmes; including reducing poverty in villages and cities, providing assistance and jobs, social welfare programmes, and financial capital programmes.
- c) Rehabilitation and healing programmes conducted by Ministry of health, Ministry of social, Ministry of Religious Affairs, NGOs, universities, and Ministry of National Education.
- d) Empowering programmes through life skill trainings conducted by Ministry of social, Ministry of Man Power Affairs, Ministry of Industry and Trade, Ministry of National Education, and NGOs.
- e) Other support programmes; mapping, identification of problems, preparation of human resources, providing facilities such as: housing, boarding house, and orphanages.

### 4. Approaches to Street Children

- ***Street based, approach:*** communication with street children and listening to their problems, solving their problems, supervising and counselling them in the street. This approach aims to prevent them from negative influences of the street and instilling in them good values, knowledge and vision. One of the models for this approach is Mobil Shabat Anak (Children's Friendly Caravan)
- ***Center based approach:*** providing street children with shelter in a "centre" or a centre of activities or a house at a certain time. In this respect street children are provided with a service. One of the models of this approach is *Boarding house*.
- ***Family and Community based approach:*** this involves families and communities for the purpose of preventing their children to get on the streets and providing facilities needed by the children as substitutes. This approach aims at developing awareness among family members and communities of

their responsibilities in solving the problems of the street children. Rumah Singgah (Drop-in house) is a model of this service and as also a model for the above two approaches.

A key model of service for the street children , developed by the Ministry of Social Welfare, is the Rumah Singgah (Shelter house) for the street children. Rumah Singgah (Shelter house) is an intermediary facilitate between street children and all parties that would like to help them. This Rumah Singgah plays very important role in process of introducing and re-socialization of societies' and communities' normal norms and values to the street children.

## V. GRASSROOTS LEVEL ACTIVITIES AND ANALYSIS

**Yayasan Bina Mandiri Indonesia** is one of the key NGOs in Indonesia that works for street children and has a comprehensive NFE programme for poor and marginalized children in the country. The curriculum it uses for its NFE programme is based on the formal education curriculum but includes aspects of life skills and character building.

Yayasan Bina Mandiri Indonesia uses several methods of teaching, including Experience Learning. Experience Learning is a method to facilitate children to find the education values that are in games, stories, etc. Experience Learning is a way of teaching that treats children as subjects rather than as objects. The Experience Learning methodology is also based on a nature of equality between facilitator and student. Every street child and facilitator is in the learning process and each other will enrich the value of lessons that consist in the games and stories

The Experience Learning system is easier to understand for street children as they themselves are involved as subject “inventors” during the lesson. The children have a lot of fun in Experience Learning, and when the lesson is completed they are presented with a note of appreciation by their facilitator. This is an important part of EXPERIENCE LEARNING because as it can act as a great motivation for street children to continue their learning process

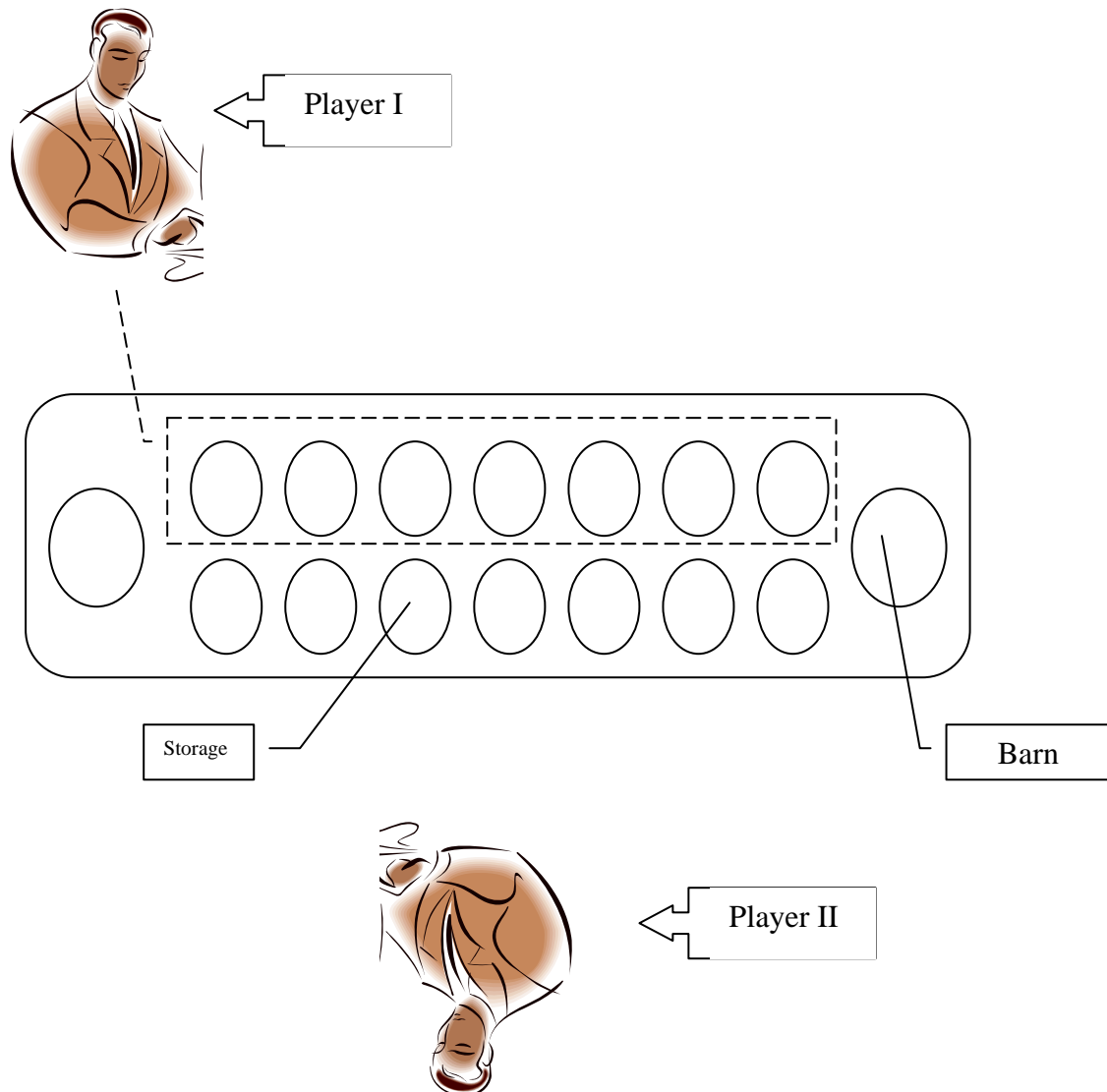
Experience Learning also uses simulation tools, which is based around visual education that street children can relate to. For example, when learning maths/calculation, street children are provided with visual tools so that they can understand and can imagine the process of the calculation itself. Education through this process is therefore not ‘taught’ or ‘forced’, the children have the opportunity to chose their subjects and the methods used in learning them.

### Practical Activities

- Some sessions of Experience Learning are undertaken in slum areas directly with street children. So far 966 street children have participated in these sessions which are run as competitions. This makes it more fun for street children. The games that are played are practical and competitive and include elimination games. The activities include: water games and competitions; competitions on who can complete puzzles in the shortest time; hide and seek games; simulation tests; measuring games etc. These games are all part of the learning process for street children and can be applied to their daily lives on the street. See chart below.

### Simulation of Congklak

Congklak is a well known traditional Indonesian game. Generally, congklak is made from wood. Recently, it is modified and made from made from plastic. Congklak uses a piece of wood/plastic that has 30 cm length and 10 cm width and which has holes in it as seen below.



Usually, the total seeds in every hollow are 8 pieces. The rule of the game is:

- Every player takes the seeds in storage hollow and distributes the seeds to another storage hollow. Every storage hollow receives one seed except the opposite barn. The movement in the game is left to right.
- Whenever the last seed comes to the Barn, the player may take seeds in the storage hollow of from the other player. See the drawing in square.

- If the last seed comes to the storage hollow and there are seeds in the hollow (of the both sides), the player may take the seeds and continue to distribute to the next hollow.
- If the last seed comes to the empty hollow in the player side, the seeds in the front of the empty hollow may be taken and move to the player Barn. But if the last seed comes to the empty hollow in the opposite area, the player should stop and the opposite player will move.
- If the last seed comes to the empty hollow of the opposite side, the seeds in the right and left hollow will be taken and transferred to the player Barn. But if comes to the empty hollow in the self-player side, the player should be shifted.
- When all the seeds enter into the Barn, the collector of the most seeds will be a winner.

This traditional tool can for example be used as a learning process to explain the multiplication process to street children. Even less interesting lessons such as learning ones multiplications can be made interesting by using visual games for life long learning. The children also liked the competition aspect of the games and being graded for their efforts. To stimulate their concentration levels and improve their nutrition, street children are provided with UHT milk during the learning processes.

Some evaluation results after implementation of grassroots learning Activities with street children:

- Children are very enthusiastic to learn through games.
- Children may catch up the core of study faster and wider.
- Children participate in the study process.
- Through Experience Learning, children may explore a wider and deeper interest in subjects such as science and mathematics.

## **VI. NGO PROFILES**

**Name of NGO** : **ISCO Foundation**  
Address : Jl. Anggrek Nelli Murni VIII A No. 43, Jakarta 11480  
Contact person : Christine Ristanti Seta  
Contact number : Phone No. 021-5363676, Fax No. 021-5493238  
Mobile No. 0812-8060051  
Email Address: isco@centrin.net.id

### **ISCO Profile**

ISCO was founded in May 1999. It was previously known as Yayasan Kesejahteraan Anak Pinggiran (YKAP). ISCO is founded during the economic crisis in Indonesia at the middle of 1997 which lead to a large number of children dropping out of school and taking to the streets. The main purpose of ISCO is to increase the quality of life of rural society so that these communities are not forced to send their children to work. The main programme is to give educational support to children from play group level to Senior High School (if possible to University). It works in eleven districts (six areas in Jabotabek, three areas in Surabaya and two areas in Medan) with around 1,195 children from the ages of 5-13 years. See table.

<b>Education</b>	<b>Total</b>
Kindergarten	278
Primary School Grade I	318
Primary School Grade II	282
Primary School Grade III	211
Primary School Grade IV	79
Primary School Grade V	27
<b>T o t a l</b>	<b>1.195</b>

ISCO works in the area of Formal Education: Children are assisted to follow formal education in school. Contribution is given in tuition scholarship fund, uniforms, school books, school activities expenses, testing charge and buying the report book.

ISCO also works around NFE where children follow tutorial and life skills in an activities house. The children can use this Activities House as a place to socialize with each other and to learn the way to live in a healthy environment.

**Name of NGO** : **Yayasan Pondok Kasih**  
Address : Jl. Kendangsari II/69, Surabaya  
Contact person : Maria Titi  
Contact number : Phone No. (031) 8415205; 8439189;  
Fax No. (031) 8414482  
Email Address: [pondok\\_kasih@telkom.net](mailto:pondok_kasih@telkom.net)

#### Profile of Yayasan Pondok Kasih

Founded and legalized based on the Notary Act No. 211, dated 31 December 1991. This NGO works with both boys and girls aged between 7-18 years old. It provides education from Primary School, Junior High School and Senior High School. It also supports tuition scholarships and NFE to some 100 out of school children. The activities they run take place in the afternoon between 2.00 p.m. – 4.00 p.m. and NFE lessons include Maths, PPKN, IPA, IPS and Indonesian Language. In total, some 15 out of school street children have graduated and gone on to university.

The key goals of Yayasan Pondok Kasih's work are:

- Street children can be independent and self-sufficient.
- Maintaining a shelter house so that the street children may have a better life than current condition.

**Name of NGO** : **Yayasan Kampus Diakonia Modern**  
Address : Kp. Raden No.29, RT : 001 – RW : 05  
Kel. Jatiranggon, Kec. Jatisampurna  
Ujung Aspal, Pondok Gede – Bekasi 17432  
Contact Person : SS Benyamin Lumny  
Contact Number : Phone : 021-8443545/6, Fax : 021-8443545  
Mobile No. 021-70701174  
Email Address: [kdm@cbn.net.id](mailto:kdm@cbn.net.id)

### Profile of Yayasan Kampus Diakoneia Modern (KDM)

Yayasan KDM works for street children orphans and abandoned children. This NGO takes care of 86 foster children, 10 older parents, 3 poor widows, 5 students and 4 households over the land 8,000-m<sup>2</sup>. Yayasan KDM rents land on which it has opened a Training Centre for Farm Workers. In addition it runs a Shelter House in Kebon Sirih, a Boarding House in Pondok Gede. Out of 261 children, 134 children stay as residents in the boarding house and 127 children visit the centres only during the day and continue to live on the streets.

Yayasan KDM has 3 education programs:

1. Program of Boarding School is for 9 years basic formal education (Primary School to Senior High School).

Learning process is every day (morning – evening) intensively.

2. Vocational School and Business Development.

The project is for children who have finished the 9 years basic formal education and interested in vocational skills. The project is also for children above 15 years with low education because drop out of school and not interest in continuing formal education in schools. This project is also developing potential of students to build a small-scale business.

3. Education program in the streets, for street children, running twice a week and including literacy education, writing and mathematics.

All KDM education programmes are free of charge. The curriculum is Designed to correspond to the children needs. The curriculum is set to motivate street children to study, guiding them to find their talents in themselves and encourage them to be creative and have a good character.

**Name of NGO** : **Yayasan Charis**

Address : Jl. Solo Km. 15, Dusun Kowan, RT : 01 – RW : 01  
Kelurahan Taman Martani, Kalasan, Sleman  
Yogyakarta 55571

Contact Person : Onwin Frans Hetharie

Contact Number : 0815-78830097

Email: onwin\_f\_hetharie@yahoo.com

### Profile of Yayasan Charis

Founded and legalized based on Notary Act Iriyanto SH No. 1 dated 4 January, 2000 at Kalasan Sleman, Yogyakarta. Because of constraints in building facilities the NGO has just the capacity to house 10- 20 street children. Besides, the foundation also cares for abandoned people (18 years above), depressed people and drugs addicted.

It supports the following children through formal education:

- a. 2 children in Primary School, each 8 and 10 years old, boy and girl.
- b. 1 girl registered in Junior High School, 13 years old.
- c. 1 teenager, 18 years old, has been studying in Senior High School.

Its non-formal education consist of:

- o Computer Courses
- o English Courses
- o Iron List Security Courses
- o Coconut Handicraft Courses.
- o Beauty Salon Courses
- o Motorcycle Mechanics Courses.
- o Electricity Course.
- o Sewing Course.

Children attending both formal and NFE courses obtain formal accreditation/certificates. A few children/youth who are 18 years and above dedicate themselves as mentors to younger children within the Foundation and participate in the management committee of the organisation.

**Name of NGO : Yayasan Annur Muhiyam**

Alamat : Jl. Bukit Duri Tanjakan Batu II / 9A, RT : 006 – RW : 08  
Jakarta Selatan 12840

Penanggung jawab : Kiki Mariatul Qibtiah

Data Telp : 021-8314622, Fax No. : 021-9188446, Hp. No. 0856-8132229

Profile of Yayasan Annur Muhiyam:

The foundation serves 215 street children in Bukit Duri, South of Jakarta. The foundation have also been establishing PKBM to help street children to receive opportunities of non-formal education and follow examination of Package A, B and C.

## **VII. ANALYSIS, DISCUSSION, AND RECOMMENDATION**

### A. Analysis and Discussion

#### *Street Children's Profile*

The result of the research shows that the majority of street children are aged between 6 – 18 years, and most of them live with parents. Part of them are still going to school and the others have dropped out of school. Even though some of them go to school, they choose to remain being street children because of economic problems at home. The statements from the parents of street children confirmed that they are the ones who encourage their children to work as street children (majority street musicians because they think the job is the easiest and no need of specific skills). The observation held during the interviews gives an impression that children have been manipulated to earn additional income for the family (some of them are even the main income seekers for their parents).

Besides economic necessity, many street children confessed that they ran away from home because they were unhappy there. In fact none of the children interviewed said that poverty was the main reason they left their home. They left their homes because of the bad environment there (due to divorce, violence, abuse etc).

When we connected with the reason why they do not want going to school and choose to be street children, another serious problem come up which is bad relationship with schoolteacher. The arrogance and brutality of the teachers forced many of the children to drop out of school.

The street's children habit to live in freedom and without rules means that they find it hard to adapt to formal education. Non-formal education, therefore becomes the best alternative as long as it is designed specifically for street children. NFE programmes run by NGOs for street children often work well. Street children are often attracted to this sort of flexible and practical way of learning. The result of the research implied that street children prefer vocational education (since they can use the skills to work), such as computer, mechanics, and sewing. Besides studying in class, the preferable study methods are games and practical field experience.

#### Street Children and Employment

Habits of working and living on the street by earning their own income, gives street children a specific “enjoyment”. They do not need special skills to earn money. The

result of research implies that the majority of street children's income is minimum Rp 5.000 – Rp 10.000 and maximum Rp 10.000 – Rp 25.000. The sum of income they can earn makes them think that they do not need enduring efforts at formal school.

It is different with the street children who live in the shelter house or PKBM. Through many tutorial and learning programmes, they realise that education is important to get a better job in the future. The facts are confirmed by some experiences of street children who have tried to escape from shelter house several times, but eventually decide to return back since they come to think they will have a better future if they stay in a shelter house.

### The Roles of NGOs

The result of the research and discussions coming out of the National Networking Workshop, demonstrates the different methodologies NGOs use in imparting NFE. It was shown that most of NGOs cooperate with government and adopt government education packages. It was also confirmed that almost all the NGOs were constrained by finances and lack of sources of funding and that there was in general a lack of willingness to network amongst NGOs.

### The Roles of Government

Based on the 1945 Constitution, the government is obliged to give services to abandon children (street children). The government focuses on education through its Department of National Education, especially Directorate of Out School Education and Youth which executes many non-formal education programmes.

The government equivalency programme consists of package A, B, and C which targets specifically learning participants from marginalised members of society. Practically, this program helps some marginalised children, but it should be noted that for street children, this programme still does not correspond with their specific needs and conditions.

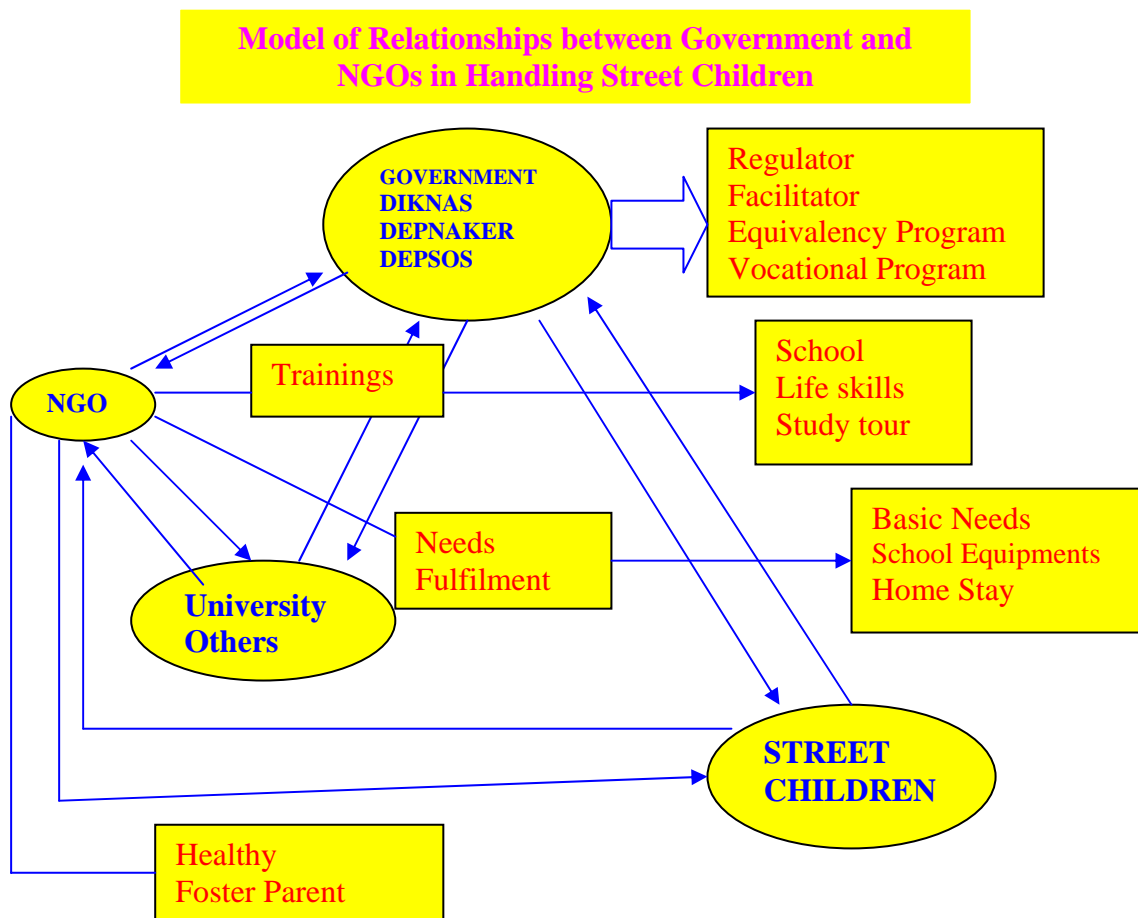
The government has made great efforts in providing facilities to build Community Learning Centers (PKBM throughout the country.

## **B. Recommendation**

Based on the above analysis, there are few recommendation as listed below:

1. A holistic and comprehensive research is needed to obtain a full situation analysis of street children.
2. Develop and continue cooperation between government, NGOs and the other stakeholders who work with street children.
3. A clear and explicit job description is needed between government and NGO in handling street children.
4. Involve parent and other concerned parties such as informal local leaders in handling street children programmes.
5. More rogrammes are needed based on income generation activities for poor families so that these families are not forced to send their children out to work on the streets.
6. Design shelter house or panti that correspond to street children's mindset, so that they feel comfortable and accepted.
7. Music can be an entry point for street children, hence NGO prorammes should incorporate music lessons in their programmes.
8. Relationship between NGOs and governments should be strenthened, reducing beaureaucracy and encouraging transparency..
9. Formalize a cooperative networking mechaism between NGOs in the country, to build a strong synergy and joint advocacy rogrammes between NGOs working with street children.
10. Restructuring internal management of NGOs so as to become more professional and credible. Experiences imply that there are many NGOs who only become visible so as to obtain government funding.
11. The government education package A, B, and C programmes should corresponded with the situation and needs of street children.
12. National examination of equivalency education program, especially of street children should be arranged between government and NGOs.
13. For the street children who failed in national examination of equivalency programmes should be provided with opportunities to be re-examined as in the formal education sector.
14. In order to identify good practises of work with street children, there is a need to develop good models of collaboration between government, NGOs,

university, and other concern stakeholders (see the model of relationship drawings below):



Source: Adopted from the thoughts of Mr. Alizher and from conclusion of discussion in National Policy Forum, 29-30 January 2005 in Hotel Century Jakarta.

### ENDING NOTE

Although this short research study is not representative of the whole country, it shows that street children are a vulnerable group in society who need special care and protection. Specific programmes are need to guide street children into appropriate learning systems.

Recognizing the complexity of street children problems, we need a sustainable cooperation from all parties, especially from government and NGOs, because these two institutions have the potential to jointly support facilities and programmes for promoting and protecting the rights of street children.

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Suasana Grassroot Activity

