

Analysis of Informal Child Education to The Beggar Family Hadipolo Village Chinatown Complex Kudus Regency

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Abstract

The role of parents influences the informal education of children. Informal education is education obtained from families and the surrounding environment. This study aims to determine the parenting style in informal child education in beggar families in Hadipolo Village, Jekulo District, Kudus Regency and to know the social interaction of beggar children in the community. The research method is qualitative. The informants in this study were beggars 'families, beggars' children and surrounding communities who met the data needs in the study. Data validity techniques using data triangulation techniques. Data analysis is carried out through four stages: data collection, data reduction, data presentation, and conclusion. The results of the study show that informal education in beggar families runs even though informal education is more obtained from the community than the family environment itself. Informal education does not run completely in the family because of one of the factors, namely the lack of parental education and lack of parental time with children. Lastly the social interaction between beggar children and the community of the Hadipolo Chinatown complex is said to be running because of the similarity of the fate of the residents of the Chinatown complex. Unlike the case when interacting with the Hadipolo community which is already outside the community relations complex, the Chinatown complex cannot be said to be good, because of the historical factors that resulted in the interaction being reduced.

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INTRODUCTION

Poverty is a problem faced by all countries, especially developing countries like Indonesia. This is because poverty is multidimensional, meaning that there are various human needs, so poverty also has many primary aspects in the form of poor assets, socio-political organizations, knowledge and skills as well as secondary aspects in the form of poor social networks, financial resources and information. Lewis (Sunarjan, 2014) poverty can arise as a result of the values or culture embraced by poor people, such as being lazy, easily giving up on fate, lacking a work ethic, and so on.

Sumodiningrat (Mussadun, 2016) divides the form of poverty into three, namely natural (natural) poverty, structural poverty and cultural poverty. The division of poverty into three is based on the causes of poverty, where the definition of poverty is: (1) Natural poverty is a poor condition that comes from a poor background.

Sumodiningrat (Hasanuddin, 2009) This poverty refers to attitudes, lifestyles of socio-cultural orientation values, or societies that are not in line with the ethos of progress (modernization) such as laziness, lack of desire to achieve, fatalist, oriented to the past, and not have an entrepreneurial spirit; (2) Structural poverty is poverty caused by inequality in the structure of society caused by unbalanced income; (3) Cultural poverty is poverty which is seen from the attitude of one's life, both lifestyle, life habits and culture, where a person feels sufficient and does not feel deprived.

Socioeconomic conditions that have not reached a level of social welfare that is good, comprehensive and equitable can result in increased homelessness and beggars, especially in big cities (Muslim, 2013).

Asmawi (Hardiyantina, 2016) divides beggars into two groups, namely: (1) pure beggars, namely beggars who have a certain place or not, whose livelihood is based on begging at a certain time; (2) impure beggars, namely beggars who have a place of residence where part of their income is obtained from begging at a certain time.

Kartasasmita (Nurwati, 2008) factors that lead to poverty include: low levels of education, low health status, limited employment, and conditions of isolation. Hanandita (2016) poverty index can be seen from the low level of education and health. The role of parents in childcare patterns and environmental factors is very influential in the development of children, especially in terms of education.

Parents who are less aware of children's education, will cause children to have morals or characters that are not good in this era of globalization. Hyoscyamina (2011) states that families are the first and foremost educators for children and become an important basis in the formation of children's character.

Marlin (2016) parenting that is applied by parents to children will indirectly give birth to a process of civilization (enculturation) which is unwittingly implanted from childhood on children. Children will try to adjust to a culture that has long developed around the community where children live.

Suharyanto (2015) mentions that in the family the first time children get immediate early experience (parenting) that will be used as a provision for their life in the future through physical, social, mental, emotional and even spiritual training. Parenting is a way of caring, where children are born, raised, and is a pattern of interaction between parents and children (Amna, 2017).

Pidarta (2013) explained that personal development in a person first occurs in family education. Family education in this case is informal education seen as first and foremost education. First education because the baby or child first gets to know the environment and gets coaching from the family.

Musyaddad (2013) explained about informal education, that informally it self means education that we can get through the environment, relationships, and everyday at home, in this case the main education is informal education where informal education takes place in the family, namely education carried out by parents to children.

The purpose of this study was to determine the beggar parenting in informal education of children in the beggar family of Hadipolo Village Chinatown complex in Jekulo District, Kudus Regency, as well as knowing the social interaction of beggar children in the community.

Sunarjan (2014) the selection of a research area is very important to simplify and focus the problem. The theory used in this study is the dramaturgy theory of Ervin Goffman.

The dramaturgy theory will explain about the social interaction of beggar children in front of the stage and the interaction between peers, the family as the back stage. More clearly dramaturgy in this study is used when beggars interact in society, family, and peers for beggar children, because when humans interact with their peers, someone wants to manage messages that are expected to grow and be accepted by others, therefore, everyone performs for others or it can be said that life is like a stage or stage show.

METHODS

The research method used is a qualitative approach. The qualitative method referred to by researchers is a research that intends to find out phenomena namely hidden meaning or value, so as to produce descriptive data in the form of words written or oral from the people and behavior observed in the Hadipolo Chinatown complex as well as the Hadipolo Village community.

This study focused on two things, namely: (1) parenting, and (2) social interaction. Parenting here is focused on education, namely informal education in the family, where the writer wants to know more about the condition of children's education, and the efforts of beggar parents to provide education to children. There are 3 data collection techniques used in this study, namely observation, interview and document study. The validity of the data using data triangulation is the source and method. Data analysis was carried out through four stages: data collection, data reduction, data presentation, and conclusion by using interactive analysis data of Miles and Huberman.

RESULTS AND DISCUSSION

Parenting Family Beginnings in Children's Informal Education

The role of parents in childcare and environmental factors greatly influences children's development in terms of education. Nilapaksi (Maharani, 2018) one's education is very influential on people's decisions in doing things. Pidarta (2013) explained that personal development in a person first occurs in family education. Family education in this case is informal education seen as first and foremost education.

a. The purpose of parents teaching children

The purpose of education in the family is to instill the values of goodness in a child from childhood, namely in the personal, moral and social aspects. The purpose of education seen from the personal aspect is to teach children to be responsible individuals in the future. Being responsible in the sense that children will be able to become individuals who can maintain the family name and boast both parents and nation.

The second aspect in this case is moral. Education in the family is important to provide moral provision for children. Family is the place where education begins. Moral education in the family does not only contain delivery of what is right and what is wrong. Children will also see the behavior of parents, if parents do not behave well unconsciously the child will imitate the actions of parents.

The last is the social aspect which aims to create a generation that is useful not only for itself, but also for the broader social sphere, so that the child becomes a good person. The provision implanted from parents aims to make the child have sensitivity to the surrounding environment. The purpose of education in the family will be achieved when parents also learn to be responsible for the actions taken so that aspects of learning can be accepted by the child well.

b. Begging family of Hadipolo Chinatown complex in teaching children

The main key to the success of children's education lies in the quality of education held in

the family environment, in this case informal and formal education must be balanced. The role of informal education in the family is a demand that must be implemented so that children have a brighter and insoluble future in life that is contrary to moral, social, and religious values, because informal education is the primary and first education given in the family.

Law Number 20 of 2003 concerning the National Education System Section 6 Article 27 which reads "informal education is education

provided in families and the environment whose learning activities are carried out independently". Talking about informal education is what happens when a child is raised in an environment where most of the people work as beggars, scavengers, thugs and even thieves. The results of research on the beggar family showed that the average community in the Chinatown complex had very low education. Table 1 is the last education of the beggar family of the Hadipolo Village Chinatown complex.

Table 1. Education of Begging Families of the Hadipolo Chinatown Complex

Name	Gender (F/M)	Age	Education
Beggar 1	F	72 years old	Elementary school does not graduate
Beggar 2	M	13 years old	Graduated from elementary school
Beggar 3	F	65 years old	Graduated from elementary school
Beggar 4	F	10 years old	Elementary school
Beggar 5	F	50 years old	Elementary school does not graduate
Beggar 6	F	31 years old	Elementary school does not graduate
Beggar 7	M	9 years old	Elementary school

Based on table 1 the majority of the last education of beggar families is elementary school. Beggars 1 and 2 are one family, where beggars 2 are grandchildren of beggars 1, the same as beggars 3 and 4. Beggars 5, 6, and 7 are one big family. The level of education of parents will indirectly affect the mindset and orientation of children's education, in this case the beggar family of the Hadipolo Chinatown complex also functions as a place for children to learn since the child is born, as a provision for life in the future and to build trust among others.

c. The material taught

In accordance with Article 27 Section 6 of Law Number 20 of 2003 concerning the National Education System, informal education is education provided in families and the environment whose learning activities are carried out independently, so in this case there is no specific material that must be formally presented as in formal education, whose learning material is academic and a clear curriculum.

Education that has an informal program is not directed at serving organized learning needs. This educational activity is more general, because it goes by itself, takes place in a family environment, the environment, playground, and so on. The purpose of informal education is also

so that children have a brighter and insoluble future in life that is contrary to moral, social and religious values.

The formation of a child's character starts from the family environment, if informal education runs in the family environment, the goal of informal education will be achieved. Parents are the first role mode for children, if parents teach things that are not good with poor environmental conditions, then the purpose of informal education will not go as it should.

d. Informal education process

Education is the process of cultural internalization into a person and society so that people and society become civilized. Education is not just a means of transferring knowledge, but more broadly, as a means of civilizing and distributing values (enculturation and socialization). The informal education process is not only carried out in the family environment but the community environment also influences the process of running informal education.

Environment of Beggar Family of Hadipolo Chinatown Complex

Families as first and foremost educators, are the founders of the basic values for children. Children need parental guidance so that children

can develop well without experiencing problems. Children develop and grow beginning in the family. Child development outcomes will affect the interaction with the social environment or society, especially in adolescence, which is the time when children begin to look for identity, and in that case, children need guidance.

Krisnaningrum (2017) one of the characteristics of teenagers is choosing relationships that tend to be more free without being bound by school rules. Sunarjan (2017) explains that a person's characteristics are the result of his experience in the environment.

The role of informal education in the family is a demand that must be implemented so that children have a brighter and insoluble future in life that is contrary to moral, social and religious values. Beggars' families in the Chinatown complex in the process are not too focused on children's education, even though there is a desire for children to attend higher education.

Barriers that occur in the informal education process in the beggar family of the Hadipolo Chinatown complex can be explained as follows.

a. Lack of socialization in the wider environment

The social environment which is only in the environment itself, namely the Hadipolo Chinatown complex, makes children's thinking less developed, children rarely to socialize with children of the same age and residents outside the complex. This lack of socialization inhibits the social development of children and adolescents, because it makes the views and insights of children and adolescents less developed.

b. Low economic level

The economy of the beggar family of the Hadipolo Chinatown complex which is less able to make beggars in the Chinatown complex focus on meeting needs, even parents invite children to beg, ironically supported by their own families, it makes the children's attention lessened. Lack of awareness of parents in educating children to become children that can benefit the family, play

a role in the community and be useful for the nation and the State, making children sometimes under control.

c. Lack of knowledge

Families are less aware that the role of parents and behavior in daily life directly or indirectly affects the development of children. If parents do not exemplify a good attitude in everyday life or teach children about goodness, it is possible to influence children's behavior in the future if the community environment is not supportive.

d. Less appreciation from the community

The environment of the outside community that lacks respect for the community of the Hadipolo Chinatown complex is sometimes just underestimated. The background of the Chinatown complex, which mostly works as beggars, scavengers, mayeng (looking for rubbish/used goods), thugs, even thieves/pickpockets, makes people assume that the Hadipolo Chinatown complex community is not good and has been seen as bad for the outside community, so there the Chinatown complex community is difficult to find a better job, because the views of the community are different to the residents of the Chinatown complex. This will also hamper the role of the family in developing children in the Hadipolo Chinatown complex because it has been badly labeled by the outside community.

Community Environment of Hadipolo Chinatown Complex

Society as an informal education environment has a role as a source of learning for children or adolescents, the source of learning is in accordance with the values and norms that apply in each region. Based on the results of research the community has an influence in channeling values and norms, ethical and behaving, and sharing experiences.

The obstacles that occur in the informal education process in the community environment of the Hadipolo Chinatown complex can be explained as follows.

a. The influence of peers

Based on the results of the study, many unfavorable environmental influences on children and adolescents of the Hadipolo Chinatown complex, especially for children whose lives are often outside one of them is begging or singing. One example is Deni Saputra (13 years old) who is the adopted grandson of mbah Sumirah, he often interacts with street children or punk children on a daily basis, which causes Deni not to go to school anymore, besides that, Deni also smokes at a young age.

b. The ignorance of the community outside the Hadipolo Chinatown complex

Another obstacle that arises is that the outside community does not feel responsible for the behavior of children and adolescents in the Chinatown complex, even though the behavior of children or adolescents includes the responsibility of the Hadipolo community. Outside the complex community has not yet realized that the community directly or indirectly will affect the development of the teenager concerned. The community of the Hadipolo Chinatown complex must work together with outside complex communities so that children's behavior does not deviate.

c. Lack of good liaison media between outsiders and beggars of the Hadipolo Chinatown complex

Parents are the first mode role for children. Lack of awareness and understanding of older people towards the role of education, as well as the attitude of the outside community who are less sympathetic makes children's social development disrupted. One of the drivers of the outside community lacks sympathy, namely the perceived or image of the community of the Hadipolo Chinatown complex which is not good, especially the beggar family. Residents of the Chinatown complex also sometimes mistakenly respond to the attitude of the outside community, because not all residents of the Chinatown complex behave badly. The community only looks bad because of the influence of the environment in the Chinatown complex.

Informal Education Evaluation

The results show that informal education in the beggar family of Hadipolo Chinatown complex can be said to be running, in this case informal education runs in the community, one example is Mr. Tukimin, as the head of the Chinatown complex RT who forbids children to beg after school during the Semester Examination, feared when a child is still begging for the value of the child will be down, even though in the informal education process there are still obstacles, as well as parents who pay less attention to children about education. The concern of the Chinatown complex community for education and children's behavior indirectly changes children to be better in an environment that has been badly labeled by the outside community.

Discussion of Field Findings Theoretically Based on Erving Goffman's View

Individual actions regarding the appearance of the beggar family of the Hadipolo Chinatown complex are in accordance with the theory used by the researcher, Dramaturgi Ervin Goffman's theory in which individual actions regarding the appearance of self that others want to know are displayed as ideal as possible so that others have a better impression. This certainly shows the role of the character of an individual in raising relevant symbols that are considered to strengthen the identity that individuals create beyond their true identity.

a. Front stage

Kliwon market is one of the front stages or stage performances by beggars from the Hadipolo Chinatown complex, every corner in the Kliwon market and its surroundings is used as a place to display its role as a beggar. Beggars in playing these roles usually use personal fronts or personal personalities that consist of attributes or tools that are considered by the public as the equipment brought to the stage of the show. The front stage was used as a theatrical stage by beggars to style with body postures and facial expressions as well as clothes that could support his appearance in

front of the audience. The audience here is the visitors and sellers in the Kliwon market.

Attributes or tools used by actors or beggars are like clothes, accessories and expressing faces according to the situation. A facial expression that is pleasing and brings small children to attract attention, makes people who see feel sorry and do not get hearted if they do not contribute. This is done as a structural analysis in the sense that this front stage is used as a place to present performances as ideal as possible, by hiding certain things. Clothing and accessories are only used to increase the level of income of beggars so that the goals for meeting daily needs can be met.

The community around the Hadipolo Chinatown complex is no longer sympathetic to the residents of the Chinatown complex who are beggars, because according to the outside community, Chinatown beggars are said to be capable of having vehicles such as bicycles and electronic devices such as televisions and cellphones. Communities outside the complex consider that residents in the Chinatown complex are also not good which results in interactions between the residents of the Chinatown complex and outside the complex not functioning properly. The community also often accuses residents of the Chinatown complex when there is one of the missing property items.

There were many rumors in the community that the residents of the neighborhood were not good, because the residents of the Chinatown complex were social people, there were beggars, buskers, thugs, and even thieves. In the Lebaran Ketupat (a tradition commonly practiced by the Javanese people on the 8th day after the Eid-ul-Fitr festivities, namely making ketupat and praying together at the mosque and mosque) in Hadipolo village there is a tradition of bulletin (traditional commemoration of the Islamic community in Kudus Regency). Bulusan tradition is always crowded with visitors every year, which causes beggars to come to the place to beg even some times there are thieves. The surrounding community always considers that the beggar and the thief are from the Hadipolo Chinatown

complex, because the place has been branded badly by the surrounding community and even outside the Hadipolo community.

b. Back stage the beggar family of the Hadipolo Chinatown complex

Based on the results of the study, one of the backstage that can be seen is when beggars do not begging, as in the beggar family 3 when they are not beggars, beggar 3 is a traditional trader. Beggars 6 are housewives, while beggars 4 and beggars 7 are students. Another backward fact is the friendly attitude of citizens of the Chinatown complex towards people who come to the Hadipolo Chinatown complex, which is inversely proportional to the assumptions of the outside community who consider residents of the Chinatown complex to be aware of because the environment has been branded badly by the outside community.

The results of other studies show that from the results of interviews and observations in the Bulusan tradition there are no beggars from the Hadipolo Chinatown complex. Beggars at the Bulusan tradition are mostly disabled beggars and not in the list of beggars from the Hadipolo Chinatown complex, which is inversely proportional to the public's assumption that beggars are from the Chinatown complex. The stage behind the beggar family is different from the stage in front of him. People should not judge someone from the outside alone. Like in the dramaturgy theory of Ervin Goffman, that life is like a theater stage, to see the stage behind the family of beggars must seek more information so that there will be no misunderstanding. If the community not only sees the outside, surely the social interaction between the outside community and the community of the Hadipolo Chinatown complex will run accordingly, because not all residents of the Hadipolo Chinatown complex are not good.

CONCLUSION

Based on the results of the research and discussion that has been done it can be concluded that informal education in beggar families runs

even though informal education is more obtained from the community than the family environment itself, because of one factor namely the low education of parents and lack of parents' time with children . Social interaction between beggar children and the community of Hadipolo Chinatown complex is also said to be running because of the similarity of the fate of the residents of the Chinatown complex. Unlike the case when interacting with the Hadipolo community which is already outside the community relations complex, the Chinatown complex cannot be said to be good, because of the historical factors that resulted in the interaction being reduced.

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