Conference Paper

The Role of Al-Ikhlas Park Reading in The Culturing of Social-Religious Behavior in Scavenger Children

Yulia Dyah Purwanıngsıh[1*], **Suhandi**[2]

[1,2]Universitas Islam Negeri Raden Intan Lampung

ORCID
Yulia Dyah Purwanıngsıh: https://orcid.org/0009-0007-7397-9431
Suhandi: https://orcid.org/0000-0001-5659-0968

Corresponding Author: Yulia Dyah Purwanıngsıh; email: yuliadyah@radenintan.ac.id

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Abstract.

The Al-Ikhlas public reading park is a place for scavenger children to develop their potential, open up insights, gain experience, and grow self-confidence. This motivates and supports children to learn for free, especially scavengers who are less skilled. This study aimed to examine the socio-religious behavior of scavenger children in the Al-Ikhlas public reading park in TPST Bantar Gebang Bekasi, West Java. It aims to examine the role of the public reading gardens in improving the socio-religious behavior of scavenger children at the park. This researcher uses a field research method, and a qualitative method using a sociological approach. The results of this study contain the role of the Al-Ikhlas public reading garden in the effort of instilling religious social behavior in scavenger children. Efforts to inculcate socio-religious behavior in the development of religiosity include learning to pray by explaining what prayer is, how important prayer is in daily life, introducing prayer readings, learning to fast, and breaking the fast together starting with a cult from a public reading garden. Similarly, reciting the Koran by learning to read iqro, Al-quran, juz-amma, and muroja'ah, as well as the commemoration of Islamic holidays are ways of instilling socio-religious behavior.

Keywords: Social Religious Behavior, Scavenger Children, Education

1. INTRODUCTION

Socio-religious behavior is behavior that relates to the demands of the public interest. Meanwhile, Saebani argues that social religious behavior is educating children from a young age so that they are used to carrying out the main social behavior, the psychological foundations that start and originate in the eternal Islamic faith and deep awareness of faith so that in the midst of society later they are able to get along and behave socially. good, has a mature balance of reason and wise action.

Behavior is a routine activity carried out by someone in everyday life based on motivation or will to achieve a desired goal and that has to mean for him.[1] According

to Max Weber, social behavior can be interpreted as social action in the activities of an individual who can influence other individuals in society regarding how to act or behave.[2] Social behavior focuses on the relationship between individuals and their environment which consists of various social and non-social objects or dislikes these objects.

Meanwhile, Saebani argues: social religious behavior is educating children from childhood so that they are accustomed to carrying out the main social behavior, psychological foundations that start and originate from the eternal Islamic faith and deep awareness of faith so that in the midst of society later he is able to get along and behave socially. who is good, has a mature balance of reason and wise action.[3] Social behavior in this study is the attitude of scavenger children in carrying out actions when carrying out social relations in social life such as obedience and obedience which can be interpreted as an act of carrying out orders and avoiding the prohibitions of certain rules, politeness, caring for others, religious tolerance Be honest and be able to socialize with the community.

One way to create quality individuals or educate children's character is to provide knowledge about how to behave as expected in everyday life and its application in society. In facing increasingly fierce competition and environmental uncertainty in the future, quality human resources are needed, and therefore one of the efforts that must be prioritized in improving the quality of the nation in terms of the quality of human resources is education.[4] As time progresses, the problems of children are increasingly diverse and are mapped into seven categories according to Edi Suharto, one of which is child neglect and child exploitation, such as street children and child labourers who work in dangerous formal industrial sectors. These children work as scavengers and street beggars. Children can be said to be neglected, not only because they no longer have parents.[5]

Scavenger children are children who help their parents at work such as looking for trash like what their parents do. However, in reality, there are still many social problems in the scope of children, one of which is neglected children. That children are buds, potentials and young generations who will continue their ideals and have a strategic role. However, it must be recognized that the pressure of poverty and family economic vulnerability will result in the ability to provide minimal facilities to meet the needs of their children. In this research is the role of the Al-Ikhlas Public Reading Park in educating scavenger children who do not go to school. This research was conducted specifically for scavenger children at the Bantar Gebang Integrated Waste Disposal Site (TPST), Bekasi City, West Java, where this disposal site is the largest landfill in Indonesia.

From this research, the problem formulation will be answered in the results and discussion sections, namely; 1). How is the social-religious behavior of scavenger children in the Al-Ikhlas Public Reading Park TPST Bantar Gebang Bekasi, Sumur Batu District, Bekasi City, West Java? 2). What is the role of the Public Reading Park in improving the social and religious behavior of scavenger children in the Al-Ikhlas TPST Bantar Gebang Bekasi Public Reading Park, Sumur Batu District, Bekasi City, West Java?

After problem identification and problem definition have been formulated, the next step is to formulate research objectives. The research objective to be achieved is to examine the social and religious behavior of scavenger children in the Al-Ikhlas Public Reading Park TPST Bantar Gebang Bekasi, Sumur Batu District, Bekasi City, West Java. To examine the role of the Public Reading Park in improving the social and religious behavior of scavenger children in the Al-Ikhlas TPST Bantar Gebang Bekasi, Sumur Batu District, Bekasi City, West Java. Based on the explanation above, the title referred to in this thesis is The Role of the Al-Ikhlas Public Reading Park in the Efforts to Cultivate Religious Social Behavior in Scavenger Children (Study at Sumur Batu TPST, Bantar Gebang District, Bekasi City, West Java.

2. METHODS

The research method is a way that is carried out by a researcher to collect, clarify data and analyze the facts that exist in the research area using measurements and knowledge. In this study, researchers used qualitative research. Qualitative researchers collecting data occurred interactions between data researchers and data sources. If seen from this type of research, it is included in field research. It is called field study because the place of this research is in the field of life, in the sense that it is not in a library or laboratory. As explained by M. Iqbal Hasan in his book on research methodology and its application. Whereas field research is essentially research conducted in the field and on the respondents.[6] This research process raises data on existing problems in the field, in this case, the Role of the Al-Ikhlas Public Reading Park in the Efforts to Inculcate Religious Social Behavior in Scavenger Children (Study at Sumur Batu TPST, Bantar Gebang District, Bekasi City, West Java).

According to Sujana in Meleong (2005), there are several characteristics of qualitative research, including the following: (a) qualitative research uses inductive thinking patterns, (b) qualitative research highly values the participation of respondents who are in the research area, (c) qualitative research has a goal to understand, understand, search for data, and find truth in conducting qualitative research, (d) there are several

subjects who are research subjects, (e) data collection is based on phenomenological principles and data analysis is carried out while the research is ongoing.

Research is descriptive analysis in nature is research that is descriptive in nature and aims to obtain a complete description of something being studied. The nature of this research is to describe or raise data according to the conditions that occur in the field. As revealed by Mardalis, that approach to describing describes, records, and analyzes conditions that exist and are occurring. Bogdan Taylor argued that qualitative methods are primary data, namely empirical data obtained directly from individual research objects from individual, group and organizational research objects. Research procedures produce descriptive data in the form of written or unwritten words, namely someone's behavior that can be observed.[7] The researcher will describe how the process of cultivating socio-religious behavior towards scavenger children in Al-Ikhlas Public Reading Park where researchers and informants freely provide ideas, suggestions, opinions or what they each feel regarding the role of Al-Ikhlas Public Reading Park in planting religious social behavior of scavenger children.

3. RESULTS

As scavengers, their lives seem marginalized. As with scavenger children, they can be categorized as abandoned children, where their rights to fulfil their needs for clothing, food, shelter, and education cannot be fulfilled. We often encounter scavengers at the Integrated Waste Disposal Site (TPST), one of the most well-known and largest TPST, namely the Bantar Gebang TPST which is managed by the regional government of DKI Jakarta and is located in Sumur Batu Village, Bantar Gebang, Bekasi, West Java. Scavenger children are forced to work to help their parents to earn money to survive, because they are busy working they do not have time to study, which makes them lose motivation to study and go to school. Even though motivation is needed to make children enthusiastic about learning so that they can become the successors of the nation and not continuously be trapped in poverty. The scavengers' families also want a good and prosperous life, because a prosperous life can prevent the scavengers' families from committing crimes, such as stealing and robbing. The existence of a scavenger family certainly raises many assumptions from various communities, such as the scavenger family is very dirty and dirty, and the scavenger family is very long-handed because most of the scavengers come from the lower class of society. However, if you look closely, the scavenger family is a component of society that has a big role in saving the problem The scavengers' families also want a good and prosperous life, because a prosperous life can

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schools and education in society. Juvenile delinquency is also a form of problem as a result of social change. so they have to try on their own to obtain their rights. Social problems are also felt in the world of education, educational problems in the family, education in schools and education in society. Juvenile delinquency is also a form of problem as a result of social change. so they have to try on their own to obtain their rights. Social problems are also felt in the world of education, educational problems in the family, education in schools and education in society. Juvenile delinquency is also a form of problem as a result of social change.[8] Juvenile delinquency in the study of social and religious issues can be categorized into deviant behavior. From the perspective of behavior from various social and religious rules or from the prevailing social values and norms. Deviant behavior can endanger the establishment of the social system.

3.1. Religious Social Behavior

Social behavior can be defined as the behavior of two or more people who are interrelated or together in relation to a shared environment (Skinner, 2013: 456). Behavior is human action or activity that has a very broad scope, including walking, talking, crying, laughing, working, studying, writing, reading, and so on. Human behavior is all activities or human activities, whether directly observed, or those that cannot be observed by outsiders (Notoadmodjo, 2003). Behavior according to Skinner is based on three basic assumptions, namely that behavior follows certain laws (behavior is legal), behavior can be predicted, and behavior can be controlled (Alwisol, 2004: 382). According to Skinner,

Many of them come from families where their parents work odd jobs to meet their daily needs, for example, parents who work as scavengers. Because of this, it is not uncommon for them to also help their parents to collect used goods. Due to the poor economic situation, the child is forced to work to help his parents. The majority of children who scavenge are children from scavenger families.[9] They follow the work of their parents; look for plastic waste that can still be recycled in landfills. Children who work as scavengers are in quite a dangerous place. These places can threaten the safety of children (make children injured both physical and cause internal diseases) and affect their growth and development. Children who work in slums can harbour various kinds of bacteria and germs that make them susceptible to disease.[10] Children who live in the Bantar Gebang TPST environment do get a bad stigma. The life of children in localization requires the role of the family, community and surrounding government regarding any

social behavior of children at the Bantar Gebang TPST, so that social behavior and socio-religious behavior in children are found so that they behave properly.

3.2. Al-Ikhlas Bantar Gebang Public Reading Park, Bekasi, West Java

Al-Ikhlas Public Reading Park which is a non-formal school located right under the edge of the mountain of garbage, to be precise at the Bantar Gebang Sumur Batu final waste disposal site, Bekasi. Al-Ikhlas Public Reading Park provides free education services from PAUD to junior high school levels, does not wear uniforms, and uses little study time so that children can go to school and still be able to help their parents. In addition to teaching lessons like formal schools, these schools provide several lessons from children's interests and talents as well as to hone their creativity. Such as teaching drawing, painting, cooking, sports and playing musical instruments, their works are even sold and the money is used for children's treasury. The moral value here is knowledge about Aqidah (Faith), doing worship,

Children who grow and develop in proper conditions are the nation's capital for sustainable development because children are the next generation for the ideals of the nation's struggle and as human resources in the future. The conditions that should be a family cannot be an option for some children, there are some children in incomplete family conditions. Meanwhile, in fulfilling their basic needs, children still need adults around them, be it biological parents or the family around them. Fulfilment of basic needs for food, clothing, shelter and educational facilities. In some children whose basic needs as children are not fulfilled due to several factors, such as parents who have died (orphans), one the parents dies (orphan or orphan), factors of poverty or insufficient parental income, factors of intentional parents abandoning their children, or due to behavioral factors of parents and the environment around the child who do not care about the existence and fulfilment of basic needs child. Intentional.[11]

Seeing the existence of such scavenger children has encouraged the Al-Ikhlas Public Reading Gardens Community in the lives of scavenger children to become a forum for scavenger children in the education and religious sectors. The Al-Ikhlas Public Reading Park was founded by Ms. Masnah in 2011 and then closed because she had to continue studying after that in 2017 Ms. Masnah completed her bachelor's degree, Ms. Masnah was also a scavenger child who finally got a scholarship opportunity to study at a university in Jakarta with a psychology major. Mrs. Masnah is very concerned about the circumstances that are experienced by the children of scavengers, such as children

who are scavengers who cannot read, recite the Koran, could not socialize with the surrounding environment where the scavenger children were very afraid when facing the outside world and finally Masnah's mother took the initiative to establish the Al-Ikhlas Public Reading Gardens community after going through the pros and cons of the parents of the scavenger children. They also need to be introduced to and taught the norms that exist in society, especially the norms of decency because within these moral norms children can learn the pros and cons of social behavior that they must adopt and understand as provisions to avoid existing social problems.

The data obtained from the results of the pre-survey at the start of the Al-Ikhlas Public Reading Park was only filled with 10 scavenger children, over time now the Al-Ikhlas Public Reading Park already has 200 students and 10 volunteers a teacher. It consists of 97 children from early childhood education, SD/Package A: 60 children, SMP/Package B: 4 children, SMK/Package C: 4 children. Al-Ikhlas Public Reading Park is not only a place to read but is to foster social and religious behavior, develop self-potential, broaden horizons, gain experience, foster self-confidence, motivate and support children to learn for free. The emergence of the Al-Ikhlas Public Reading Park has given scavenger children proper attention and education as well as religious guidance and coaching. Especially in matters of social and religious behavior.

From the problems or phenomena above, this research is very important to do, because researchers want to know more deeply based on the background above, it can be seen that in the world of education we often encounter children who drop out of school, especially scavenger children. The family's economic inability to support education costs has an impact on children's problems so that children cannot socialize properly in association with the community. This situation not only hinders their education but also affects their daily behavior. Even more so when entering adolescence. Many teenagers are carried away by negative modern currents, and have bad morals. Not only that, but there is a moral decline. The reason I want to know is whether the perception of scavenger children is bad. Because children are part of the next generation to continue the ideals of the nation. Children must grow and develop normally, get protection and be empowered. The cultivation of noble character does not only depend on formal institutions, but starts with providing education or upbringing in the family. Basically children do not understand the concept of something abstract, they understand everything concretely. Therefore, certain methods are needed that can be used to introduce and instill noble character in early childhood. Basically children do not understand the concept of something abstract, they understand everything concretely. Therefore, certain methods are needed that can be used to introduce

and instill noble character in early childhood. Basically children do not understand the concept of something abstract, they understand everything concretely. Therefore, certain methods are needed that can be used to introduce and instill noble character in early childhood.[12]

Because they have an important and strategic role in efforts to advance the nation in the coming era. Scavenger children in Bantar Gebang TPST where children cannot get a proper education and continue to work so they lose motivation to study and want to know how the teacher of the Al-Ikhlas Reading Garden is trying to instill religious social behavior in scavenger children. For this reason, there is the Al-Ikhlas Reading Park.

3.3. Cultivating Religious Social Behavior

These moral values become an order as well as an obligation for everyone to be able to always maintain order and security, do good to others, maintain cleanliness and protect the rights of others, prohibit doing something that is detrimental to others and themselves such as gambling, adultery, stealing, killing, using drugs and alcohol. A person can be said to be moral, if the person's behavior is in accordance with the values and morals that exist in the surrounding community or the morals that are upheld by their social group.[13]

According to some experts, forms of Islamic religious behavior can be categorized as follows; 1) Aspects of worship In Islam, prayer occupies a position that cannot be matched by any other form of worship. He is the pillar of religion. Where religion cannot be established except by prayer. Prayer is the first act of worship obligated by Allah, in which the order was conveyed directly by Him without intermediaries by having a dialogue with His messengers on the night of the Mi'raj. 2) Social aspect. 3). Human relations with each other. According to Soekanto, humans have the instinct to always live with other people, and in living together it will lead to interactions, and reciprocal relationships that influence each other.

There are not a few moral cases that are happening at this time such as criminal acts or deviant behavior in children or adolescents either through electronic media or mass media, such as television, radio, newspapers and so on. Ironically, most of these cases of deviance are committed by teenagers. It is the duty of parents to care for and guide their children so that they can develop optimally so that they become a quality generation from all aspects. Not only parenting, parents are also obliged to provide education to their children. Therefore, the role of parents in raising and educating children greatly

influences the behavior of children. However, not all parents have the habit of raising children with the same parenting style in educating children.

In everyday life some parents expect and even want their children to follow in their footsteps, there are also some parents who liberate and not a few parents who are indifferent.[14] The development of the era where the era of globalization and modernization has had a major impact on all systems of social life. The ease of accessing information makes it easier for a new culture to enter society, especially in Indonesia which is slowly starting to influence the local culture adopted by indigenous peoples in Indonesia, some have a good impact and some have a bad impact, one of which is in the children's education sector, the digitalization era that where everything is digital, starting from digital books to socializing digitally which makes a lack of socializing directly which has an impact on one's character which causes moral and moral decline. This problem is an example of a negative impact in the era of globalization.

On the other hand, Indonesian society is a religious or religious society. Therefore, the life of individuals, communities and nations is always based on religious teachings and beliefs. Politically, state life is also based on values derived from religion. On the basis of these considerations, the values of cultural education and national character must be based on values originating from religion. If you look at the facts that exist in society, the current decline in moral values and character can be seen from several incidents and criminal acts that are increasingly widespread in various types, forms and patterns that we often encounter in various mass media and electronic media. We can see the social symptoms of moral decline among teenagers in cases of fights between students,

The inculcation of Islamic values from an early age is very necessary to foster the human character that is Insan Kamil. All sectors of society are very influential in shaping a character starting from parents, neighbours, friends and the school environment when children are 6-12 years old children will be at a stage where children will become more aware of external events, as well as feelings other than themselves, children will become less egocentric and begin to understand that not everyone shares their thoughts, beliefs or feelings which affect cognitive skills which include attention, short term memory, long term memory, logic & reasoning, and auditory processing, visual processing, and processing speed which used by the brain to think, learn, read, remember, pay attention, and solve problems.

Moral and behavioral issues become problematic for children because at this time they experience a phase change and begin to doubt religious rules and regulations. Those doubts and doubts may end if they can comply with or oppose these provisions.

The child's indecision reflects on the behavior, so they look different. Emotional tension, sad events and unpleasant circumstances have a big influence on children's attitudes in religious matters. Therefore it can be interpreted that the determination of a child's behavior or personality is not enough just by the ratio factor, but is also influenced by other factors, including his emotions and feelings.[15]

Religious behavior becomes a foundation or basic construction that is very important in building a civilization in society, because the role of religion determines the direction of a global goal, so religion cannot be eliminated at any time in society. Religion in our country occupies the highest order in the order of values (the first precept in Pancasila) "Belief in the One and Only God" because religion is almost always the main reference in almost every behavior, both individually and in groups in every ethnic, cultural, group, family, and social unit. so on. Regarding the need for religion to maintain morals in the application of science, this kind of view has been followed by many scientists. Religious morality should always be present in every moment of application of knowledge.[16] Religious teachings also contain a set of norms that will

lead people to a civilized society. In religion, there are teachings or rules that are carried out for its adherents. For Islam, there are teachings in the form of orders (must be carried out) and those in the form of prohibitions (must be abandoned). The teachings in the form of orders that must be carried out include prayer, zakat, fasting, pilgrimage (for those who can afford it), and helping other people who are in trouble.

The personality of the parents, their attitude and their way of life are the indirect elements of education which will naturally enter into the child's developing personality. A child's attitude towards friends and those around him is greatly influenced by the attitude of his parents. The treatment of parents towards certain children and towards all their children are very influential on the children themselves, harsh treatment will have other consequences than gentle treatment in the child's personality.

Religion can indeed pious individuals. And religion can also devout such individuals in large numbers. But perhaps it should be noted, their piety is built on elements of different values. Someone, in short, becomes pious because of certain elements of value, while someone else becomes pious because of other elements.

4. DISCUSSION AND CONCLUSION

A diverse life is a natural characteristic of humans and it is instinct, instinct, fitrah, a tendency that has become innate and not something that is made up or a desire that comes later, because of outside influences. As is the case with the desire to eat, drink,

own property, rule and associate with fellow human beings. Thus, human beings are basically religious beings who are very inclined towards religious life, that is the call of their conscience. Therefore, if God had not sent His Messengers to convey His religion to humans, they would have made their own efforts to seek that religion, just as he seeks to find food and drink when he is hungry,

The development of religious behavior in children occurs through experiences since childhood, in the family, school and in society. The more experiences that are religious in nature (according to religious teachings), the more elements of religion, the more attitudes, actions, behavior, and ways of dealing with life according to religious teachings.

The treatment of parents towards certain children and towards all their children is very influential on their own children, harsh treatment will have other consequences than gentle treatment in the child's personality. A harmonious and loving and understanding relationship will bring a person who is calm, open and easy to educate and direct because he gets sufficient and good opportunities to grow and develop in his mind, and conversely, an incompatible parent relationship will bring children to personal growth. which is difficult and not easy to form and direct, because he does not get a good atmosphere to develop in thinking. Motivation is given to children by the surrounding environment to act honestly. Motivation is the willingness to expend a high level of effort for organizational goals conditioned by the ability of that effort to meet some individual needs. Motivation can be applied by giving rewards or awards. For example, a child who is honest is given praise or a prize, so that there is reinforcement to take honest actions. Motivation can also function as a driving force for the effort and achievement of someone doing business because of motivation. The existence of good motivation will show good results. In other words, with diligent effort and primarily based on motivation, the learner will get good results. The intensity of a student's motivation will greatly determine the level of achievement of his learning achievement.

Therefore, fostering and developing nature as a human psychic potential, to give birth to attitudes and patterns of religious behavior, can be formed by conditioning the environment in accordance with the provisions of religious norms. And these norms are finally integrated into the personality of the individual concerned. Thus, the application of religious behavior that is carried out since childhood will be easier to do compared to the application that is carried out as a teenager or adult.

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