

Civil Society of East Java Humanitarian Network (JKJT) "Street Children's Assistance with NGOs"

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Abstract

This journal aims to determine the strengthening of civil society in an NGO organization engaged in the social sector. As a form of concern for the fate of street children who are also children of the nation who are entitled to a decent life. Street children assistance seeks to eradicate street children from the streets and make them independent and have human dignity. The assistance for street children carried out by JKJT includes outreach to street children, the process of assisting street children, approaches used in assisting street children, motivational activities given to street children and the results of this assistance.

Abstrak

Jurnal ini bertujuan untuk mengetahui penguatan civil society pada suatu organisasi LSM yang bergerak di bidang sosial. Sebagai wujud kepedulian terhadap nasib anak jalanan yang juga merupakan anak bangsa yang berhak memperoleh kehidupan yang layak. Pendampingan anak jalanan berupaya pengentasan anak jalanan dari jalanan dan menjadikan mereka mandiri serta mempunyai harkat dan martabat sebagai manusia. Pendampingan anak jalanan yang dilakukan oleh JKJT meliputi penjangkauan anak jalanan, proses pendampingan anak jalanan, pendekatan-pendekatan yang dilakukan dalam pendampingan anak jalanan, kegiatan motivasi yang diberikan kepada anak jalanan dan hasil dari pendampingan tersebut.

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1. INTRODUCTION

The socio-legal and socio-cultural development of civil society is actually rooted in the Western intellectual tradition. Civil Society, translated as civil society in Indonesian, is a concept that has nothing to do with the "military government" usually discussed in society. This concept actually contradicts the concept of "state society" or political society which first appeared in Europe and is a product of Western social history, because civil society did not emerge in a vacuum. On the other hand, civil society is a product of a particular society, namely a product of Western social culture and politics.

The concept was born first, and its roots can be traced back to ancient Greece. Thus, the idea of civil society is not a new discourse. Adi Suryadi Culla quotes Ernest Gellner who traces the roots of this thought through the history of Western civilization (Europe and America) to the past, and his attention is when this concept was seriously popularized by the Scottish thinker, Adam Ferguson (1723–1816). In his classic work *Essays on Civil Society* (1767), and then by John. Furthermore, it was developed by modern thinkers such as Locke, Rousseau, Hegel, Marx, Tocqueville, thus trying to revive it in contemporary Eastern and Western Europe. Apart from Gellner, Jean L. Cohen and Andreo Arato (1992) also trace the roots of civil society to the emergence of ancient Greece. They reveal that the initial cognition of this concept actually comes from Aristotle, when Aristotle expressed the word *politice koinonia* in Latin, which means "political society/community", referring to city-states. Aristotle's term "politico Coinonia" was used to describe a political and moral society in which all citizens were equal before the law.

Until now, civil society discourse is still a topic worthy of real discussion, because this discourse can go hand in hand with the democratization of governance in countries in the world,

especially those with a relatively high level of democratization. Both from a political, economic and social perspective, it is still at a relatively low level. Discussions of civil society have been present in Indonesia since the 1990s, following a shift in the political science approach from formal law to a behaviorist approach (behavioral or system approach) starting in the 1970s, and back to a structural sexual approach, especially in economic politics.

After the fall of the New Order regime, non-governmental organizations and movements emerged like "mushrooms growing in the rainy season". According to Muhammad AS. Hikam (1999), at the beginning of reform, no less than 1,000 NGOs were established and developing in Indonesia, both at the central, provincial and district levels. There are various forms, such as non-governmental organizations (NGOs), religious organizations, mass media (print and electronic), traditional/cultural organizations, etc. Each institution has different characteristics, goals and struggle mechanisms. However, at least in terms of their existence and struggle tactics, these institutions/organizations can be divided into two categories, namely: civil society movements on the one hand and civil society organizations on the other. On the other side are civil society organizations.

From experience, most of these NGOs or NGOs appear to have positioned themselves as organizations outside the state structure at the end of the New Order era and adopted Western concepts. Not only that, to increase awareness and acknowledge their existence, many NGOs position themselves as civil society movements. Usually, as a movement, to achieve its goals, civil society must try to organize the masses against state rule through protest movements, demonstrations, or petitions. In this way, the struggle of a civil society movement can easily spread widely in society, thereby increasing its presence and reputation.

In this case, an NGO empowers street children called the East Java Humanitarian Network Institute (JKJT). JKJT is a non-governmental organization (NGO) founded in 1996 whose activities focus on humanitarian and poverty issues. According to Law Number 17 of 2013 concerning Community Organizations Chapter I Article 1 Paragraph (1) which reads "Social Organizations, hereinafter referred to as Ormas, are organizations founded and formed by the community voluntarily based on the same aspirations, desires, needs, interests, activities, and the aim to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila." In assisting the rights of street children and neglected people, JKJT provides social protection and empowerment of street children to anyone, especially street children who are persecuted by state officials. Until now, JKJT is still active in helping street children solve problems such as crime and violence. Apart from that, JKJT provides assistance to street children. With support from the JKJT institution, these street children are empowered both materially and immaterially, with the aim that these children can fulfill their needs in the economic and educational order, especially in Malang City.

Malang City Regional Regulation No. 9 of 2013 concerning Handling Street Children to prevent the development of street children in Malang City. To overcome the problem of street children, the Malang city government cannot do it alone. As stated in Malang City Regional Regulation No. 9 of 2013 concerning Handling of Street Children Chapter IV Article 1 which reads "Handling of street children, homeless people and beggars is carried out in an integrated manner by the Regional Government, the business world and other elements of society". Government need support community to deal with street children, one of which is a Non-Governmental Organization.

Protection of children is regulated in Law Number 35 of 2014 Article 1 paragraph (2) which explains that child protection is all activities to guarantee and protect children and their rights so that they can live, grow and develop and participate optimally in accordance with their dignity and human dignity, and receive protection from violence and discrimination. Child protection can also be interpreted as all efforts aimed at preventing, restoring and improving the rights of children who are victims of violence, exploitation and neglect. This is done to ensure the survival and growth and development of children.

2. LITERATURE REVIEW

Civil society has been described and defined by several scholars. Victor Perez-Diaz argues on this issue in Hall (1995: 18) that civil society is an institutional part that combines political and economic arrangements as follows: , social and cultural fields, and a space for free public debate. In this context, he emphasized that the conditions of civil society are limited government power, a free market economy, the emergence of independent community associations, and mutual support. There are several theories regarding Civil Society:

1. Civil Society Theory According to Karl Max

Marx criticized Hegel for seeing the separation of state and civil society as the cause of human alienation. People in civil society are selfish. Anarchy occurs in civil society because other people in civil society use each other to fulfill their own needs. Therefore, civil society needs the state to force them to behave socially by obeying the law. According to Marx, if individuals in civil society were not separated from social life, there would be no need for a state. Marx said that Hegel's theory of the state did not resolve conflict but rather institutionalized the conflict itself within the state. Why is that? Marx offers several reasons: First, in a constitutional monarchy consisting of different classes, representation will actually give rise to conflict between classes. Second, the bureaucratic class represented by Hegel will fight for the interests of the bureaucratic class. Third, the separation of the state and civil society will perpetuate conflicts of interest between the state and civil society. Marx saw civil society as a society characterized by a division of labor, a system of exchange, and private ownership of the means of production. This view is indeed the same as Hegel's view, but he then added that civil society is divided into two parts, namely the employers or bourgeoisie (property owners) who own the means of production and the workers or proletariat. Means of production (no property). The structural divisions of civil society are a consequence of private property rights.

2. Theory of Civil Society According to Hegel

Hegel described civil society as society after the French Revolution, namely a society free from the shackles of feudalism and full of the colors of freedom. In Hegel's description, civil society is a form of society where people can choose the life they like and realize their desires as far as possible. The state did not impose a particular way of life on members of civil society, as feudal societies did, because the state and civil society were separate.

Civil society consists of individuals, each self-governing or, in Hegel's words, atomic. As a result, members of civil society cannot objectify their will and freedom. Their will and freedom are subjective-specific. Even so, each member in pursuing the fulfillment of their needs is interconnected. Civil society is a place that struggles to meet the various needs and interests of its creators. In this descriptive context, civil society is working society. Because civil society activities are not restricted by the state, there are active efforts within civil society to accumulate wealth.

3. Civil Society Theory According to Gramsci

Gramsci included civil society in Marx's superstructure with the state. In civil society, there is a process of hegemony of dominant groups, while the state exercises direct domination over civil society through law and political society. Gramsci himself admitted that civil society was indeed hegemonic. His confession has been expressed by saying that civil society is moral or ethical. Gramsci distinguished civil society from political society. The political community is the state apparatus that carries out state monopoly functions by force, including the army, police, judicial authorities, prisons, all administrative services responsible for taxation, finance, trade, etc. Civil society is a space where relationships between groups are not shaped by coercion. So, Gramsci said that civil society includes private institutions such as churches, trade unions, schools, and includes the family. Civil society is a field of political struggle. Thus, as part of the formation of a socialist state, Gramsci argued that working class groups needed to establish hegemony over other civil society groups with a new ideology that was able to take into account the interests of other civil society groups and at the same time take into account

the collective interests of workers. In this case, labor groups must be able to transform existing ideologies while maintaining their respective key elements and structuring them into a new, comprehensive ideology, including the interests of the workers themselves.

Indonesian context

According to AS Hikam, civil society is defined as an organized and voluntary social life that is autonomous, independent and free from state pressure.

3. METHOD

According to Sugiyono, (2019:17) this research uses descriptive research methods with a qualitative approach. The researcher chose this type of research because the researcher intended to describe, interpret and describe the symptoms contained in this research problem in a complex manner. According to Sugiyono, (2018:456) this research uses primary and secondary data. Primary data is original data collected directly from the source through direct observation and in-depth interviews with research informants. Meanwhile, secondary data is data obtained through library research or other information related to ongoing research. Data collection techniques used literature studies and interviews.

4. DISCUSSION

Non-governmental organizations (NGOs) are organizations founded by individuals or groups of people who voluntarily provide services to society without the aim of profiting from their activities. Has the following characteristics: (1) This organization is not part of the government, bureaucracy or state, (2) In carrying out its activities it is not aimed at seeking profit (non-profit), (3) Activities are carried out for the public interest, not only for the interests of its members as stated carried out by cooperatives or professional organizations. According to Law Number 17 of 2013 concerning Community Organizations, NGOs in Indonesia generally take the form of foundations. As informal organizations, NGOs have implemented many small-scale development programs in areas such as irrigation, agriculture, health centers, spirituality, as well as manual income-generating programs (professional organizations). The role of NGOs is very real in the eyes of the public in their relationship with the government, because NGOs prefer "action" to "theory". Participating directly in society is what NGOs do to get people's attention. Why are NGOs more about action than theory? Indeed, NGOs are community organizations, based on articles 1663-1664 of the Civil Code (KUHPperdata) and Law no. 8 of 1985 concerns social organizations ("UU Ormas") which are informal in nature with the aim of improving community welfare in the sense of empowering the community to meet common needs, meaning mainstream NGOs run by leaders from the community itself. These needs can mean education, adequate housing, equity, and the natural environment.

The government opposes NGOs because NGOs are non-formal organizations consisting of ordinary people (not the government). Even though NGOs are required to be selfless, they still carry out their programs. NGOs themselves can be divided into two groups. Among activists, it is often assumed that NGOs are state NGOs, namely NGOs that were founded on the government's initiative to help implement development to a certain extent. NGOs are founded by people who are usually from the middle class, such as intellectuals, students, and people who are interested in the welfare of society.

East Java Humanitarian Network (JKJT)

Support for street children is carried out by the East Java NGO Humanitarian Network (JKJT) in Malang City as a form of concern for the fate of street children who are also children of the state who have the right to live. JKJT can be called a halfway house because it accepts several street children to live there. However, its vision and mission is to empower street children. JKJT has other ways to help street children, they see more clearly the condition of street children both physically and psychologically, so the help they provide is like family. Induction is carried out in the same way as is carried out by shelter homes based on the Street Children's Welfare Book (1991), namely by visiting street children in places frequently visited by street children. The

unique process of mentoring street children makes JKJT very popular among street children. Support is provided by fully participating in the world of street children. Through learning and daily activities, they are nurtured to become productive human beings, where their abilities are also promoted through the activities they carry out. JKJT prioritizes the teachings of gratitude for life, respect for others, and caring for others even in limited circumstances.

Many approaches are carried out in a disciplined manner and provide love, this is achieved through discussions and daily activities of street children in JKJT. The motivation given is motivation so that they want to move forward and fight for life. Motivation through these slogans is quite effective because they really want to try to make these slogans the basis of their activities while at JKJT. As a result of the support provided by JKJT, the East Java Humanitarian Network has carried out activities with various types of training such as welding, sewing, cooking training, entrepreneurship training, photography, sales training and handicrafts. Apart from training, JKJT also educates children to build study houses, get married early, circumcise, reduce natural disasters, and help make identification documents such as KTPs, Family Cards. The following are the types of training: 1) welding training courses organized by the East Java Humanitarian Network in partnership with welding workshops in Lowokwaru sub-district, Malang city using experts from welding workshops around the Lowokwaru area to train children in good welding techniques children in shelters. 2) Street children are also trained in photography with volunteer experts in the world of photography. This training can provide income for children. Many people order photography services, such as engagement, wedding and other photos for children in photography training. 3) Training to become an entrepreneur, especially in the culinary field. There are many students who have cooking skills who are able to open their own cooking businesses, some sell meatballs, chicken noodles, cilok, etc., so this skill can be useful for your future. 4) Sewing training combined with one of the convection classes in Malang City. Sewing practice starts from operating the sewing machine, sewing techniques, types of fabric, fabric cutting techniques. This training also attracted students' interest because of screen printing activities. The students were then invited to see how t-shirts are made, starting from cutting fabric, sewing, printing, packaging t-shirts and selling them in shops.

Crafts are also included in the East Java Humanitarian Network's training activities in collaboration with craftsmen from the Malang area. The goal is to help learn craft techniques and skills, as well as understand the processes and materials used. Craft training is a program that emphasizes developing handicraft production skills. This training can cover various types of crafts such as handicrafts, crafts from natural materials and others.

Wrong One problem child street is they No own identity official like Card Sign Resident (ID CARD), Card Family (KK) And Letter Permission Driving (driver's license). Network Humanity Java East help make ID card from the Department Notes Civil City Poor. Sometimes, when at the Civil Registry Service, there are problems with not getting an identity card because manufacturing requirements are not met. This causes problems. If someone does not have an identity, street children cannot fully fulfill the requirements for work, marriage, school, etc.

Factor supporter divided become two that is factor internal And factor external. Factor internal is flavor want to success, independent and responsible answer. Child Street No Want to Again life in street. Factor external covers government and support social. The problem between other lacks of equipment training which complete. No There is condition for own identity card, so that child street No have an identity card.

5. CONCLUSION

Institution self-subsistent public (NGO) is organization Which established by individual or group person Which in a way volunteer give service to public without objective For take profit from activity they. Own characteristics as following:(1) This organization is not part of the government, bureaucracy or state, (2) In carrying out its activities it is not aimed at seeking profit (non-profit), (3) Activities are carried out for the public interest, not only for the interests of its members as carried out by cooperatives or organizations profession. As informal organizations, NGOs have carried out various small-scale development programs in various fields. The role of

NGOs is very real in the eyes of the public in their relationship with the government, because NGOs prefer "action" to "theory". Participating directly in society is what NGOs do to get people's attention. Indeed, NGOs are non-formal organizations that are often oriented towards community welfare in the sense of empowering the community to fulfill common needs, meaning that NGOs are dominantly run only by the community itself. As a result of the support provided by JKJT, the East Java Humanitarian Network has carried out activities with various types of training such as welding, sewing, cooking training, entrepreneurship training, photography, sales training and handicrafts. Apart from training, NGOs also educate children to build study houses, early marriage, and circumcision, reduce natural disasters, and help in making identification documents such as KTPs, Family Cards.

6. SUGGESTION

With increase system service public in field social, public Java East specifically city Poor must ensure life Which worthy for public class lower specifically child street child nation, including provide shaped halfway house JKJT, like Which done by NGO. Government need more notice Child Street with develop policy new which appropriate, so that child street feel safe and comfortable in life. Public class lower Also can with easy find work new, has an identity card And own residence Alone later, Which initially helped by government. However, its distribution Also must equally For avoid jealousy social, and often holds outreach about street children to the upper classes understanding And participation all party in protection child street in Java East specifically in city Poor.

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