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CULTIVATING ISLAMIC EDUCATIONAL VALUES IN STREET CHILDREN THROUGH THE RUMAH DEDIKASI INDONESIA (KRDI) COMMUNITY IN MAKASSAR

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Abstrak

Penelitian ini mengkaji penanaman nilai pendidikan Islam oleh Komunitas Rumah Dedikasi Indonesia (KRDI) pada anak jalanan di Kota Makassar. Fokus utama dalam penelitian ini adalah bentuk penanaman nilai, dan metode yang digunakan serta hambatan yang dihadapi komunitas dalam melaksanakan program pendidikan nonformal bagi anak jalanan. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif dan fenomenologi. Data primer diperoleh dari Ketua Umum KRDI, para pembina, relawan pengajar, dan anak jalanan, sedangkan data sekunder berupa dokumen dan laporan yang berkaitan dengan aktivitas KRDI. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan dengan uji



keabsahan menggunakan triangulasi data. Hasil penelitian menunjukkan bahwa KRDI berperan strategis dalam membina anak jalanan melalui melalui pendidikan keagamaan, pendidikan karakter, serta pengembangan minat dan bakat. Adapun hambatan yang muncul antara lain keterbatasan tenaga pengajar, latar belakang karakter anak jalanan yang beragam, dan kurangnya dukungan dari orang tua. Implikasi penelitian ini menegaskan bahwa model pembinaan berbasis nilai Islam mampu menjadi alternatif solusi pendidikan nonformal bagi kelompok marginal di perkotaan.

Kata Kunci: *Penanaman Nilai, Pendidikan Islam, Anak Jalanan*

Abstract

This study examines the instillation of Islamic educational values by the Indonesian Dedication House Community (KRDI) among street children in Makassar City. The main focus of this study is the form of instillation, the methods used, and the obstacles faced by the community in implementing non-formal education programs for street children. This study uses a qualitative approach with descriptive and phenomenological methods. Primary data were obtained from the General Chairperson of KRDI, mentors, volunteer teachers, and street children, while secondary data consisted of documents and reports related to KRDI activities. Data collection techniques were carried out through observation, interviews, and documentation, then analyzed through the stages of data reduction, data presentation, and drawing conclusions with validity tests using data triangulation. The results of the study indicate that KRDI plays a strategic role in fostering street children through religious education, character education, and the development of interests and talents. Obstacles that arise include limited teaching staff, the diverse character backgrounds of street children, and lack of support from parents. The implications of this study highlight that Islamic value-based education models can serve as alternative solutions for non-formal education among marginalized urban groups.

Keywords: *Value Instillation, Islamic Education, Street Children*

A. Introduction

In contemporary discourse, the millennial era is frequently associated with progress, openness, and equal opportunities (Fathoni dkk., 2024). Yet, empirical studies continue to demonstrate that disparities in education persist, even in urban contexts such as Makassar. The phenomenon of street children represents one of the most pressing and complex social issues, demanding comprehensive and sustained intervention. This condition highlights a paradox: while younger generations are expected to move forward with broader opportunities, many street children are still



deprived of quality education. Some even drop out of school, face low literacy levels, and become vulnerable to deviant behaviors. Previous studies have also confirmed these challenges. For instance, research conducted by Syahrul revealed that one of the main causes of school dropouts is rooted in economic hardship and parental neglect. As a result, many children are compelled to work on the streets to help their parents earn a living. (Syahrul & Kibtiyah, 2020, hlm. h: 1336)

According to Utomo, the most frequent problems faced by street children include school dropouts, exposure to violence from adults or those in positions of power, substance abuse and addiction, poor health conditions, especially concerning nutrition, displacement into slum settlements, hazardous working environments, and conflicts within family relationships (Putra, t.t., hlm. h. 3). Emphasizes that economic crises and rapid urbanization in major cities have exacerbated the growth in the number of street children, a phenomenon that has become one of the most urgent social problems requiring immediate solutions. (Suyanto, 2003, hlm. h: 182). Given these conditions, educational guidance becomes a critical necessity. For Muslim children, Islamic education plays a vital role and must be carried out through conscious and systematic efforts (Styawati, 2016). Such education should prepare learners to recognize, understand, internalize, and embody Islamic teachings with faith, piety, and noble character, all of which are grounded in the primary sources of Islam, the Qur'an and Hadith, and implemented through structured guidance, instruction, training, and experiential learning. (Majid, 2012, hlm. h. 11)

The term "street children," also known as *Meninos de Ruas*, refers to groups of children who live on the streets and have no family ties. This term was first introduced in South America, specifically in Brazil. (Utama & Gorda, 2024, hlm. h. 10736) The designation for street children varies across different regions. For example, in Colombia they are referred to as *gamin* (urchin or destitute) and *chinchés* (bedbugs); in Rio de Janeiro they are called *marginais* (criminal or marginal); in Peru the term *pa'jaros frutero* (fruit-eating birds) is used. Similarly, in Bolivia they are called *polillas* (moths); in Honduras *resistoleros* (petty thieves); in Vietnam *bui doi* (dirty children); in Rwanda *saligoman* (disgusting children); in Cameroon *poussing* (chicks) or *moustique* (mosquitoes); and in Zaire and Congo *balados* (wanderers) (Putri dkk.,



2023). All of these terms carry negative connotations, despite the fact that these children are equally entitled to be recognized with more positive identities by society.

Life as a street child is neither a desired choice nor a pleasant one, particularly with regard to safety. Street children are often perceived by many as the “waste of society”(Astri, 2014, hlm. h. 145). Although numerous regulations have been established to address this phenomenon, none have yielded significant results. The number of street children has not decreased; in fact, it continues to grow, with many becoming entangled in criminal environments. Street children experience a life marked by hardship, limited social interaction, insecurity, and the absence of daily happiness. Unlike other children who enjoy their childhood by playing with peers and growing up in less constrained environments, street children live in conditions of deprivation, instability, and neglect. Their surroundings are characterized by emptiness and inadequacy, lacking proper control and remaining untouched by advances in education, economic development, and healthcare(Rempe dkk., 2023, hlm. h. 449).

The existence of street children is a social reality that cannot be avoided in any country, including Indonesia. The emergence of children who live or work on the streets is a direct consequence of unresolved poverty, a condition that leads to the inability to meet basic needs such as food, clothing, shelter, education, and healthcare. This situation gives rise to various social problems, among them the increasing number of children who are forced to live and work on the streets in order to contribute to their family's economy. Parents or the closest adults often assign them responsibilities to help fulfill these needs, which in turn undermines their fundamental right to access educational services enjoyed by other children in Indonesia (Rahayu, 2024, hlm. h. 88).

Sehat Sultoni Dalimunthe, explains that education in its simplest sense is a human effort to develop one's personality in accordance with the values of society and culture (Dalimunthe, 2018, hlm. 2). One way to foster the personality development of street children is by establishing communities that care for their well-being. Such communities are not merely gatherings of individuals; rather, they function as super-



organizations with their own distinct culture, different from that of the wider society, and are capable of making meaningful contributions to the community at large.

In the Islamic context, the education of children is a responsibility shared by parents, society, and the state. The values of Islamic education emphasize the cultivation of noble character, piety, and spiritual intelligence as the foundation of life. The Prophet Muhammad underscored the importance of instilling religious values in children from an early age so that they may be protected from the negative influences of their environment (Sriyatun, 2021, hlm. h. 23). For this reason, the internalization of Islamic educational values for street children carries significant urgency, as they face not only economic challenges but also the risk of moral degradation due to the harsh realities of street life.

Amid the limitations of formal education, social communities play a strategic role in providing alternative value-based education. One such example is the *Rumah Dedikasi Indonesia* (KREDI) Community in Makassar. KREDI serves as a nonformal educational forum dedicated to the guidance of street children. Through its religious and social programs, KREDI seeks to instill Islamic educational values encompassing faith, worship, character formation, skills, discipline, and independence. The presence of this community is crucial, as it helps bridge the gap left by limited access to formal education while offering street children a space for Islamic guidance that is contextual to their daily lives. Such nonformal educational models are highly relevant, as they not only address inequalities in formal education but also create opportunities for street children to develop a positive and productive identity (Zalsabella P dkk., 2023, hlm. h. 43).

For this reason, based on the awareness that education is a process of learning, skills, and habits passed on from one generation to another, usually carried out through teaching (Zalsabella P dkk., 2023, hlm. h. 45). Through Islamic education, street children are expected to move towards a healthier life, gain useful knowledge for both the present and the future. In addition, they are expected to develop self-defense mechanisms to avoid the negative influences of street life and to foster positive thinking about their lives. With this objective, educational activities are more directed towards value-based play, broadening insights, and shaping good attitudes



and behaviors (A. A. Muslimin, 2011, hlm. h. 33). The values of Islamic education include faith, religious belief, intellectual freedom of thought, social interaction, morality, art, progress, justice, independence, responsibility, honesty, and others (Achmadi, 2008, hlm. h. 11).

According to Law Number 35 of 2014 on Child Protection, which is an amendment to Law Number 23 of 2002, it is stated that “every child has the right to obtain education and teaching in order to develop their personality and level of intelligence in accordance with their interests and talents”(Peraturan Presiden Republik Indonesia, 2016, hlm. h. 4). The implementation of child protection, in this case including street children, is essentially a shared responsibility, including that of the state and government in the fields of religion, education, health, and social affairs. Therefore, the researcher conducted a study on the Rumah Dedikasi Indonesia Community as one of the child protection institutions in Makassar City, which aims, through a non-formal education model, to provide children—particularly street children—with Islamic education so that they can develop moral and virtuous character towards their surroundings. The Rumah Dedikasi Indonesia Community strives to reduce the number of children returning to street life by engaging them in various learning activities. Through these activities, gradual positive changes have begun to emerge. Observing these changes, the efforts of the organizers to instill Islamic educational values become an interesting subject of study. This also aligns with the mandate of education that it is a shared responsibility between schools (institutions or organizations that provide formal education), families, and communities. These three educational institutions were regarded by Ki Hajar Dewantara as the *Tri Pusat Pendidikan* (Three Centers of Education)(Hasbullah, 2013, hlm. h. 27).

Based on this description, the researcher considers it important to conduct a study on the inculcation of Islamic educational values among street children in Makassar City, with a case study focus on the Rumah Dedikasi Indonesia Community (KRDI). This research aims to identify the forms of value inculcation applied, the obstacles encountered, and the solutions offered. The novelty of this study lies in its effort to explore in depth the role of socially based communities in building the



foundations of Islamic education for street children, which has thus far been rarely examined comprehensively, particularly in the context of non-formal education and marginalized communities.

B. Method

The type of research used is qualitative and descriptive, examining the object to reveal phenomena contextually through data collection, which is then compiled through detailed observation, accompanied by in-depth interview notes and document analysis (M. Muslimin, 2016, hlm. h. 46). The approach in this research is descriptive, by describing symptoms or events that occur, and phenomenological, which seeks to understand events and activities experienced by ordinary people in certain situations. The descriptive approach describes a symptom, event, or incident that is occurring at present (Bungin, 2017, hlm. h. 20).

The data sources in this research consist of primary data, namely Sulfikar Asdi as the General Chairperson of KRDI Makassar, advisors, teachers of street children, and two street children on Jl. Alauddin, Makassar City, South Sulawesi. Secondary data include reports or documents related to the Rumah Dedikasi Indonesia Community. The techniques of data processing and analysis begin with data reduction, data presentation or display, and finally data verification, which is inductive in nature—an analysis based on the data obtained and then developed into a hypothesis. Furthermore, data validity testing was carried out using data triangulation, which is a technique of verifying the validity of data by utilizing other sources outside the data itself for cross-checking, in other words, as a comparison to the data.

C. Result and Discussion

Result

1. The Forms of Islamic Educational Value Inculcation for Street Children in Makassar City by the Rumah Dedikasi Indonesia Community (KRDI)

Islamic educational values have a significant influence on human behavior in general, particularly on street children, especially considering their limited access to education. In instilling Islamic educational values, the results of interviews revealed



several forms of value inculcation carried out by the Rumah Dedikasi Indonesia Community (KRDI) for street children in Makassar City, namely:

a. Religious Education

Human beings are creatures born in a state of weakness and helplessness, yet they inherently possess latent potential. In their development, humans are influenced by both innate disposition and environment, and one of the essential characteristics of humanity is the pursuit of happiness. To achieve happiness, humans require religion (SM., 2001, hlm. h. 42). From birth, every child carries a religious *fitrah* (natural disposition), which only functions after going through a process of guidance and practice. *Fitrah* may signify the potential for religiosity, the desire for religion, or even the potential to reject religion. Religion is the set of rules from God Almighty, serving as guidance for humanity to attain safety, well-being, and happiness in both this world and the hereafter, through divine instruction and the examples of prophets along with their scriptures (Famularsih & Billah, 2014, hlm. h. 89)

Religious education plays a crucial role in nurturing street children who often grow up in harsh environments, distant from moral values. Their life on the streets exposes them to rough behavior, violence, and even social deviance, making religious education a moral safeguard as well as a guide for life. Through religious teachings, street children can learn about noble character, responsibility, and the importance of respecting themselves and others. Values such as honesty, discipline, politeness, and social care, when instilled from an early age, help them break free from the negative stigma that often surrounds them, while also shaping a better character. Thus, religious education functions not only as a transfer of knowledge but also as a means of personal transformation.

In addition, religious education is also able to provide hope and direction for the future of street children. In conditions of deprivation, religious teachings cultivate optimism by instilling the belief that they have the same potential to achieve a better life. Through spiritual guidance, they are not only taught how to worship, but also how to give meaning to life with patience and gratitude. This education becomes the foundation for street children to face life's challenges with a positive attitude and to avoid destructive social interactions. By consistently instilling religious values, street



children are not only shaped into individuals of good character but are also equipped with strong moral and spiritual capital to improve their destiny and make meaningful contributions to society.

Street children are generally known as neglected children, lacking care and educational opportunities, which often leads them to develop negative habits, such as using foul language, impolite speech, and inappropriate behavior. Therefore, mentors at the Rumah Dedikasi Indonesia Community (KRDI) provide religious education by equipping them with knowledge, awareness, and strength to build self-reliance in overcoming life's challenges (Frimayanti, 2017, hlm. h. 230). The religious education provided includes teaching Qur'anic literacy (commonly referred to as *mengaji*), memorization of prayers and short surahs, as well as other basic religious lessons that will serve as a foundation for their future (Khozin, 2008, hlm. h. 41).

Furthermore, Sulfikar Asdi emphasized that religious education is a central aspect in instilling Islamic values among street children, as it becomes the initial foundation in shaping their character. Therefore, the mentors equip the children with the ability to read the Qur'an and provide them with fundamental religious materials, such as the pillars of faith, the pillars of Islam, and Islamic creed and ethics, along with practical applications in daily life, such as prayer, fasting, and others (Sulfikar Asdi, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 6, 2025). The religious education provided will undoubtedly serve as essential provisions for the sustainability of their lives.

Recent research also confirms that strengthening religious literacy can enhance children's moral resilience in facing the street environment, which is highly vulnerable to deviant behavior (Lestari, 2022). Febriansha, one of the mentors at the Rumah Dedikasi Indonesia Community (KRDI), added that one of the efforts provided to street children is education related to both academics and good character, where they are engaged through games, allowing them to draw lessons from those activities (Febriansha, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 6, 2025).

In addition to receiving religious education, street children mentored at the Rumah Dedikasi Indonesia Community (KRDI) also gain access to general learning,



including basic skills in reading, writing, arithmetic, and other essential subjects. According to Sulfikar Asdi's explanation, some children still display weaknesses in literacy and numeracy skills, even though they have formally attended school up to the fourth or fifth grade. This condition indicates a gap between their school learning experience and the mastery of basic skills they should already possess. The general learning provided in the community is more oriented towards strengthening basic skills and reinforcing materials previously taught in school. Thus, the learning program implemented by KRDI serves both as a complementary and reinforcing element to formal education, which has not yet been fully effective (Sulfikar Asdi, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 6, 2025).

From the above description, it can be understood that KRDI's efforts in educating street children are not only focused on religious education but also encompass character education through play-based methods and general learning such as literacy, numeracy, and basic mathematics. As a result, children not only acquire religious and moral knowledge but also essential academic skills that support their overall development. The inculcation of Islamic educational values by KRDI among street children in Makassar functions as the primary foundation for character formation, complemented by basic general education. Through a combination of religious instruction, moral education, and simple academic learning, KRDI successfully provides the spiritual, ethical, and intellectual provisions necessary for street children to build a better future. Therefore, the education provided by KRDI is comprehensive: fostering spirituality through Islamic education, instilling good morals, and strengthening basic academic abilities. This shows that religious and general education complement each other in equipping street children to face a better life in the future.

b. Character Education

Character education is closely related to the values of Islamic education, which play a crucial role in shaping a person's character. According to Sidi Gazalba, as cited by Raden Ahmad Muhajir Ansori, value is understood as something abstract and ideal; it is not a concrete object, nor an empirical fact that can be tested by proof. Rather, it refers to experiences and appreciations of what is desired or undesired, liked or disliked (Ansori, 2016, hlm. h.16). Character education holds a vital role for street



children who grow up in harsh environments, full of pressure, and with minimal moral guidance. They often face circumstances that cultivate stubbornness, disobedience, and susceptibility to negative influences. Through character education, street children are guided to recognize and internalize fundamental values such as honesty, discipline, responsibility, cooperation, and respect for others. This process is essential for developing a stronger personality and establishing a solid moral foundation. With good character, street children are not only able to adapt to broader social environments but also avoid deviant behaviors that could potentially endanger their future.

More than simply teaching theory, character education for street children emphasizes habituation and role modeling. These children learn more effectively by observing the direct examples set by educators, volunteers, and people around them. The values instilled will become part of their daily lives if continuously practiced through positive social interactions. Character education also equips them with the resilience to develop strong mental fortitude, avoid despair, and face life's challenges with wisdom. Thus, character education not only shapes good behavior but also elevates the dignity and self-worth of street children, enabling them to grow into an empowered, independent generation capable of contributing to society. Street children are often labeled as free-spirited, resistant to rules, and prone to negative behaviors such as speaking harshly, using foul language, and showing disrespect toward elders. This is largely the result of a lack of parental attention and an unsupportive environment (Putra, t.t., hlm. h. 3), Being on the streets without supervision or care drives them to behave in an anormative manner.

The cultivation of Islamic educational values in street children encompasses not only religious instruction but also character education. Nurjannah, one of the volunteer teachers at the Indonesian House of Dedication Community (Komunitas Rumah Dedikasi Indonesia/KRDI), explained that the effort to guide street children focuses on moral and ethical mentoring so that their negative behaviors can gradually improve. She added that character formation is carried out in two ways: first, by teaching basic manners such as using the words "sorry," "thank you," and "please"; and second, through direct role modeling by volunteers in demonstrating good attitudes and behavior (Nurjannah, Interview, Secretariat of KRDI, January 13, 2025).



Sulfikar Asdi also emphasized that character education plays an essential role in shaping strong personalities and resilient mentalities among street children, preventing them from being easily influenced by their surroundings (Sulfikar Asdi, Interview, Secretariat of KRDI, January 6, 2025). In the process of guidance, role modeling by close figures such as family members, educators, and volunteers becomes a central factor. The method of exemplification is considered effective in achieving educational goals, as through concrete examples children can develop physically, mentally, and gradually habituate themselves to virtuous conduct.

Historically, education during the time of the Prophet Muhammad (peace be upon him) shows that one of the most important factors behind his success in da'wah was role modeling (Sriyatun, 2021). Through exemplary conduct—whether from parents, volunteers, or the surrounding community—a person can be guided to become virtuous, or conversely, led to ruin and evil. Role modeling is easily absorbed because it was one of the primary educational methods applied by the Prophet and had the greatest influence on the success of nurturing children (Nonci, 2018, hlm. h. 46). Essentially, the approach of role modeling refers to attitudes or behaviors displayed by an individual, whether intentionally demonstrated for others to imitate, or unconsciously manifested as habits that children naturally adopt (Sahwan, 2020, hlm. h. 24).

Furthermore, Sulfikar Asdi emphasized that the character formation of street children cannot rely solely on theoretical instruction but requires real-life examples from the people they observe daily (Interview at the Secretariat of the Indonesian House of Dedication Community, January 6, 2025). Educators within the community also agree that role modeling is the most effective method for instilling noble character (akhlak karimah), such as speaking politely, being honest, fair, and respectful, because children tend to imitate the behaviors they see. Good habits that are consistently practiced will be internalized within the child's personality and eventually become part of their character. The method of role modeling is therefore regarded as the most effective approach for shaping the character of street children, given their natural inclination to emulate behaviors observed in everyday life. Through the direct practices demonstrated by mentors and volunteers, children are guided to habituate



themselves to politeness, honesty, fairness, and other positive behaviors until these become an integral part of their character.

Thus, the character education carried out by the Indonesian House of Dedication Community (Komunitas Rumah Dedikasi Indonesia/KRDI) is not only delivered through conceptual lessons on morality but is also embodied in the form of concrete role modeling. Children learn naturally through observing and imitating the behaviors of adults around them—whether volunteers, family members, or supportive social environments. This approach allows Islamic values to be instilled more deeply and contextually. Character formation among street children at KRDI is essentially a continuous process oriented toward habituation. Positive behaviors that are consistently practiced become internalized as part of their personality, enabling them to grow with noble character despite their challenging backgrounds. Therefore, character education based on role modeling serves as a fundamental foundation for equipping street children to face challenges and resist negative environmental influences with strong Islamic moral values.

c. Development of Interests and Talents

The development of the interests and talents of street children carries significant urgency in efforts to free them from the cycle of poverty and social marginalization. From the perspective of educational psychology, every child possesses innate potential that can develop optimally if provided with proper stimulus and a supportive learning environment (Santrock, 2021). This view aligns with al-Ghazali's perspective in Islamic educational literature, which emphasizes that human beings are endowed with *fitrah*, a natural disposition comprising spiritual, intellectual, and emotional potential, which must be directed through education to remain aligned with the values of truth (Al-Ghazali, 2018).

In the context of street children, economic hardship and vulnerable social environments often hinder the development of this potential. Therefore, programs for nurturing interests and talents through activities such as art, sports, practical skills, and academic pursuits serve not only as entertainment but also as a means of character education and empowerment. Such activities help children discover their potential,



channel their energy into positive endeavors, and foster self-confidence and optimism about their future (Tanjung & Zahra, 2024).

Moreover, nurturing interests and talents functions as an enjoyable form of education, allowing street children to learn without feeling pressured. This process helps them discover their identity, recognize their strengths, and open pathways toward achieving their aspirations. As their talents are continually cultivated, children feel valued and develop a clearer sense of direction in life. This also positively influences their behavior, making them more disciplined, responsible, and motivated to distance themselves from life on the streets. Thus, the development of interests and talents is not merely an additional activity but a fundamental necessity that can serve as a turning point for street children to achieve a brighter and more dignified future.

Street children in Makassar also possess various potentials in terms of interests and talents that need to be developed. For this reason, the Komunitas Rumah Dedikasi Indonesia (KRDI) not only focuses on religious education but also provides training in these areas. Such development is guided by Islamic values to ensure that children's potential grows in alignment with good character. Sulfikar explained that in this process, the teachers strive to stimulate, guide, and develop the children's abilities in accordance with their respective talents and interests (Sulfikar Asdi, Interview, at the Secretariat of the Komunitas Rumah Dedikasi Indonesia, January 6, 2025).

Based on observations, the teachers introduce various activities related to the interests and talents of street children, such as career exploration and goal-setting, to help them recognize their potential. Interviews with several street children revealed aspirations to become doctors and policewomen, showing the important role of volunteers in motivating children to pursue their dreams. Sahrani added that mentors continue to hone the children's interests and talents through practice and training, so the skills gained can serve as positive provisions to prevent them from returning to the streets.

Nurjannah noted that parents' awareness of the importance of education has begun to increase, as evidenced by the fact that most street children now attend school while others participate in learning programs at community shelters (Nurjannah, Interview, at the Secretariat of the Komunitas Rumah Dedikasi Indonesia, January 13,



2025). This is consistent with Sulfikar's statement that both parents and street children have grown more aware of the value of education. Initially, children took to the streets not only due to economic reasons but also because of a lack of understanding of educational values. After undergoing the development process, significant changes were observed: children who once used harsh language now demonstrate more polite behavior and better social etiquette (Sulfikar Asdi, Interview, at the Secretariat of the Komunitas Rumah Dedikasi Indonesia, January 6, 2025).

The findings from interviews and observations show that the Komunitas Rumah Dedikasi Indonesia (KRDI) plays an important role in instilling Islamic educational values through its various programs. The impact can be seen in the positive changes among street children in terms of attitudes, behavior, knowledge, and mental development. Although these changes occur gradually and unevenly, the progress achieved reflects a shift in the moral character and behavior of street children after participating in KRDI's programs in Makassar.

2. Challenges in Instilling Islamic Educational Values in Street Children in Makassar by the Komunitas Peduli Anak Jalanan (KDRI)

There are several obstacles in instilling educational values. First, the lack of teaching staff. Sulfikar stated that one of the main challenges is the difficulty in finding individuals who are truly committed and qualified, rather than those who only view the community as a temporary stop. The presence of serious, high-integrity individuals with a strong vision is greatly needed to contribute meaningfully to community development and improving social conditions (Sulfikar Asdi, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 6, 2025). The shortage of teaching staff significantly hampers the process of instilling Islamic educational values. This is related to the fact that not all children are able to follow and obey what is conveyed by the educators (Musyarofah & Puspitaningrum, 2023, hlm. h. 154), Therefore, diverse teaching personnel are required to maximize the delivery of Islamic educational values

Second, the diverse character of street children. Their family backgrounds and the fact that they mostly live on the streets shape them into having tough and unruly personalities, further influenced by the surrounding environment. They often



experience various forms of discrimination as they are considered to have no future (Saputra, 2023, hlm. h. 30). Educating street children is not as simple as imagined—it requires extra effort. Even regular children in schools require effort to teach, let alone street children, who need much greater effort in guidance, teaching, and education.

Sahrani explained that the different characters of street children and the influence of their environment demand greater patience from educators. Providing understanding to them is not particularly difficult, but the main challenges arise in the areas of ethics and attitudes, which at times are disrespectful. When punished, some of them even tend to resist. Therefore, educators need to have proper strategies, even special approaches, so that these children can be guided, nurtured, and eventually come to realize the importance of self-improvement (Sahrani, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 6, 2025). Educating street children thus requires patience, extra energy, and proper strategies, because their tough character, shaped by the street environment, makes the educational process far from easy. With wise methods and role modeling, however, street children can be directed to change and to realize the importance of education and ethics in their lives.

Third, the limited time of volunteers. Most of the teachers volunteering at the Komunitas Peduli Anak Jalanan (KRDI) are still university students, which sometimes prevents them from attending classes when they coincide with campus activities. As a result, the volunteers who do attend are overwhelmed, leading to an ineffective learning process (Alia Keumala dkk., 2022, hlm. h. 320). The inconsistent presence of some volunteers in teaching street children causes inefficiency in the learning process. Thus, good time management is needed so that the learning programs can run optimally in accordance with the spirit of sincere and consistent volunteerism.

Fourth, lack of parental support. At the beginning of the establishment of the Rumah Dedikasi Indonesia Community (KRDI), most parents of street children objected to their children's involvement in learning activities at the learning center. According to Sulfikar, this attitude stemmed from the belief that children are the family's economic backbone. Therefore, if they spend time learning, daily needs would not be met. For this reason, the mentors did not only approach the street children but also paid special attention to their parents so that joint support for education could be



created (Sulfikar Asdi, Interview, Rumah Dedikasi Indonesia Community Secretariat, January 13, 2025). Yet with parental support, children can be made to understand the importance of possessing good Islamic character and improving their future under the guidance of the KRDI.

The limited time of volunteers and the lack of parental support have become significant obstacles in fostering street children. Therefore, proper time management for volunteers as well as persuasive approaches to parents are needed so that they support their children's education, enabling the guidance process to run effectively and sustainably.

The instillation of Islamic educational values among street children at KRDI faces several key challenges: the lack of committed teaching staff, the diverse and tough character of street children shaped by their environment, the limited availability of volunteers who are mostly students, and the lack of parental support prioritizing work over education. These obstacles prevent the guidance process from always running optimally, hence requiring special strategies, patience, good time management, and intensive approaches to both children and parents to ensure that the goals of Islamic education can be effectively achieved.

Given these various obstacles, solutions are needed to minimize the difficulties encountered in instilling Islamic educational values. Therefore, the Komunitas Peduli Anak Jalanan (KRDI) Makassar seeks to overcome these challenges primarily by recruiting additional volunteers to increase the number of teachers, so that street children can learn more actively and effectively. Another solution is continuous guidance, as well as more intensive efforts to convince parents of the importance of education, thereby providing adequate education to their children while assisting underprivileged families and ensuring that out-of-school street children can return to formal education.

The various obstacles to instilling Islamic educational values in street children demand appropriate and sustainable solutions. The Komunitas Peduli Anak Jalanan (KRDI) Makassar addresses these through additional volunteer recruitment to strengthen the learning process, continuous guidance programs, and intensive parental engagement to raise awareness of the importance of education. These efforts



are also accompanied by support for underprivileged families and providing school access for street children who have dropped out.

D. Conclusion

Based on the findings of this study, several conclusions can be drawn. First, the Rumah Dedikasi Indonesia Community (KRDI) plays a crucial role in guiding street children through religious education, character formation, and the development of interests and talents, all of which contribute to changes in their attitudes, behaviors, and awareness of the importance of education. The integrative model of guidance based on Islamic educational values—combining religious, moral, and potential development aspects—can serve as a reference for designing more effective non-formal education programs for marginalized groups, particularly street children.

Second, the obstacles to instilling Islamic educational values among street children—such as the shortage of committed educators, the tough character shaped by street life, the lack of parental support, and the limited time of volunteers—have hindered the optimal implementation of guidance. Therefore, a collaborative, multi-stakeholder management model is needed, involving continuous volunteer recruitment, adaptive pedagogical approaches, flexible time management, and parental education. Such a model is expected to serve as a practical reference for strengthening the sustainability of community-based education programs for marginalized groups.

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