

RINGKASAN

Nur Afifah Khurin Maknin.2005. Pengaruh Bimbingan Moral Spiritual Terhadap Peningkatan *Self-Esteem* Anak Jalanan yang Dibina di LSM.

Upaya yang dilakukan LSM dalam membina dan mendidik anak-anak terlantar yang hidup di jalanan agar bisa mandiri dan hidup dengan normal, merupakan tindakan yang perlu didukung dan diupayakan bersama keberlangsungannya oleh banyak pihak dalam rangka turut menyelamatkan generasi muda sebagai pelaku pembangunan bangsa Indonesia. Berbagai program pendidikan dan juga pelatihan telah diberikan dalam rangka pengentasan anak jalanan ini, akan tetapi kondisi yang dihadapi anak jalanan berbeda dengan keadaan anak seusianya pada umumnya. Program dan metode pendekatan yang diberikan lembaga juga harus berbeda dengan program pendidikan formal yang diberikan untuk anak seusianya mengingat lebih beratnya tantangan hidup yang dihadapi anak jalanan dibanding dengan anak rumahan seusianya. Tantangan hidup yang harus dihadapinya tersebut tidak sebanding dengan usianya menyebabkan mereka lebih rentan dengan stress psikologis yang akan mempengaruhi perkembangan emosi, Intelegensi, dan juga sosialnya sehingga mereka tidak bisa berkembang dengan maksimal. Jika demikian program utama LSM yang bertujuan agar anak jalanan tersebut mampu untuk mandiri dengan meningkatkan kualitas diri, memperbaiki taraf hidup serta mampu menjalin interaksi sosial di kelompok dan di masyarakat tidak bisa berjalan dengan lancar. Agar program yang telah direncanakan oleh LSM dapat berjalan se-efektif dan se-efisien mungkin, maka perlu adanya keadaan fisik dan mental yang sehat dari anak jalanan itu sendiri. Perlu diberikan suatu bimbingan yang dapat meningkatkan *Self-Esteem* dari anak jalanan sehingga tercapai mentalitas yang sehat. Dengan keadaan mental yang sehat diharapkan perkembangan fisik dan psikis yang optimal sehingga mereka akan lebih siap dan mampu menyelesaikan masalahnya dengan cara yang konstruktif. Permasalahan yang akan dijawab dalam penelitian ini adalah apakah pemberian bimbingan moral spiritual ini akan meningkatkan *self-esteem* dan merubah sikap anak jalanan, khususnya yang dibina di LSM.

Bimbingan moral spiritual adalah bimbingan yang menekankan pada pemahaman dan penerapan nilai-nilai moral dan etika dalam masyarakat, serta menekankan pada peningkatan motivasi diri agar mereka mempunyai keinginan untuk meningkatkan kualitas diri dan mampu hidup mandiri dengan normal dan wajar. Diharapkan dengan pemberian bimbingan ini mereka akan mempunyai *self-esteem* yang tinggi dan mentalitas yang sehat yang ditunjukkan dengan adanya perubahan sikap dan perilaku anak jalanan menuju mental yang sehat.

Rancangan penelitian yang digunakan dalam penelitian ini adalah *pretest-posttest control group design*. Terdapat dua sampel dalam penelitian ini, yaitu kelompok Studi dan kelompok Kontrol. Masing-masing kelompok sebanyak 10 subyek yang dipilih secara random. Penelitian ini dilakukan di LSM "Insani", Panjang Jiwo Surabaya. Alat ukur yang digunakan adalah kuesioner dengan skala Likert yang sesuai dengan variabel yang diteliti, dengan penilaian komponen kognitif yang meliputi pemahaman dan penguasaan materi bimbingan serta perubahan sikap dari hasil pemahaman tersebut. Teknik pengukurannya adalah buta tunggal (*single blind*). Data di analisis dengan t-test, Uji Wilcoxon-Mann Whitney dan Wilcoxon-Signed Rank Test.

Teknik yang digunakan dalam penyampaian materi bimbingan ini adalah menggunakan metode belajar hafalan sistem asosiasi, diskusi dan tanya jawab pada kelompok intervensi, serta metode ceramah dan diskusi pada kelompok kontrol. Sehingga diharapkan dengan sama-sama diberikan intervensi pada kedua kelompok tersebut sama-sama menunjukkan peningkatan *self-esteem* dan perubahan sikap pada sampel. akan tetapi dengan metode tersebut diharapkan ada perbedaan hasil *posttest* antara kelompok Studi dan kelompok Kontrol.

Berdasarkan hasil analisis data *Self-Esteem* diketahui bahwa : (1) sebelum diberikan intervensi kedua kelompok tersebut menunjukkan skor *self-esteem* yang relatif rendah, tetapi kelompok intervensi mempunyai rata-rata skor yang lebih tinggi yaitu 116,2 pada kelompok Studi dan 112,7 pada kelompok kontrol; (2) setelah intervensi diberikan, ada peningkatan rata-rata skor 148 pada kelompok intervensi dan 121,4 pada kelompok kontrol, yang berarti ada perubahan sikap dan peningkatan *self-esteem* pada kedua kelompok, tetapi pada kelompok Studi yang menggunakan metode belajar hafalan asosiasi menunjukkan peningkatan yang lebih tinggi dibanding dengan metode ceramah biasa; (3) berdasarkan uji komparasi *self-esteem* sebelum dan sesudah intervensi ternyata terdapat perbedaan yang bermakna pada kelompok Studi ($p=0,005$), dan juga ada perbedaan tetapi tidak cukup bermakna pada kelompok kontrol ($p=0,052$).

Berdasarkan analisis data perubahan Sikap diketahui bahwa : (1) Sebelum diberikan Intervensi, kedua kelompok tersebut mempunyai hasil *pretest* yang sama dengan ditunjukkan hasil $p>0,05$ pada seluruh variabel Sikap. Nilai $p=0,051$ untuk variabel *Adjustive*. Nilai $p=0,751$ untuk variabel *Ego defence*, $p=0,320$ untuk variabel *Value*, dan $p=0,444$ untuk variabel *Knowledge*. Terdapat kenaikan hasil *posttest* pada kelompok Studi dengan $p=0,005$ untuk variabel *Adjustive*, $p=0,005$ untuk variabel *Ego Defence*, $p=0,005$ untuk variabel *Value*, dan $p=0,005$ untuk variabel *Knowledge*. (2) Hasil kenaikan *Posttest* untuk kelompok Kontrol pada semua variabel Sikap adalah *significant*. Hal ini dapat dilihat dari $p=0,005$ untuk variabel *Adjustive*, $p=0,017$ untuk variabel *Ego defence*, $p=0,005$ untuk variabel *Value*, dan $p=0,007$ untuk variabel *Knowledge*. (3) berdasarkan uji komparasi Sikap sebelum dan sesudah Intervensi pada kelompok Studi dan kelompok Kontrol sama-sama menunjukkan perubahan Sikap yang relatif sama yang ditunjukkan dengan besar $p=0,000$ ($p<0,05$) pada semua variabel Sikap. Tidak ada perbedaan perubahan Sikap antara kelompok Studi dan kelompok Kontrol yang ditunjukkan dengan nilai $p>0,05$.

Kesimpulan dari penelitian ini menunjukkan adanya peningkatan *self-esteem* pada anak jalanan setelah diberikan bimbingan moral spiritual pada kedua kelompok yang ditunjukkan dari hasil Uji *Wolcoxon-Signed Rank Test* dengan $p=0,000$. Setelah diberi Intervensi pada kedua kelompok juga menunjukkan adanya perubahan sikap, dan perubahan sikap kedua kelompok tersebut tidak menunjukkan perbedaan yang *significant* sehingga baik kelompok Studi maupun kelompok Kontrol peningkatan skornya relatif sama

Berdasarkan kesimpulan tersebut maka disarankan materi bimbingan moral spiritual ini dapat diberikan dan disampaikan pada anak jalanan sebagai bagian integral dari program yang telah direncanakan LSM dalam rangka mendidik dan membina anak jalanan.

SUMMARY

Nur Afifah Khurin Maknin, 2005. The Influences of Moral and Spiritual Counselling on the Increase of the Self-Esteem of the Street Children guided by the NGO.

The efforts of NGO to encourage and educate neglected street children to be independent children who also lead a normal life, are acts that should be supported by various institutions. In their strive to save the generation, the parties concerned should try to retain what has been done to the street children. Various educational and training programmes have been given in order to help the children. However, the conditions faced by the street children are different from those faced by other children in general, so that the programme and the method given by the institutions should be different from the formal educational programmes given to children their age, caused by the heavy burden the street children have to face in their lives. The burden these children to face is much too heavy for their age, that they are prone to psychological stress which will affect the children's emotional, social and intelligence growth, in the sense that the growth will not be maximal. In such a case, the NGO's main programme to educate and train the children to be independent by increasing their quality, improving their lives and by enabling them to interact socially in their as well as in society will not be reached. In order that the programme planned by the NGO can be effective and efficient, the children should be physically and mentally healthy. To meet this condition, the children must be trained to raise their "self-esteem" so that they are mentally healthy. When they are mentally healthy, their physical and mental development will hopefully grow optimally, so that they are more ready and more able to solve their problem constructively. This research will answer the question of whether moral and spiritual counselling will raise the street children's self-esteem and will change their attitude especially those who have been educated and trained by the NGOs.

Moral and spiritual counselling is one which focuses on the understanding and application of moral and ethical values in society; it also stresses on increasing the children's self motivation so that they will be motivated to increase their quality and able to be on their own normally. This counselling will hopefully cause the children have high self-esteem and mental health which can be seen from their change of attitude.

The research design used in this study is a pretest-posttest control group design. There are two samples in this research, the Study group and Control group. Each group consists of 10 subjects which are randomly chosen. This research is conducted at "INSANI" NGO, in Panjant Jiwo Surabaya. The measuring instrument used is a set of questionnaire equipped with Likert Scale which is suitable for the variable under study. The technique used to measure is single blind. The data are analyzed with *t-test*, Wilcoxon-Mann Whitney and Wilcoxon-Signed Rank Tests.

The technique used to convey the counseling material is a method of learning to memorize through the system of association, discussion, and question-answer for the Study group, whereas the Control group gets lecture and discussion methods. By giving intervention to both groups, it is hoped that both samples will show an increase in the result of the posttest between the Study group and the Control group also exists.

The data analysis on self-esteem shows that : (1) before intervention is administered, both groups have relatively low score on self-esteem, but the Study group

have a higher average score of 117,2 compared to the Control group which has an average score of 112,7; (2) after intervention is administered, there is an increase in the average scores of both groups. The Study group obtains an average score of 148, whereas the control group obtains 121,4. These figures show that there is a change of attitude and an increase of self-esteem among the subjects of both groups. However, the Study group which uses a method of learning to memorize through the system of association shows a high increase compared to the group which uses the lecture method ; (3) based on comparison between the children's self-esteem before and after intervention, a significant difference can be seen in the Study group ($p=0,005$). A difference which is not significant enough also occurs in the Control group ($p=0,052$).

The analysis on the change of attitude shows that : (1) before intervention is administered to both groups, the two groups have the same pre-test results with a significant level of $p>0,05$ on all attitudinal variables. The adjustive variable has a p score $> 0,51$. the ego defence score is $p=0,751$, and the value variables $p=0,320$, whereas the score of the knowledge variable is $p=0,444$. This is shown by the increase of the posttest result of Study group with a score of $p=0,005$ for the adjustive variable, a score of $p=0,005$ for the ego defence variable, a score of $p=0,005$ for value variable, and $p=0,005$ for the knowledge variable. (2) the increase of the posttest result for the Control group on all attitude variable is significant. This can be seen from the score $p=0,005$ for adjustive variable, score $p=0,17$ for the ego defence variable, score $p=0,005$ for the value variable and score $p=0,007$ for the knowledge variable. (3) based on the comparison of the test on attitude before and after intervention is administered, both the Study group and Control group shows a change of attitude which are relatively the same, which can be seen from the $p=0,000$ ($p<0,05$) on all attitudinal variables. Between the Study group and Control group the difference in the change of attitude with a significance level of $p>0,05$ cannot be found.

The conclusion of the study shows that there is an increase in the street children's self-esteem after moral and spiritual guidance is given to both the Study and Control groups. This is shown by the score of $p=0,000$ of the Willcoxon-Signed Rank Test. After the intervention is given, both groups also show a change of attitude. However, the change of attitude of both groups do not show a significant difference, so that the increase of the scores of both the Study and Control groups are relatively the same.

Based on the above mentioned conclusion, the material for both the moral and spiritual counselling can be given to the street children as an integral part of the programme planned by the NGO to educate and train street children.

ABSTRACT**The Influence of Moral and Spiritual Counselling to the Raising of Street Children's Self-Esteem whom Founded by the NGO**

This research was held in Insani street children of NGO, Panjang Jiwo, Surabaya. The research is simply proposed to raise the self-esteem of street children, especially for whom founded by NGO. Through this research, the NGO is hoped and recommended to apply the moral and spiritual counseling into their integral programmes. Furthermore, spiritual and mental counseling is a guidance of moral values and mass'ethics focusing on developing self motivation will develop their lives normally.

This research design is quacy experiment. Self-esteem were dependent variable and Moral Counselling as independent variable. Data collected by questionnaire with Likert Scale, samples are chosen by two stage random sampling from homogene population. Data analyzed by statistic non parametric, with computer software SPSS 12.0 for windows. The significant value $p < 0,005$.

Result of these research shows that Moral and Spiritual Counselling is good. The difference of self-esteem before and after giving treatment is having increase significantly in median score (116,2 in pretest get 148 in posttest in Study group), whereas treatment group having increase significantly (112,7 in pretest get 121,4 in posttest). Thereby, giving moral and spiritual counseling is having significant in self esteem $p = 0,005$ in Study group, and $p = 0,844$ for Control group. The result of statistic above had been indicating that moral spiritual counseling can be increases the street children's self-esteem and can be changes them attitudes. So that it is necessary and recommended for the street children of NGO to give the moral and spiritual counselling, as an integral part of the programmes that have been planned by NGO, in the way to teach and encourage the street children.

Key words : *Moral and Spiritual Counselling, Self-Esteem, Street Children.*