Learning Model Halfway House in Shaping Social Behavior

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Abstract

This study aims to determine how the Harley Davidson Club Indonesia Rabbani Halfway House's learning model is to know how social behavior is and how the Harley Davidson Club Indonesia Rabbani Halfway House learning model shapes children's social behavior. This research uses a qualitative approach with a type of case study. Collecting data using observation, interview and documentation techniques. The subjects of this research include supervisors, teachers, volunteers, and students involved in the learning process. The learning model here is how the Rumah Singgah learning system shapes children's social behavior. Social behavior itself can be said to how a person responds to others. Or perform a conscious behavior. Shaping this behavior is the main task of parents because there are children who have limitations such as incomplete families and economic factors, so the Halfway House was established. Based on the results of data analysis, there are several essential things in the learning model of the Harley Davidson Club Indonesia Insan Rabbani Halfway House in shaping children's social behavior, namely: 1) instilling Islamic values, 2) involving students, 3) self-development through extracurricular activities, 4) providing guidance and directions for parents, 5) foster parents and a supportive environment is needed for the development of children to have good social behavior.
Keywords: Learning Model, Halfway House, Social Behavior.

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana model pembelajaran Rumah Singgah Harley Davidson Club Indonesia Rabbani untuk mengetahui bagaimana perilaku sosial dan bagaimana model pembelajaran Rumah Singgah Harley Davidson Club Indonesia Rabbani membentuk perilaku sosial anak. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Subyek penelitian ini meliputi pengawas, guru, relawan, dan siswa yang terlibat dalam proses pembelajaran. Model pembelajaran disini adalah bagaimana sistem pembelajaran Rumah Singgah membentuk perilaku sosial anak. Perilaku sosial itu sendiri dapat dikatakan bagaimana seseorang menanggapi orang lain. Atau melakukan perilaku sadar. Membentuk perilaku ini menjadi tugas utama orang tua karena ada anak yang memiliki keterbatasan seperti keluarga yang tidak lengkap dan faktor ekonomi, maka didirikanlah Rumah Singgah. Berdasarkan hasil analisis data, ada beberapa hal yang esensial dalam model pembelajaran Harley Davidson Club Indonesia Insan Rabbani Halfway House dalam membentuk perilaku sosial anak, yaitu: 1) menanamkan nilai-nilai Islam, 2) melibatkan siswa, 3) kemandirian. pengembangan melalui kegiatan ekstrakurikuler, 4) memberikan bimbingan dan arahan kepada orang tua, 5) orang tua asuh dan lingkungan yang mendukung diperlukan bagi perkembangan anak agar memiliki perilaku sosial yang baik.
Kata kunci: Model Pembelajaran, Rumah Singgah, Perilaku Sosial

Introduction

This study discusses how the HDCI Insan Rabbani Halfway House learning model shapes children's social behavior. Every child has the right to receive instruction through the development process (Azam et al., 2021). Children are precious national assets that determine the survival, quality and glory of a nation in the future. To shape the child's personality for the better, the first role is family, indirectly, what is implanted by the family will affect the child's personality (Suhati et al., 2018). But not all children have regular or complete families. This is where there is a Halfway House to complete the tasks that the family must do. The provision of open houses fulfils the rights of street children (Ares et al., 2021).

HDCI Rabbani shelter is a halfway house located in the Cibeunying sub-district, Bandung. According to the Ministry of Social Affairs and the Indonesian Child Welfare Foundation (YKAI), a Halfway house is a vehicle prepared as an intermediary between street children and those who will help (Maier, 2021). The open house is an informal process that provides an atmosphere of resocialization of street children to the societal values and norms. As in most open houses, there are several children from different backgrounds. Most of the children who study here are orphans, poor people, and some street children live here (Mitchell et al., 2021). Depsos defines street children are children who mostly spend their time on the streets. This halfway house is dominated by children aged 5-17 years, namely those who attend kindergarten, elementary, junior high and high school. There are several background factors in this place, namely economy and family (Gong, 2019). To make children a valuable asset, it must be accompanied by knowledge, skills, and an excellent social life with others (Caena & Redecker, 2019). Along with the development of the times, many parents compete to send their children to their favorite schools, but schools with adequate facilities are being targeted. Some parents have problems providing education to their children (Peters, 2022).

Of course, this becomes a social problem if we look at the structural-functional theory of persons, which states that every society has a function. These functions are related to or strengthen other tasks to form a balance in society (Zheng, 2018). Without a foundation for the children, there will be social deviations. We often see teenagers hanging out on the side of the road, huddled together but lacking the purpose and benefits. Of course, this phenomenon can be a social problem (Herta et al., 2020).

So, there is a group of people who care about the existence of these children, and they provide material and moral support to children who lack character, scientific and skill education. This halfway house is filled with orphans, poor people and street children (Bowman et al., 2018). The effort is to constantly apply Islamic religious values, one of which is moral values because of the importance of balancing between science and spiritual knowledge so that when children use their knowledge to the moral values contained in Islam such as honesty, sincerity, compassion and justice, it is hoped that a good relationship will occur between them and society (Saifnazarov et al., 2021). This is where there is a Halfway House to complete the tasks that the family must do. The provision of open houses fulfils the rights of street children (Bajari & Kuswarno, 2020).

Internalizing values to children is certainly not easy, and especially coaches must have strategies and methods that match their age. As we all know, children sometimes find it challenging to adjust to other people. This halfway house has orphans, poor people and street children (Domville et al., 2019). The halfway house becomes a means

for forming good social behavior by applying values, skill norms and moral education, which are expected to be used as provisions when entering society (Dean et al., 2020).

The essence of education and the formation of children's character is family, where the family has an important role and contribution to the child to get teaching about social behavior in which a child will grow and interact with people in society (Tabroni et al., 2022). In contrast to the HDCI Rabbani Halfway House children, most of whom do not have complete families. Some parents even entirely hand over their education and responsibility for children's growth to the teachers (Mangiavacchi et al., 2021).

Therefore, the authors are interested in discussing how the HDCI Rabbani Halfway House learning model in shaping children's social behavior, where it should be that those who provide teaching to children are parents, but because of incomplete family backgrounds and parents who have limitations to educate their children so that the task is This shifted to the Halfway House, although not completely. So I will analyze what I have learned in the field using the theory of Structural Functionalism from Person and the Theory of Exchange from George C. Homans.

Methods

A qualitative approach is an approach in research where research is presented in descriptive data that focuses on individual or social phenomena and is produced orally or in written words. The data collected in a qualitative approach are opinions, information, concepts and information and conflicting responses. This approach sees that all symptoms cannot necessarily be measured, so this qualitative approach is interrelated or influences each other, not cause and effect.

Results And Discussion
Learning Model

The learning model here is how the Rumah Singgah learning system shapes children's social behavior, and this is one way to achieve the key to the success of Rumah Singgah. A plan also has other supporters, and it is hoped that the aspects that support the Rumah Singgah learning model can achieve the target goals of Halfway House itself.

The exciting thing about this halfway house is that children's priority is not their academic ability but their attitude and behavior. Where this attitude must be implemented in society. Besides that, a good attitude and behavior will help them get good knowledge. Because the halfway house believes that each child's academic ability is different. We cannot measure children's abilities only through intellectual skills. Sometimes some are academically less, but they have a spirit of courtesy to others. In Islam, it is stated that the most beneficial human being for others is the best human being. In the al-Quran, many verses regulate how to get along with other people and position ourselves when meeting elders, young people, and children. It is clear why Islamic values are essential to be applied in the halfway learning system because Islam contains good values to become a guide for humans. So perfect is Islam, then things related to hanging out with someone or behaving socially have procedures. This shows that by looking at the quality of someone's faith, we can also see how someone behaves towards others. The importance of Islamic values is also taught when a person is still in a period of growth or recognition. Because of that period, children will make what they learn as a child into their personality.

In addition, someone who believes or has a grip on Islamic values will reduce the crime rate because, since childhood, children have been taught to be honest and feel monitored and accountable for their actions in the hereafter. Within these Islamic values, only a few are described. What some of this includes is rarely applied in other half houses. The values involved in learning at this halfway house include:

1. *Silence while the teacher is explaining*

Mar'at asserts that social interaction is a process in which individuals pay attention to and respond to other individuals so that they are answered with a particular behavior (Sa'adah & Formen, 2021). Maybe this has been applied to the learning model in ancient times because the older people were more polite. It is different now that some think that childhood is where he explores his thoughts, so it should not be limited. There is also the principle that when we talk to children, we shouldn't use the word "don't" because that implies a limit to them. However, in this halfway house, the most important thing is when a teacher is explaining or talking, the student should listen unless he is welcome to speak. This aims to make children feel reluctant towards older people, maintaining class conduciveness. Even the previous friends and scholars, when there was a teacher or who conveyed knowledge, were very reluctant to make noise, even if only by whispering. It was told when Imam Syafi'i was very careful when opening a sheet of paper for fear that the sound of scraping from the document could disturb his teacher who was speaking. It is also told in a hadith that when the Companions of the Prophet listened to knowledge, it was as if a bird perched on his head. Because not the slightest move his head to maintain the teacher's feelings.

2. *Adab, when speaking*

Speaking manners is very important because it could be that someone will judge people first when how he says. When life is even modern, children can access anything, which becomes a challenge for teachers because they cannot control 24 hours what the children do. It is not uncommon for many children to say words that should not be expressed in public or should not be expressed in front of other people. This is the halfway house's effort in dealing with cases of children who like to talk dirty by instilling courtesy when speaking. This also exists in Islam that it is not permissible to say "ah" to parents because it is a form of insubordination and bad words. How important it is to teach manners to speak to children so that they have the character of courtesy and fulfill the values and norms that exist in society.

3. *Seek to understand every child*

The majority of those who teach in this halfway house are mothers, and it seems that they try to understand each of their children. It can even be said that the teacher here already knows the characteristics of each child. Paying attention to not only academic aspects but also psychological aspects. This is why every teacher should not look at the characteristics of every child. This value also exists in Islam, which says that someone has not believed before he loves his brother as if he loves himself. The halfway house teaches the children that the characteristics of each of the children's friends are lessons for us. When a child has a grumpy disposition, it is a lesson for us not to get angry because not everyone can accept it when we get scolded. Understanding other people form a solid relationship between the teacher and children. Usually, those with emotional ties are the closest family or nuclear family, so to replace children who do not have a complete family through this learning model.

Involving Students

Another factor that makes the success of good social behavior is the involvement of students to volunteer to teach at open houses. This halfway house accepts students from any college. The recruitment system is less formal and complicated. Because this Halfway House is very accepting of the appreciation or participation of students who wish to become volunteers. However, currently, many who volunteer at this halfway house are students from one of the well-known universities in the Bandung area. By involving students in learning, the learning atmosphere at the halfway house will not be monotonous, not only studying and then going home. Because with the students, the children became more comfortable in learning. The children felt that they did not hesitate to explore themselves with the students because they felt the closeness of a big brother. It's different when studying with teachers and mothers. Because usually, children find it easier to get along with students, apart from teaching students and mothers differently. It cannot be denied that childhood is their time to play; therefore, students get children's attention more quickly because the way of delivering lessons can be through games so that conditions in the classroom are not too tense. However, the focus is not on playing but on thinking more about how the materials should be conveyed to the children, even though it is in other forms of teaching.

Self-Development Through Extracurricular Activities

Apart from learning, the halfway house also facilitates activities that will help explore children's talents, such as karate, futsal, quiz, marawis and others. The halfway house hopes that the children will participate in the activities provided. The implementation of this activity is a process of actualizing students' creative potential. So far, teaching and learning through face-to-face forms in the classroom is not enough to provide space and time for students to develop other desires (Ilham, 2022). Most children take extracurricular activities and have won several competitions in talent events or contests related to knowledge. Through self-development, it can also be one of the factors forming good social behavior because they usually meet new friends who are different from school.

Research on the influence of extracurricular activities on social behavior has proven that moves in an institution such as school or extracurricular activities can help a child direct their behavior in a positive direction. This is because they are preoccupied with beneficial things from these activities, so every time they provide benefits for children and at least the time is wasted. Provide guidance and direction for parents. To shape the child's personality for the better, the first role is family, indirectly, what is implanted by the family will affect the child's personality (Suhati & Islami, 2018). Parents of children studying in open houses are provided one day for formation. This formation is usually filled with religious lectures, with the hope that not only the children will gain knowledge but are together with their parents. That way, to be more successful in fostering good children's social behavior, cooperation between parents and children is needed because the factors that support children have good social behavior, the importance of parental participation in directing their children, so the task of changing children's social behavior is not entirely just the duty of the halfway house. This learning model has only been applied in several Halfway Houses, even though one of the essential factors in shaping children's social behavior is their closest people, such as their father or mother. This guidance to parents indirectly has a positive impact on children and a positive effect on parents. There are foster parents. This halfway house has a foster parent system, where they will provide learning facilities and education costs for underprivileged children. This system can minimize the occurrence of

neglected children and positively impact the development of children's social behavior. Only sincere people who have a sense of humanity usually become foster parents.

Social Behavior

Social behavior itself can be said to how a person responds to others. Or perform a conscious behavior. As explained by George Ritzer that sociology accepts this paradigm because the social behavior paradigm focuses on behavioral problems and the repetition of certain behaviors as the subject matter (Bakker, 2019). Usually, children will behave like their parents because parents are examples for their children. Childhood is also usually the time when children imitate what is in the environment and what are their habits. The cultivation of good social behavior is undoubtedly significant to be implemented since children are still in childhood because social behavior taught to children when they are young will help them develop good social behavior. Most of the minor children in this Halfway House will follow what the teacher teaches. Sometimes not all teachers have the same way of teaching. Therefore, sometimes children's behavior toward each teacher is different. This shows that there is still instability and must be strengthened and strengthened so that children get good social behavior.

Factors for shaping social behavior According to Baron and Byrne (Rananda et al., 2020):
a. Other people's behavior and characteristics The behavior of other people can affect the individual. When someone often gathers and interacts with polite people, other individuals can follow that politeness. Conversely, if individuals often interact with arrogant people, this behavior will affect them
b. Cognitive processes Thoughts and memories that contain thoughts, considerations and beliefs become a person's social consciousness and influence their social behavior.
c. Environmental factor People from the mountains or the coast speak out loud, influencing their social environment. On the other hand, when the atmosphere tends to speak softly, individuals will speak soft words too.
d. Cultural Tatar Each culture has its characteristics in behaving or interacting, so sometimes someone from a specific ethnicity feels strange social behavior when the individual is in a community with another race.

Harley Davidson Club Indonesia Rabbani Halfway House Learning Model in Forming Children's Social Behavior
Halfway House

According to the Ministry of Social Affairs and the Indonesian Child Welfare Foundation (YKAI), the definition of a halfway house is a vehicle that is prepared as an intermediary between street children and those who will help. Halfway houses are an informal process that provides an atmosphere for street children to reintegrate with popular values and norms in society (Arora & Majumder, 2021). However, this halfway house does not only have street children but also orphans and poor people.

Halfway house functions include:
a. Facilitator, a halfway house that bridges street children with their families, foundations, foster parents and other institutions. What is expected to get a good life after participating in a halfway house, where later the child will no longer depend on the halfway house.

b. Curative-rehabilitative. Resocializing students to improve behavior and attitudes acceptable in society, and they can carry out their functions in the community.

c. Protection, a halfway house is considered a place used by children to protect themselves from economic violence/abuse, sex, crime, etc.

d. Information center, inside the open house, there is information on various matters relating to the interests of street children, such as data and information on street children, education, job fairs, skills courses and others.

e. Access to services, open houses provide access to social services for street children. (Ministry of Social Affairs, 2000: 13) in (Prasetyo, H. P., & Umuri, M. T., 2013)

The purpose of the halfway house is divided into two, namely:

a. Generally, open houses were formed to be an alternative to meet the needs of life and help overcome the problems of street children. (Ministry of Social Affairs, 2000: 13).

b. In particular :

1. Internalizing values to improve behavior and attitudes by following the values and norms contained in society.

2. Endeavor to return the children to their homes if possible or to other substitute institutions and institutions.

3. Providing various alternative services to meet the needs of children and prepare children to become productive societies in their future. (Ministry of Social Affairs, 2000: 13) in (Prasetyo, H. P., & Umuri, M. T., 2013)

Here we will use a theoretical analysis of how the halfway house learning model can shape children's social behavior through the theory of Person and Homans. "The difference between humans and person analysis lies at the core of what it is studying, and the primary unit group is the concern of humans. Meanwhile, the person reveals that an interdependent system makes society composed of that system"(Bachtiar, 2010). Homes indirectly focuses his thoughts on an individual. Where the individual has a relationship with the environment, then the response from that environment will return to the individual. When children do honest, and their honesty gets a good response from the environment, then the child tends to repeat the behavior. Here it is clear that environmental factors influence individual behavior. So it is better when children do good social behavior in the slightest matter. We must give it an award so that the children become enthusiastic about doing good social behavior. It is different when a child does honest behavior such as admitting mistakes, but the environment instead gives an inadequate response. The child will change his behavior from being honest to lying because environmental factors do not provide a positive response to his behavior.

In contrast to person, the idea is that every society has a function, so a social system is formed. This social system provides encouragement for all aspects of culture to maintain social stability. When the community does not carry out its functions, there will be a system that is less perfect or social inequality. For example, when a family cannot function in society due to separation factors or a parent dies, it will affect their child. The child should get the first guidance from his family, but he doesn't get it.

So other communities have to carry out these impaired functions to create social stability. Such as the construction of this Shelter House because of public awareness of children who do not receive education from the nuclear family. To create a better society, people work together to provide education, especially regarding expected social behavior following the norms and values that exist in society.

Conclusion

Education, especially in building the formation of children's social behavior, is essential because it is hoped that what has been implemented since childhood will affect social behavior. Therefore, the learning model in the HDCI Rabbani Halfway House is very focused on children having good social behavior and being accepted by society. Such as instilling Islamic values, involving students, self-development through extracurricular activities, and providing guidance and direction for parents and foster parents. This environment is to support the formation of social behavior in children. Where in these aspects, how should our actions be implanted in society. Not only from a theoretical point of view but from practice as well.

The social behavior of children who are still unstable is the most significant task of the HDCI Rabbani Halfway House teachers to provide solid guidelines for the stability of children's social behavior that leads to good behavior because it will be used by children when they face or interact with other people. The two theories, Homans and Person, show that environmental factors significantly influence individuals. Therefore we need a supportive environment to develop children to have good social behavior. Although there are children who have economic disabilities or unsupportive families, it is hoped that the climate will become a means of creating social stability. And the participation of all aspects that exist in society to create social stability in society.

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