



Humanist Education: Its Implementation on Scavengers Children's at TPA Mancani Palopo City

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ABSTRACT

This study aims to determine the models and constraints of humanistic education carried out by educators for the child scavengers in the garbage dumps in Palopo City. This research is qualitative research for disclosing facts—Miles and Huberman's analysis using data collection, data reduction, data presentation, and conclusion. The results showed that: Education of scavenger children at TPA Mancani, Palopo City is more directed to public and religious educational institutions outside the garbage dumps area, educational guidance on Sundays at church for those who are Christian while those who are Muslim get an education at the Al-Qur'an Education Park (TPQ); humanist education is developing in Sunday schools with the concept of primary religious education, regular discussions, counseling, the formation of work and study groups with materials consisting of: beliefs, politeness/ethics, and memorizing verses. The methods used include: exemplary and discipline, habituation, advice and guidance, deliberation and discussion, stories or stories, as well as balancing the giving of praise and punishment; The obstacles faced in implementing humanist education for child scavengers at TPA Mancani Palopo City include; the recruitment as fostered children in Sunday School, the lack of support from parents, child scavengers feel that their freedom is losing after entering school, and not guarantee their worthiness of life. Another obstacle is the limited number of assistants of child scavengers, limited facilities, infrastructure, funds, and the character traits of scavenger children that are difficult to change.

INTRODUCTION

Education is defining as a programmed effort to anticipate social change by educators in helping students and social units to develop to a better level, not only the goal but also the way and also the way. (Muhajir, 2000). Law of the Republic of Indonesia Number 20 of 3003 on the National Education System states that:

Education is a conscious and planned effort to realize the potential of learning so that learners actively develop their potential to have the spiritual strength of religion, self-control, personality, intelligence, morality, and skills, needed by themselves, society, nation, and the state.

Ideally, education refers to all parts that make up the child by prioritizing humanist values, memorizing information and cramming it into the intellect (students), or training children to become "robots" to be happy because the child will issue answers. What is desiring and what is said to be "true"

(Dhakiri, 2000). Thus, in essence, education is a process of "humanization" (humanizing humans), which implies that without education, humans will not become human beings in the real sense (Hujair & Sanaky, 2003).

Talking about the reality of education in Indonesia today, we still experience many problems surrounding it. Indonesia's education concept is still orienting towards symbolic, ritualistic, and legal-formalistic (Usman, 2018). The applied learning methodology still maintains the old (traditional) methods such as lecturing and memorizing, which still looks dry with ideas and innovations from the students themselves. Such methods are recognized to have made students bored, bored, and less enthusiastic in learning so that the indication that is generating is a sense of student distaste for the teacher, and over time there will be an indifferent attitude towards the essence of the material taught. The pattern of education carried out between teachers as transmitters of knowledge and teachers as facilitators and role models for student personality development is still not balanced (Nugroho, 2017). Therefore, it is time to dismantle the educational model which still follows the "old style," which only requires students to "always obey" and does not give freedom to be critical and rational towards education that is educating, liberating, and humanizing, so that education is humanist will come true.

The ultimate goal of education is to develop the potential of students (humans) optimally so that, in this case, education can function as a humanizing process (humanization) (Freire, 2002). It necessitates freedom of movement for every element in the world of education, especially students, to develop themselves and their potential optimally, hoping that education can again carry out its function as a means of empowerment and humanization. Social welfare defines as a condition of prosperity, a condition in which all life needs fulfill, especially those essential, such as food, clothing, housing, education, and health care. This definition puts social welfare at the heart of development activities. For example, it aims to increase the community's social welfare (Suharto, 2005). In the context of development goals, the most important thing is to prepare the nation's next-generation, namely Indonesian children, to become good quality human resources in carrying out social development in Indonesia.

Law Number 23 of 2002 concerning child protection clearly states that children are the young generation, potential, and successor to the ideals of the nation's struggle, have a strategic role and have unique characteristics and characteristics that ensure the continuity of the existence of the nation and state in the future. In order for each child to be able to bear this responsibility in the future, he needs to have the broadest possible opportunity to grow and develop optimally, both physically and mentally, socially, and have a noble character; it is necessary to protect and to realize the welfare of the child by guaranteeing the fulfillment of rights. Right and the existence of treatment without discrimination (K. Nurdin et al., 2019).

However, in reality, there are still many social problems in the scope of children. One of them is the problem of neglected children. Abandoned children are one of the children's social problems that have yet to be resolving (Putra et al., 2015). A child is said to have a background, not just because he or she no longer has one parent or both parents, in the sense that the child's rights to grow and develop naturally, to obtain a proper education, and to obtain adequate health services, are not fulfilled due to negligence of parents' lack of understanding and inability or intent (Susanto, 2010).

Although poverty is not the only cause of the neglect of children and low-income families do not always neglect their children, it must admit that the pressure of poverty and the economic vulnerability of the family will cause their ability to provide facilities and fulfill their children's rights is minimal (Ocktilia, 2020). Like scavenger children, they include neglected children, where their rights cannot fulfilling, mostly related to meeting educational needs. Scavenger children are often found in Final Disposal Sites (TPA) in Mancani, Palopo City, looking for scraps of trash that will later sell for money. Their condition is very worrying because they cannot feel the beauty of education and the joy of a healthy environment. They just resigned to feel the bitterness that their rights as children, especially in education, were not entirely fulfilled (Ilham, 2020).

METHODS

The type of research used is descriptive qualitative research. This research is also field research (Field Research), namely direct research conducted in the field (Hasan, 2002). This research was conducted with an educational approach because the aspects studied were related to education, besides

using a sociological approach because it touched the social ethics aspect of being a Palopo City resident, and using a humanist approach because the research focus was humanist education for child scavengers. This research's approach is qualitative, a systematic and intensive data collection process to learn how educators provide proper education for scavenger children (Helaluddin & Wijaya, 2019).

This study's subjects were: 1) assistants or educators, 2) parents of scavengers, 3) children of scavengers, 4) community leaders. The research object is humanistic education at TPA, carried out in Mancani Village, Palopo City. The data collection technique uses participatory observation techniques (Arikunto, 2006), interview techniques (Moleong, 2005), and documentation techniques.

RESULTS

Education can not limit by understanding as a teaching process of transferring knowledge and instilling the values of attitudes and behavior, training and spreading experiences, and developing social life skills. Education is a process of maturing and, at the same time, humanizing human identity. Humans are born with potential (Baderiah, 2019). Human potential expects to grow naturally and correctly through the education process to carry out their duties and responsibilities as humans. The process of intelligence must depart from the teacher's philosophical view that students are individuals who have several abilities and skills (Ilham, 2020). In the perspective of humanism, teachers are not allowed to look at students with one eye, not wholeheartedly, or even look down on students' abilities. Developing the potential of students and supporting their skills will generate confidence in students. In operation, educating is a series of teaching processes, giving encouragement, praising, punishing, setting an example, getting used to, and so on. A teacher prepares students with affection as pious individuals to have social, religious, and environmental responsibilities (Ilham, 2014).

Humanist education as a manifestation process to form superior human beings is needed. Because so far, educational thinking still has complicated problems (Baderiah, 2018). The problems include the view that there is a dichotomous and polarizing tendency that has historically been between religious and general sciences, the fragile condition of the position of students in our society (lack of self-confidence), and problems in the world of education with a typical certificate-oriented (oriented towards achieving diplomas). As is known from the results of observations and interviews that child scavengers who are Muslim receive instruction through the al-Qur'an al-Wildan Education Park in RW. III, Meanwhile, those who are Christians get an education at the Cheerful Mancani Sunday School, Palopo City. Based on an interview with TPQ al-Wildan Mancani, Palopo City, the concept of education given to scavenger children is still humanist. It can see in the methods used, namely the BCM method (Playing, Story, Singing), advice, habituation, and exemplary. Furthermore, in the researcher interview with the supervisor at TPQ al-Wildan Mancani Palopo City, the researcher concluded that the Play, Story, and Sing method was applied to be an excited and cheerful and not dull learning process. Because indeed, the psychological and characteristics of children want fun activities, emphasize the atmosphere of their activities, enjoy their comfort, and avoid burdens that are difficult and troublesome.

An approach like this will be useful for maintaining and fostering a love for students to continue learning. Apart from such an approach, several procedures need to consider creating an atmosphere of joy, excitement, and excitement (H. Nurdin, 2020). According to Nisa 'educating children using the BCM (Playing, Story, and Singing) method, it states that in creating an atmosphere of joy and excitement, children, especially scavenger children studying at TPQ al-Wildan, can feel joy in the learning environment. The coaches must be able to dissolve their emotions so that the children can be carried away during the learning process, and also, the coaches must like to smile because then the children will sincerely follow various kinds of activities designed without feeling pressured.

Risna further stated about the division of tasks at TPQ al-Wildan Mancani, Palopo City: "the coach in turns carried out the implementation of the BCM method, this was due to a lack of coaches and minimal educational facilities." Risna, as the person in charge of TPQ al-Wildan, stated that so far, the improvement of students' understanding was good enough when using the BCM method. It is just that it would be even better if the Play, Story, and Sing method were applying to every given material. Nisa as the coach at TPQ al-Wildan added that it was quite good if the teacher at TPQ al-Wildan Mancani Palopo City in applying the Play, Story, and Singing method had prepared in advance the material and Play, Story and Sing which would be applying before teaching. Only all planning is unwritten, so lessons will be challenging to direct systematically. However, it is necessary to know what needs to be preparing

before applying the Play, Story, and Singing method, namely memorizing the song/story/game and being able to master the class.

As for scavenger children studying at TPQ al-Wildan in one of the interviews, Risna said that at the beginning, children from scavenger families were very closed due to lack of interaction with their peers, so the task of the supervisors was to remove the barriers between them so that there was no difference in receiving learning material. As for fees, Risna, as the person in charge, does not charge fees for those essential to get religious education, especially at an early age.

The educational method applied in TPQ al-Wildan, according to researchers, is by the principles of humanist education. Meanwhile, the data obtained through field observations by the author and interviews with administrators and teachers for child scavenger children who are Christian found that the material is related to belief/faith with the story method taught on Sundays. The material at the existing SMC school (Sekolah Minggu Ceria Mancani, Palopo City) emphasizes belief and is also balanced with stories so that scavenger children do not get bored with the lessons.

As for the assistants' attitudes in the teaching and learning process of Christian religious education at the Mancani Sunday School, they do not see those scavenger children are stupid and ignorant. Because seeing children as ignorant is not a characteristic of humanist education. However, the concept of humanist education in educational learning that has been implemented by the Mancani Sunday School is an educational concept with an intensive mentoring and coaching pattern. Thus, in the teaching and learning process of scavenger children carried out by the Mancani Sunday School, the scavenger child assistants always accompany the children's learning with great affection, not looking down on and stupidly against the scavenger children. However, the scavenger child assistants view that scavenger children can be developed proportionally and have a transformation in their mindset to learn religion so that the mentoring process is significant.

Interview with Natalia Gala as the administrator and assistant of the Mancani Sunday School said that scavenger children when they finish learning at Cheerful Sunday School, scavenger children, can also enjoy educational rights like other children their age such as public schools in Mancani Village, Palopo City. In accompanying the learning process of scavenger children, the scavenger children assistant at the Mancani Sunday School emphasizes a balanced and humanist approach, a heart-to-heart personal approach, and tries to understand the psychological needs of scavenger children. In this case, the assistants do not think that scavenger children are stupid children, but on the contrary, the assistants think that scavenger children are creative and independent. Therefore, during this time, the companions of scavenger children at the Mancani Sunday School, in accompanying the children's religious learning process, often act like friends who are learning together.

Thus, the relationship between the two is equal, namely, as partners in learning. With a pattern of an approach like this, an education pattern is educating, liberating, and not restricting children's creativity. In implementing humanistic values into religious education for scavenger children at the Mancani Sunday School, this sees in the assistants' mentoring and coaching patterns in accompanying scavenger children. As a view, that is, when the scavenger child companions teach about religious values to the scavenger children with a harmonious and fun method, namely between the companion and the scavenger child mingling together to become siblings without differentiating between one another.

With the method of togetherness and equality applied through religious education learning for scavenger children, the essence of this learning is to apply religious education according to the humanist education concept. On the other hand, the religious education taught to scavenger children at the Mancani Sunday School can use as a foundation for scavenger children in their daily lives. With the capital of religious values, children will know their rights and obligations, both obligations to their God which are reflecting in the form of ritual worship, namely worship, reading prayers, and other activity, as well as rights and obligations towards fellow humans and the surrounding environment, which are applying through social relationships. The implementation of the humanist concept in the practice of learning education for scavenger children developed at the Mancani Sunday School includes the following:

1. The Mancani Sunday School provides non-formal religious (Christian) based schools.

In this school, scavenger children also receive Christian religious education to guide and provide a life for scavenger children. Since religious values apply religious values, they expressed in their attitudes and personalities to their everyday lives. In one of the interviews, Natalia Gala explained that

one of the educational materials given to scavenger children was religious material about faith. So what is said to believe is an absolute prerequisite for obtaining the gift of salvation; without faith, someone cannot respect Allah. In other words, without faith, we cannot enter heaven, meaning that faith is how we can save us. Natalia Gala explained that do not misunderstand; it is not faith that saves us, which saves us, is the object of faith, namely Jesus Christ.

2. Regular discussion of scavenger children

This routine is carrying out twice a week, and the place is not fixing. Sometimes it is held in the church, and sometimes it is also carried out in open places near a somewhat clean dumpsite and is free to use as a place for discussion. Participants in the discussion were also not limited to child scavengers and involved parents (Christians) who work as scavengers at the TPA of Mancani Village, Palopo City. The religious material presented as the subject of discussion is also varied, ranging from material regarding religious views on violence and injustice to solidarity, children's rights, and child scavengers as part of the community system. Simultaneously, the presenters are also not limited to assisting scavenger children and inviting outside speakers or extension agents according to their fields and expertise related to the issues discussed. For example, the material on the values of love which explains that Christianity is a religion that loves peace. So if Christians always use violence, it means they have opposed their religious teachings. Therefore, marginalized groups who always get injustice must be helping to get justice.

3. Counseling

Counseling efforts are closely related to the personal conditions of child scavengers. Through counseling, a companion can detail the problems and difficulties faced by child scavengers in detail and in-depth. Understanding the scavenger children's problems will make it easier for the companion to provide input and determine steps related to solutions (solutions) to scavenger children's problems.

4. Formation of work and study groups

The efforts to guide scavenger children carried out by the Mancani Sunday School are also realized by forming working groups and learning for scavenger children. The formation of working and learning groups that always take turns will create a sense of kinship in the scavenger children to foster an attitude of mutual need and help between scavenger children. For example, scavenger children are having problems and look sad; with the formation of study and workgroups among scavenger children, other children will try to help find solutions. In this way, religious teachings' values on the recommendation to do good to fellow humans will be realizing. This process will also foster a sense of mutual understanding, togetherness, mutual help, and mutual trust between child scavengers.

The educational materials applied in the Mancani Sunday School are religious by the basic framework of Christianity, namely the material of belief and Bible verses' memorization.

1. The material of belief/faith

With the conviction embedded in the faith, it was hoping that it will be the fundamental values and foundations for the scavengers to take action in daily life. The handbook used for the Mancani Sunday School's learning process is the book SMGT (Toraja Church Sunday School) Year II (for toddlers and small classes).

2. Ethical material of decency

This moral material is a human act that is related to good and evil. Materials on decency applied by the Mancani Sunday School include ethics towards fellow human beings, ethics towards the environment (related to how to maintain and preserve the environment), and morality towards oneself (related to the concept of self to protect oneself). Some companions in conveying moral material to the scavengers' children sometimes also take materials from the books of Citizenship Education and some other sources that contain the concepts of social relations with fellow human beings.

3. Material on verse memorization

With this material, scavenger children are training to read and write letters. Memorization material at the Mancani Sunday School, including Psalm 116: 1, "I love God because he hears my voice and my supplications." Verse memorization is not forced on scavengers because it must be adapting to their environmental conditions, in contrast to informal education in schools, the strategy for implementing humanist education, which includes the above three materials in education scavenger children at Mancani Sunday School. If the teaching school's education is called a teacher, unlike the teachers in the Mancani Sunday School, they are known as the scavengers' companions. This term is

using because the scavenger's child companion is a person (social worker) who always accompanies the scavenger child to get his rights as an independent child.

The companions of the scavengers at Palopo Kota Ceria Mancani Sunday School have been acting as friends, as well as the scavenger's children who emphasize the psycho-socio-spiritual approach. Companion of scavenger children at Ceropo Mancani Sunday School in Palopo City always uses a psychological approach in helping scavengers in learning. One of them is to pay attention to emotional factors. This factor is very influential in the social interaction between the individual and his environment. Meanwhile, in the spiritual approach, the scavenger child's companion should jelly map the child's divine feelings in his daily life; it needs attention from a psychological aspect. At the practice level, the scavenger child's educational process, the companion observes the scavenger child see every change in learning on the child. In the Mancani Sunday School's learning process, the companion and scavenger child's position is as a friend or friend who studies together. Companion positions as partners, classmates, facilitators, and at the same time as motivators for scavengers

The scavenger child assistants use several methods to convey materials that have been conceptualized by the Mancani Sunday School. Inaccuracies in the method's practical application will hamper the learning process, resulting in wasted time and energy. The teacher, in this case, the supervisor, must have a method that can increase the activeness of students in learning. For example, students can use computers or the internet used as learning media. Educators do not just provide knowledge. The process of utilizing the potential of students to learn actively, for example, the reflective method in solving problems, namely active, careful thinking, which is base on a thought process towards definitive conclusions through five steps, namely:

- a. Students recognize the problem; the problem comes from outside the student himself.
- b. Furthermore, students will investigate and analyze the difficulties and determine the problems they face.
- c. Then, he connected the descriptions of his analysis results and gathered various possibilities for solving the problem. In acting, he led by his own experience.
- d. Then, he weighs the possible answers or hypotheses with their respective consequences.
- e. Then he tried to put into practice one of the possible solutions he saw as the best; the result would prove whether or not the solution was correct. Other possibilities will be trying until an appropriate solution is finding if the problem is wrong or inaccurate. The correct solution to the problem is what is useful for life.

Based on the results of the observations, it has found that the method used by the Mancani Sunday School was as follows:

1. Educational methods with exemplary and discipline

This method is related to the scavenger child scavengers' personality, which in this case, aims to make the scavenger children behave both towards the scavengers and their fellow scavenger children. Moreover, if the assistants are always disciplined, then the scavenger children will imitate that discipline. When the author follows the learning process at Mancani Sunday School, the teachers explain the ethical material, value of preserving health or cleanliness. Then the assistant asked the street children first to clean the location. After that, the assistant explained the material about cleanliness, how the opinion in Christianity was. Besides, the assistant also shows by providing an example to scavenger children in order to maintain cleanliness.

2. Educational methods with habituation

Habit is a method that can change all habits. This method is applying in the Mancani Sunday School in carrying out prayer reading and other activity. This method's purpose is, so that scavenger children get used to doing good in everyday life. One example is reading prayer before and after the lesson (in The Mancani Sunday School, learning begins with saying a prayer to Jesus Christ).

3. Educational methods with advice and guidance

This method uses when children do evil deeds; then, the assistant gives advice and guidance with great affection. For example, when delivering material on politeness ethics, when he saw that one of the scavenger children spoke cruelly to his friend, the companion tried to approach and explain to the child that negatively speaking was not religious teaching that recommended speaking kind words, respecting friends and partially.

4. Methods of deliberation and discussion

The purpose of this method is to train children to solve a problem together. This method also assumes that child scavengers have ideas, ideas, and potential that must develop proportionally. For example, when the assistant gives a problem related to the rules in Christianity to be discussed by child scavengers by dividing them into several groups.

5. The story method.

At the Mancani Sunday School, learning uses story or story life and impressions. It is because children or small classes at the age of small prefer the story method's material. The stories in the Bible, for example, relate to the problem of "God fulfilled His promise to Zechariah (Verses 24-25)", "Truly I am a servant of God (Luke 1:38)", "Zechariah glorifies God," and so on.

6. The reward and punishment method

The method is to motivate children to be enthusiastic about learning because of the appreciation of the companion, and the method of punishment designed to dissuade children and not repeat wrongdoing, for example, by giving praise when the child answers a question from the companion (even if the answer is wrong) and by giving educational punishment when the child is not a scavenger.

Materials delivered to scavenger children delivering in an indefinite period, unlike informal semester-limited schools. The companion's materials could be seen through the evaluation process to determine the progress achieved by scavenger children mastering. Evaluation is a tool to measure students' mastery (in this case, scavenger children) of the material presented.

The evaluation process at the Mancani Sunday School is not in the form of tests or non-tests and does not use report cards in exams. However, the children themselves will judge the extent of the learning success they have obtained. The scavenger children can also evaluate without waiting for the scavenger child companions to evaluate orally or write. The results could see in their daily lives.

Meanwhile, the scavenger child scavengers' evaluation without hesitation gives suggestions and criticism to the scavenger child companions for the common good. The concept of education that has been implemented by the Mancani Sunday School is an education concept with an intensive mentoring and coaching pattern. The mentoring pattern carried out by the Mancani Sunday School is also not limited to mentoring scavenger children in the field of education (teaching and learning process). However, it includes assistance to scavenger children comprehensively in all the problems faced by scavenger children. Moreover, when the scavenger children are experiencing problems, the assistants will try to accompany them to find solutions to their problems.

Students will see as individuals with individual authority in the humanist concept, capable of making decisions based on early age attitudes. The implementation of this attitude is that students can evaluate to improve what they see and face every day. Each individual has the motivation to improve personal qualities so that they are ready to be evaluated at any time. In general, evaluation aims to determine the level of students' understanding of the subject matter, train courage, invite students to recall the material given, and determine behavior change. Humanist education views that the material emphasizes changes in behavior and student self-development after learning. For example, after learning about Islamic material, students can apply it to Islamic values in their daily lives. Evaluation is not only in the semester and mid-semester but also in daily evaluations; it applies as a record of children's development.

It can say that the concept of education in the Mancani Sunday School is a religious education concept that emphasizes family values and mutual love. It can see from the teaching and learning process of scavenger children at the Mancani Sunday School, with the scavenger child assistants' attitude who always accompanies the scavenger children learning patiently, wisely, and trying to understand the psychological needs of the scavenger children. In interacting with scavenger children, the assistants see scavenger children as a whole person, just like other children who have the potential to be developed proportionally to become creative children. It reflects as expressed by Abdurrahman Mas'ud, regarding the concept of humanist education. From the perspective of humanist education, teachers (in this case are companions of scavenger children) are not allowed to look at students with one eye, not wholeheartedly, or even underestimate their abilities. Students. In the learning process, the position of the teacher and students should be both learnings. In this case, the teacher acts as a partner, study partner, facilitator, and at the same time as a student motivator.

Education must be given to children from an early age so that the values can be firmly planted and rooted in the hearts of the children so that later they can be practiced in their daily life. With this

educational capital, children will know their rights and obligations directly with God, relationships with fellow humans, and human relations with the environment. So basically, education is very influential in shaping the personality of all children, including scavenger children. Therefore, education is a high priority in the Palopo City Cheerful Mancani Sunday School.

Educational materials for scavenger children at the Mancani Sunday School becomes an essential thing to pay attention to because choosing the right material will support the educational process's goals. Without the material appropriate to the scavenger children's condition, both from the mental (psychological), physical, social, and background of the scavenger children, the delivery of material in the scavenger's education process children will not be successful. Based on the educational material for child scavengers at the Mancani Sunday School, the material has fulfilled aspects of human life physically and mentally and includes vertical and horizontal communication forms. This material supports the educational process, which not only emphasizes the excitement of ritual (ritual worship) but is balancing with religious material that emphasizes social piety (human relations with humans, and also humans with nature) for scavenger children so that scavenger children can apply religious teachings in their daily lives. However, the Mancani Sunday School's educational materials are still general and global and have not been detailed into the religious education curriculum unit, as implemented in formal schools. However, in delivering religious education material to the scavenger children, it is adjusted to the scavenger children's situation and conditions. It is because religious education for scavenger children in The Mancani Sunday School is not formal education. However, it is an alternative form of education to equip child scavengers with religious values to guide their future lives.

Therefore, in its implementation, they still have to adjust to child scavengers' needs and remember that child scavengers cannot be forced to accept learning but must be gentle and understand their psychological conditions. The presence of religious education material that includes religion, ethics, and rote memorization applied to child scavengers by the Mancani Sunday School includes religious education material that balances aspects of ritual and social piety with fellow human beings and the world around them. It is just that a simple and neatly structured curriculum has not presented the technical delivery of the content.

Thus, the educational material for scavenger children at the Mancani Sunday School has covered both vertical and horizontal aspects. However, there still needs to be improvements in its implementation in a better direction. As for the attitudes of the assistants in the learning process and teaching education at the Mancani Sunday School, so far, prioritizes a patient, compassionate attitude, does not differentiate between individuals, and also a wise and wise attitude in making decisions so as not to offend or hurting scavenger children. Because most scavenger children are sensitive and easily offended, they need continuous attention and assistance in instilling religious values. In delivering educational material, the assistants do not see scavenger children as stupid children. Because seeing children as ignorant is not a characteristic of humanist education.

Humanist education aims to create a process and pattern of education that always places humans as humans. Namely, humans who have all the potential they have, both physical, psychological, and spiritual, need guidance. Then what needs to note is that each of the potentials possessed by humans is different from one another. Furthermore, all of that requires a wise attitude in understanding, and mutual respect, and always placing the human concerned by their respective places. In humanist education, an educator's task is to act as role models in students' academic life, show compassion, and act as facilitators who prioritize guidance and foster students' communicative behavior. The concept of humanist education can also see in the educational learning that has been implemented by the Mancani Sunday School, which puts forward the concept of education with an intensive mentoring and coaching pattern.

The communicative interaction between coaches and scavenger children at the Mancani Sunday School is a form of communication that emphasizes the power of dialogue directly from the heart to heart. In this context, scavenger children are positioned not as someone else but as their siblings. The supervisor is a brother, while the scavenger child is a younger brother. The expectations of this form of communication are as follows:

- a. Scavenger children can more freely express their problems without feeling awkward.
- b. Scavenger children can feel a family atmosphere in the difficulties of life they are facing.

- c. The scavenger children do not shy away from the assistants because they know that they are not scared and must stay away.
- d. Assistants can freely accompany scavenger children without feeling alienated from the harsh lifestyle of scavenger children.
- e. Assistants were having a deep sympathy for the difficulties of life experienced by children scavengers.

Although the concept of mentoring child scavengers in The Mancani Sunday School is an intensive mentoring concept, it is not as easy in its implementation as turning the palm so that the scavenger child must be more patient in accompanying the scavenger child learning process, and must also focus on sincerity and thoroughness. It is important to remember, because of the propensity of child scavengers to be aggressive; an imaginative and interactive approach need to assess their psychological needs and a continuous one. The conditions and features of child scavengers are harsh; they will run away if they teach something complicated and do not want to learn anymore. They must also use subtle approaches and emphasize human principles in assisting child scavengers.

In this case, the scavenger child assistants can often not provide educational assistance to the scavenger children because they do not have enough patience to overcome their harsh attitude. As a result, the goal of religious education for scavenger children was not maximally successful. Therefore, a unified and humanist approach is needed, namely a personal heart-to-heart approach and understanding scavenger children's psychological needs.

Scavenger children are positioning as humans who have the same dimensions of ability as humans who are more mature than them so that in the process of implementing learning, scavenger children are actively involved in various activities. It is difficult and will only stop at the basic concept if it is not carrying out continuously because the actual educational assistance process for scavenger children must carry out considering that scavenger children are also the nation's children and the future generation the Indonesian nation in the future. If scavenger children do not provide education and religious knowledge, how will their ethics and morals be when they grow up? Therefore, education for scavenger children is our collective responsibility to prepare a generation of nations who believe in God.

The implementation of humanist education in religious education learning for scavenger children is a necessity that must be done immediately because of the existence of scavenger children. So with this reality, the scavenger children need religious assistance and guidance so that religious values embed in the scavenger child's soul. These religious values are expecting to become a self-concept for scavenger children to form personal piety and, at the same time, form social piety that can be manifest in their daily life. Providing religious assistance and guidance to scavenger children requires humanist, gentle, loving, mutually loving approaches or methods that seek to understand scavenger children's conditions and psychological needs. Thus the implementation of education packaged with a humanist approach to child scavengers will be readily accepted by child scavengers even though they accustom to a hard life with piles of garbage.

In implementing humanist values into religious education for scavenger children at the Mancani Sunday School, this sees in the assistants' mentoring and coaching patterns in accompanying scavenger children. As a view, that is when the scavenger child companions teach about religious values to the scavenger children with a harmonious and fun method, namely between the companion and the scavenger child mingling together into siblings without differentiating between one another. With the method of togetherness and equality applied through learning to child scavengers, the essence of learning is humanist education.

The method applied by the Mancani Sunday School is in line with the principles in humanist education that what teachers do in the teaching and learning process must emphasize developing creativity, sharpening the conscience and religiosity of students, and increasing their social sensitivity. The principles of applying the method in humanist education include:

1. The atmosphere of joy/fun

A happy atmosphere should always create in education. It intends to make educators and students more motivated to carry out routine daily activities, namely the teaching and learning process. So that what is the goal of the educational process itself is accomplished. Rena, who is one of the supervisors of the Ceria Mancani Sunday School, said that as an educator, especially scavenger children, they are always requiring to provide an atmosphere of joy or fun, one of which is by providing stories that make

them happy, or by making games in learning, this considered significant because it makes children feel happy in learning.

2. Gentle service and compensation.

Be polite and gentle towards the people around, including educators who are, of course, to students because it will eventually come back to itself. Courteousness and gentleness are needed to deal with child scavengers who have challenging backgrounds and are challenging to manage due to the family's condition, which often gets violence so that it is sometimes carrying in the learning process. As educators at the Ceria Mancani Sunday School, it is an obligation always to be gentle with them. Natalia added that, let alone being harsh; gentle valleys approached them; sometimes, there were still lazy to come.

3. The new knowledge.

The purpose of holding a school is one of which is to provide new knowledge to students. Rena revealed that every meeting was an attempt to provide new knowledge for child scavengers; this was intending to increase their knowledge for the sake of provision in the future.

4. The principle of modeling well.

Students can get examples of behavior through observation and practical imitation in the teaching and learning process. Therefore, as an educator at the Ceria Mancani Sunday School, mastering the material and applying it in everyday life with good examples, good examples can be exemplified by greeting each other when meeting, then helping each other if they have trouble.

5. The principle of compassion

The concept of Christian teachings is the principle of love, so learning must also reflect love's teachings. Therefore, as an educator, he should practice this in every business to be happy as a religious person. For example, we should create an atmosphere of affection with students without hating each other; this principle emphasizes the lessons at Mancani Sunday School. On the other hand, the religious education taught to scavenger children at the Mancani Sunday School can use as an example where every child has the right and obligation to get an education.

However, in the implementation process in implementing humanist education in education learning for scavenger children, there are several obstacles, including the condition and character of the scavenger children who tend to be violent, with their backgrounds who are using to living in a world of scavenging. Therefore it takes a patient attitude and a continuous approach to providing educational assistance and meeting their psychological needs.

DISCUSSION

Education for child scavengers at the Mancani Sunday School still adjusts to the child scavengers' situation and needs. The implementation of the humanist concept in the practice of learning religious education for scavenger children developed at the Mancani Sunday School includes the following:

1. Analysis of non-formal schools

The Mancani Sunday School provides non-formal schools. In this school, scavenger children also receive religious education as a guide and provision for their life. Because religious values and religiosity values are fundamental, and hope that scavenger children will also be able to apply religiosity values in their daily lives, reflecting on their attitudes and personalities. This fact is clear evidence that the Mancani Sunday School has been very concerned about child scavengers' existence and fate, especially in education. The efforts of the Mancani Sunday School in providing education in the form of non-formal schools for scavenger children prove that the Mancani Sunday School cares about the condition of education for child scavengers.

Education for child scavengers is a significant problem and is a problem for all of us. However, what happens is, there are very few parties who care about the fate of education for child scavengers in this country. Even the government itself has not shown severe concern for this problem. It is an advantage of the Mancani Sunday School; although it is not a formal school in practice, the learning has accommodated the essence of education, which is a humanizing process.

The simple logic is that someone who initially does not know something and then finally knows through education or learning. See that the school in The Mancani Sunday School is a humanist education process, even though it is not a formal school. The relationships and patterns of mentoring for scavenger children at the Mancani Sunday School have shown family relationships between

individuals. Likewise, regarding the Mancani Sunday School's religious system, it can be seen from the Mancani Sunday School managers and the scavenger child assistants. They uphold religious values and religious values. It causes the Mancani Sunday School to strive to hold religious education teaching and child scavengers' learning activities. According to the author, if it is not basically on the high religious and religiosity spirit of the Mancani Sunday School's management, it is far from the possibility that religious education for scavenger children at the Mancani Sunday School can be realizing.

2. Analysis of routine discussion of scavenger children

Regular discussions of these scavenger children will train children to think and convey their ideas and ideas to others, with a discussion arena that consists of child scavengers and the facilitators. They will be able to exchange opinions with one another. The religious material presented as the subject of discussion also varies, ranging from material regarding religious views on violence and material injustice regarding friendship, children's rights, child scavengers as part of the community system, and society's role in eliminating scavenger children, which are also often discussed. In discussion forums, often in open places, this will bring togetherness, kinship, and freedom. All of them, both companions of scavenger children and child scavengers, will blend in with nature in the open. Thus the spirit of learning and the attitude to love nature more in child scavengers will increase.

3. Analysis of problem-solving

The problem-solving method is an effort to share about child scavengers' religious problems. Here scavenger children are trained to learn to solve a problem. However, if there is a deadlock, the assistant will give a short answer as a stimulant to sharpen the scavenger children's analysis. As explained by Abdurrahman Mas'ud, one of the humanist education goals is to touch students' potential to be developed proportionally oriented towards human resource development. By implementing problem-solving activities for child scavengers, the Mancani Sunday School tries to explore their potential to solve every problem to be applied in their daily lives when facing a problem.

4. Counseling analysis

Through counseling, the child scavengers at TPA Mancani Palopo City can find out the problems and difficulties faced by child scavengers at TPA Mancani, Palopo City. Understanding the scavenger children's problems will make it easier for the companion to provide input and determine steps related to solutions (solutions) to scavenger children's problems. This method is like reflecting on one of the methods in teaching the creative dialogue method, which involves students directly communicating with the teacher about a problem. This counseling form is confidential because most child scavengers do not want their problems to know by many people. The assistants also understand the psychological needs of scavenger children, what they want, and what they do not want.

5. Analysis of the formation of working and learning groups

There are several methods in the learning process, one of which is to form study groups. The formation of a working and learning group at the Mancani Sunday School will create the same feeling among child scavengers to foster mutual need and help among scavenger children. For example, there are scavenger children who have problems and look sad.

With the formation of learning and working groups among child scavengers, the other children will try to help as much as possible. In this way, the values of religious teachings regarding the recommendation to do good to fellow humans will be realizing. This process will also foster a sense of mutual understanding, togetherness, mutual help, and mutual trust among child scavengers. So in this process, humanist values will be instilled in the souls of scavenger children. The evaluation process in learning education for scavenger children carried out by the Mancani Sunday School is by sharing (telling problems) without any practice exams or tests of the evaluation process seems less significant.

Even though in substance the Mancani Sunday School has carried out an evaluation process, the evaluation method cannot be used as a standard for the achievement of learning development for scavenger children because there is no test to reflect whether the scavenger child masters the material or not. It is due to several things that include the limitations of the Mancani Sunday School in terms of finance and teaching staff so that the evaluation is only about sharing (telling problems) and observations from the scavenger child companion in everyday life. Meanwhile, the scavenger child companions are not able to accompany them all day long. The evaluation function in learning is as follows:

- a. To measure the progress and development of students after carrying out teaching and learning activities for a certain period;
- b. To measure the success of the teaching system used;
- c. The evaluation function as a material for consideration to improve the teaching and learning process.

Therefore, the Mancani Sunday School's educational evaluation process is still relatively ineffective and straightforward in measuring children's progress and development after carrying out teaching and learning activities for religious education for a certain period. The implementation of education for child scavengers indeed encounters obstacles in the process. These constraints are internal constraints, which come from internal managers and external constraints outside the management of implementing scavenger children's education at TPA Mancani, Palopo City. The obstacles include the following:

Internal Constraints

1. The limited staff of coaches, assistants, or counselors

One other important factor that becomes an obstacle in implementing humanist education for scavenger children is the limited number of supervisors at TPQ al-Wildan, companions, and counselors for scavenger children. Scavenger children need assistants and counselors in order to get the education they do not get in school. Natalia Gali stated that one of the shortcomings in implementing education is the lack of assistants or counselors to accompany child scavengers at TPA Mancani, Palopo City. Annas T further explained that the counselor or assistant at the Mancani TPA in Palopo City currently lacks because the priority is more on waste management activities. The education of scavenger children is more directed towards general education around the Mancani TPA. After the issuance of regulations regarding the prohibition of holding activities other than waste management activities at TPA Mancani. Environmental Management, and Control, Palopo City focuses more on performance on aspects of waste management so that the welfare of scavengers, especially their children in getting education, is more directed to the closest school from TPA Mancani Kota Palopo and coordination has been done with the Palopo City Education Office to provide scholarships to these scavenger children. From this description, it can see that basically, the lack of assistants or counselors for child scavengers is due to the absence of regulations regarding the problem of providing educational facilities, especially educational assistance at TPA Mancani, Palopo City.

2. Limited facilities and infrastructure as well as funds

A fair learning process is learning that is supported by vital educational facilities and funds. If these two things are minimal, the learning process will be complicated to run, and the education available to child scavengers at TPA Mancani, Palopo City, which is very lacking in facilities and infrastructure and financial assistance. It is due to city government regulations that prohibit activities other than scavenging at the Mancani TPA, but if this is allowed, a generation without knowledge will emerge so that social unrest, especially violence, will quickly arise.

External Constraints

It is difficult for scavenger children to get guidance in education both at TPQ al-Wildan and at the Mancani Sunday School due to several factors:

1. Lack of parental support.

Not all child scavengers in TPA Mancani Palopo City receive education in formal and non-formal schools such as the Al-Qur'an al-Wildan Education Park and the Ceria Mancani Sunday School School in Palopo City, one of the factors causing this is a lack of support from parents. It is as explained by Zakariyah; he said that some parents do not support the implementation of education for their children. The parents think that education is not so important to them, so that it puts forward the material side only; this can see from the way they view education as not the main thing and making material a significant factor in living their lives. This perspective makes some parents not encourage their children to go to school either at TPQ al-Wildan or attend the Cheerful Sunday School, held at the church every week.

2. Scavenger children feel that their freedom has lost after entering school

Education that does not start early is challenging to direct. Likewise, the children of scavengers at the TPA of Mancani Village, Palopo City, are generally children who are using to collecting waste

together with their parents. It has an impact on the lack of freedom of children in their daily lives. Marten, as the head of the RT, said that children following their parents' habit of collecting waste made it difficult for some children to go to school. Nisa 'revealed that scavenger children at the beginning of school entry were challenging to direct so that they needed more time than children who were not from a scavenger family, one of which was due to the influence of the freedom given by their parents so that it embedding in the child's mind so that the learning is not free. Natalia Gala also stated the same thing: at first, some scavenger children found it very difficult to attend school because they were not used to it since they were young so that the freedom of the scavenger children seemed to have disappeared because they attended school lessons on Happy Sunday.

3. Scavenger children think that school will not guarantee their eligibility for life

Some child scavengers' view towards material (money) is so high that they are no longer interested in going to school; this can see from several children who are busy looking for used goods sold at the Mancani TPA location peers are learning lessons. They think that the school does not bring in materials, then if they collect the materials directly, they can enjoy the waste-collecting results expressed by Alvin, who said that by scavenging, he could immediately feel the results to buy cigarettes and help his parents. The same thing was also expressed by Markus, who said that school was not that important because he could not get other results by collecting waste that could be directly enjoying. Zakaria added that children of scavengers who already enjoy collecting waste are challenging to go to school again; this is because by going to school, they no longer get as much money as they got when they were not in school. Daud said he used to go to school, but now he stopped because besides, there is no cost; when he goes to school, Daud also rarely gets money, so Daud chooses to stop going to school; he also does not attend school on Sundays anymore.

4. The innate character of the scavenger children's background in his life and difficult to change

The innate character formed from a harsh environment will also produce a formidable generation, especially related to negative traits that are very difficult to change. The assistants also felt this at the Mancani TPA, Palopo City, where several assisted children had a tough character and character that was very difficult to direct. This character is very influential in the learning process for child scavengers at TPA Mancani, Palopo City.

CONCLUSION

The education of the children of scavengers at TPA Mancani in Palopo City is more directed to general and religious educational institutions outside the Mancani TPA area of Palopo City, as for those who are constrained by the cost of getting guidance education on Sundays at church for those who are Christian. At the same time, those who are Muslim received education at the Al-Qur'an Education Park (TPQ) near the TPA of Mancani Village, Palopo City. The implementation of humanist education for scavenger children at TPA Mancani Palopo City was developing at the Mancani Sunday School with the concept of primary religious education, regular discussions, counseling, the formation of work, and study groups. The material consists of material beliefs, politeness/ethics, and memorizing verses (the Bible). In contrast, the methods used include education with exemplary and discipline, education with habituation, education with advice and guidance, deliberation and discussion, stories or stories, and the balance of praise and punishment. Educators' obstacles in implementing humanist education for child scavengers at TPA Mancani Palopo City include; a. It is difficult for scavenger children to be recruit as fostered children at the Mancani Sunday School due to several factors due to 1) lack of parental support, 2) child scavengers feel their freedom lost after entering school, 3) Scavenger children think that school will not guarantee eligibility their life, b. The limited number of assistants or counselors for scavenger children, c. Limited facilities and infrastructure as well as funds, d. The innate character of the scavenger children's background in his life and challenging to change.

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