

Muhammadiyah and the Empowerment of Street Children in Indonesia



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ABSTRACT: This research was aimed at describing the empowerment of street children conducted by the head of Muhammadiyah branch of Krembangan Surabaya-East Java, Indonesia. This research employed a qualitative approach with case study. The data were obtained through observations, interviews, and documentation and were analyzed using an interactive technique proposed by Miles, Huberman, and Saldana. The data validity was tested using the triangulation method. The research showed that the empowerment of street children made by the head of Muhammadiyah branch of Krembangan Surabaya East Java was a part of the social da'wah inspired from the theology of surrah al-Mā`ūn. In empowering the street children, the head of Muhammadiyah branch of Krembangan Surabaya-East Java used three approaches: Street -, Centre - and Community-based approaches.

KEYWORDS: empowerment; Muhammadiyah; street child

1. INTRODUCTION

Muhammadiyah is an Islamic social organization established by K.H. Ahmad Dahlan at November 18, 1912 in Yogyakarta-Indonesia (Burhani 2020b; H Nashir et al. 2019; Hilmy 2014). It was known as the biggest modern socio-religious movement in Indonesia (Fauzia 2013; Khoirudin, Baidhaw, and Nor 2020). Muhammadiyah was founded as a response to the condition of the Muslims who experienced the crisis of faith, the freezing of fiqh, the deterioration of education, the poverty and also the loss of mutual cooperation at that time (Kastolani 2020; Baidhaw 2015b).

Since its establishment, Muhammadiyah has come into its existence as a movement with ideas of renewal, change, and concern to the community empowerment (Mustakim et al. 2020; Qorib 2020; Khoirudin and Anshori 2018; Elhady 2015). This may be seen from the activities pioneered: establishing educational, health, and social services institutions (Fanani 2019; Suwarno 2020; Burhani 2018; Rachmawati 2019; Elhady 2017; Burhani 2020a). To support these activities Muhammadiyah established many educational institutions. Until now it has 2.370 Kindergartens, 2.901 elementary schools, 1.761 junior high schools, 941 senior high school/vocational schools, 67 boarding schools, and 176 universities. Besides Muhammadiyah also established health institutions consist of 47 hospitals, 219 polyclinics, and 83 maternity clinics. Meanwhile, Muhammadiyah also has possessed more than 318 orphanages, 54 nursing homes and 82 disability rehabilitations.

The various charity ventures are expected to rise in number (Idris 2020; Ryandi 2020; Haedar Nashir 2019).

The real example of the social empowerment made by Muhammadiyah is the establishment of an advocacy school special for street children since 1912 that was spearheaded by K.H. Ahmad Dahlan as the founding father of Muhammadiyah. "Wild and naughty" children were invited and were welcomed friendly, gently, and warmly and they were also given foods. Moreover, they were also provided with entertainment and sports tools, and also place to sleep. The persuasive communications made by K.H. Ahmad Dahlan and the figures in Muhammadiyah were able to change their attitudes and behaviors and make them as educated, independent, and religious students (Siri, 2019). One of the normative bases of Muhammadiyah in empowering the community is the surrah Al-Mā`ūn of the Holy Qur'an. The surrah Al-Mā`ūn teaches that ritual worship does not have any meaning if it is not accompanied by social charity. The surrah contains four important messages: abandoning the weak is religious denial, prayer services should possess social dimensions, good deeds should not be done as riya'//show off, being egoistic and selfish may be included into religious denial (Gunawan 2018). The theology of the surrah Al-Mā`ūn comprises of some principles. First, Islam serves as a "charity religion" that upholds good deeds as part of the faith. Second, Islam acts as a "liberation religion" that frees the weak from oppression. Third, Islam functions as a "praxis religion" that has characters of humanization and emancipation, and then it brings the weak to become empowered and advanced. The spirit of helping and assisting others is implemented in the five movements, among others through health care charity, social services, community empowerment movements, and also "Zakat, Infaq, and Alms Institution" movement to mobilize the people funds (Huda 2011; Nasution and Samosir 2019).

This theology of Al-Mā`ūn has been rooted in Muhammadiyah implemented in the three pillars of work namely, health, education, and social services (Gunawan 2018; Ali 2020). With the theological spirit of Al-Mā`ūn, Muhammadiyah keeps on moving the

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establishment of charity ventures and social programs that have been growing rapidly up to now. Among the programs is the empowerment of the street children.

On the basis of the Integrated Data on Social Welfare from the Ministry of Social Affairs of the Republic of Indonesia, up to 2019, there have been 64,053 abandoned children in Indonesia (Annisa 2020). Meanwhile, based on the 2019 data from the Central Bureau of Statistics, the number of the neglected children and the street children in Surabaya city, East Java province was 6,408 children (BPS Provinsi Jawa Timur 2019). They spread in various areas in Surabaya city. Concerning with this problem, the government of the Surabaya city has been trying to solve it by issuing the mayor's regulation No. 22 Year of 2013, strengthened by the Local Regulation No. 2 Year of 2014 where the implementation of the regulation is delegated into the Social Services and the Technical Implementation Unit Service of Surabaya. Some achievements have been gained from some programs on street children such as in Kampung Anak Negeri under the guidance of the Technical Implementation Unit Service of Surabaya city. But there are still a lot of street children that have not been reached by the programs launched by the government.

Due to the fact, the head of Muhammadiyah branch of Krembangan Surabaya has developed an empowerment program for street children. This program is realized in the form of a halfway house named *Rumah Pintar Matahari*. The empowerment of street children becomes one of the focuses of the social programs implemented by the administrators of *Rumah Pintar Matahari*. This activity is implemented as an effort made by Muhammadiyah in participating to solve social problems in Surabaya city, East Java province. The program implemented by the head of Muhammadiyah branch of Krembangan Surabaya in the form of the halfway house does not only handle the street children but also assist and educate orphans, children facing legal problems, and those exploited. In *Rumah Pintar Matahari*, the head of Muhammadiyah branch of Krembangan Surabaya is concerned with the street children, children with legal problems, neglected children, and exploited children where their number reaches 145 children. The empowerment of the street children has been done since 2013 initiated by Mr. "LD" and Mrs. "AR".

The empowerment has succeeded in helping dropout children return to go to school, improve their religious awareness, provide them life skills to live their life besides begging and busking. The program implemented by the head of Muhammadiyah branch of Krembangan Surabaya, East Java in empowering the street children is interesting to study. Some researches on street children that have been internationally published (in reputable international journals), for examples, deal with life skill learning their (Bahar et al. 2019), effectiveness of cognitive-behavioral play therapy (Ghodousi et al. 2017), and health problems (Chalya et al. 2016; Thapa, Ghatane, and Rimal 2009; Chama 2008; Guernina 2004; Rizk, El Rifai, and Aboulghar 2017). Meanwhile the number of studies on empowering street children is still limited. But the study on the matter in Makassar city Indonesia, showed that "the role of the Department of Social Welfare in the empowerment of street children in Makassar city still needs to be improved" (Papalapu et al. 2016). At local scale publications, some studies have been studied. The form of the assistance for street children is made by "housing" them in order to raise their creative life, independent business, and concern, and to build their characters (Nasofa, Effendy, and Nurhadi 2011). Another study revealed that the halfway house initiated by the local government (Akbarina, Nurhasanah, and Martunis 2017) in providing services to street children should be revitalized (Suyatna 2011). Centre-, community- and street-based approaches to the halfway house may be applied to improve street children's ability so that they may live independently (Putra, Hasanah, and Nuriyah 2015), and may change their attitudes towards and viewpoint of life (Anandar and Wibowo 2015). It is in line with the theory of self-esteem that may be used to the betterment of street children's social welfare (Armita 2018).

The roles and efforts of socio-religious institutions in empowering street children have not been much studied. Whereas, in the form of either religious ummah or institution, a religion should attend to solve social problems (Hjelm 2009; Liu 2011; Hjelm 2011b; Molokotos-Liederman 2011; Hjelm 2011a), including human rights (Ziebertz 2021). It is clear that Islam is a religion involved in various social problems (Al-Husseini, Mirghafoorian, and Razian 2020), even "tackling social issues" (Tahiri Jouti 2019), in the form of various real social concerns (Baron 2003; Hasan 2011; Brown 2013). But studies intended to find examples and practical activities in the field are greatly needed, so they will serve as inspiration and references to do activities widely. It is on the basis of the argument that this research was conducted. The objective of this research was to analyze the goals of the Head of Muhammadiyah Branch of Krembangan, Surabaya, East Java in empowering street children, and the forms of empowering street children.

2. LITERATURE

2.1 Street Children

Street children are children under 16 years old who have been separated from their families, schools, and the closest community environment (Volpi 2002; Copland and Roberts 2010), who have been immersed in highway life from one place to another (Lewis Aptekar and Stoecklin 2014; Mayock and Vekic 2006; Hills, Meyer-Weitz, and Asante 2016). However, there are still street children who still get in touch with their parents (Putra, Hasanah, and Nuriyah 2015). In daily life, they are in streets to earn a living or to fulfill their life needs. They works as buskers, beggars, shoeshine men, car windshield cleaners, newspapers sellers, scavengers, and the like (Grisewood et al. 2008; Dozva 2018; Ningsih and Djuniadi 2015).

UNICEF classifies street children into three categories, namely those with high risk, those working in the street, and those living in the street (Bhukuth and Ballet 2015; Guarcello and Koseleci 2009; Singh and McLeish 2013). Street children may be distinguished

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into two groups, those who work and live in the street (Owoaje, Adebisi, and Asuzu 2011; Mugove and Lincoln 2014; O'Haire 2011).

Some factors causing children living in the street are among others poverty, family disharmony, domestic violence, and low ability in nurturing and caring (Mooney, Oliver, and Smith 2009; Bragg 2003). The factors are presented in detail as follows: (1) a micro level (immediate causes) namely factors dealing with the children themselves and their families. For example, the factor related to the children is that they run away from the families, follow their friends and they want to adventure. The factor from the family is due to their parents' poverty, refusal, or violence or to the separation from their parents, (2) a mezzo level (underlying causes), namely factors in the community such as teaching habits to work so that once it is a necessity and then one leaves from school, his habit to go to the city to find a job because of ability limitation in one's local area and (3) a macro level (basic causes) namely the factors concerning with a macro structure such as job opportunities in the informal sector that does not need too much capital and high expertise, urbanization, high cost of education and teachers' discriminatory behavior, the absence of the same perception among the government institution about street children (Putra, Hasanah, and Nuriyah 2015).

The phenomenon of street children is one of social problems that should be solved by the state. This phenomenon portrays the crisis of social values encountered by the state. In the street life, the street children often face problems of violence, coercions, sexual harassment, health disorder and life safety, neglect, criminality, and of education. (Tudorić-Ghemo 2005; Haspels et al. 2001; Cummings 2007). Street children usually experience violence from the adults who overpower them either the parents, goons, or older peer street children (Wahyuni et al. 2018; Bajari and Kuswarno 2020). There is a group of children who are marginalized, excluded and far from love since from childhood they should face facts they should not encounter. Therefore, street children have special troubles that should be specially handled so that they may become a generation that is good and full of hope (Razack 2009; Clark et al. 2020).

2.2 Empowering Street Children

To help the street children prepare their future, an empowerment is required, namely efforts to provide them with ability or power (Lisdiawati, Sinurat, and Rahma 2013; Papalapu et al. 2016). Empowerment as a process has five dimensions: (1) enabling, creating a condition that enables the people's potential to develop optimally; (2) empowering, strengthening knowledge and ability possessed by the people to solve problems and to meet their needs; (3) protecting, safeguarding the people, especially the weak from the oppression from the dominant or the strong, avoiding imbalance competition, preventing any exploitation of the weak by the strong; (4) supporting, giving guidance and support the weak people so that they may play their roles and functions of their life; (5) fostering, keeping a conducive condition so that a balanced distribution of power among various groups of people is created (Sai and Prathap 2015; Widiyawati 2020; Gentles-Gibbs 2016; Hsiao, Higgins, and Diamond 2018).

The approach to empowering street children includes: (1) street-based approach. This approach is a direct handling on the streets or places where street children does their activities. They are given materials of education and skills; besides, they have warm relationship and attention that may grow their self-confidence one another useful for attaining the goal of the intervention; (2) centre-based approach. It is the handling done in an institution of an orphanage. Street children covered in this program are provided with places and services, for instance at night they are given foods and protection; and also, warm and friendly treatment from the social workers; (2) a community-based approach This approach involves all people's potentials, their families or parents. This approach is aimed at improving the family or people's ability so that they are able to protect, care, and meet their children's needs (Lusk 1989).

3. METHOD

This research used a qualitative approach that intended to understand the phenomenon experienced by street children who are investigated naturally, comprehensively, and deeply that is conceived in the form of descriptions of words and language by utilizing various methods. The researchers tried to understand and describe the natural phenomenon that occurred in the process of empowering street children made by the head of Muhammadiyah branch of Krembangan Surabaya, East Java.

The subject of this research consisted of the head of Muhammadiyah branch of Krembangan Surabaya, East Java, the administrators, and 5 (five) street children. The data were collected through observations, where the researchers observed and systematically took note elements emerging in a symptom in the object either directly or indirectly. Observations were made in a participatory manner to observe all activities dealing with the process of empowering the street children. Moreover, the researchers also made use of interviews. The interviews were made with the head of Muhammadiyah branch of Krembangan Surabaya, East Java, the administrators, and the street children to dig out the data on the street children's back ground and their empowering process. The documentation technique was used to collect the data in the form of written objects such as books, magazines, documents, regulations, minutes of meetings, daily notes, and the like. Data on the program design and various documentations of empowering activities implemented were intended to complete the data obtained from the observations and interviews.

To test the validity of the data, a triangulation method was employed to check the data with the same sources using different techniques. To analyze the data, an interactive technique was utilized (Miles, Huberman, and Saldana 2014) through three stages: data reduction, data display, and data interpretation. The researchers tried to collect the data first then to choose the ones possessing

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some relevance with the research focus. After that, the data were presented narratively and interpreted so that they could portrait what is intended from this research.

4. RESULTS AND DISCUSSION

4.1 Results

4.1.1 The Reasons in Empowering Street Children

The head of Muhammadiyah branch of Krembangan Surabaya, East Java is one of the parts of the Muhammadiyah Organizational Structure under the umbrella of the Muhammadiyah Regional Leader of Surabaya, East Java. This Muhammadiyah Branch Leader is one of the Muhammadiyah organizations at the branch level possessing a program of empowering street children. This program was established in 2013 under the initiation of Mr LD and Mrs Ar. This program was motivated by their concern with the condition of street children who did not have adequate houses, did not go to school, were not be given attention, worked hapazardly, and who did not have adequate incomes to live daily. The story, as told by Mr LD, is as follows:

The story began in November 2011, when unintentionally I met street children in the rain in Veteran Street JMP. It was raining at that time. Some street children did not wear complete clothes while they were sleeping on the floor at the motorcycle parking lot. The condition was causing for concern. There were children living and staying at the river sides and they never went to school. Among them, there were some children who dropped out from school, and their daily activities were just playing, begging, renting out umbrellas, and busking. Sometimes, they also caught fishes in the river to sell.

Moreover, Mr LD said:

In June 2012, I unintentionally met Mrs. Ar in the location of children who would be taught of reading and writing skills. At that time, Mrs. Ar was teaching the JMP children while waiting for the enrollment of new students. After assisting the enrollment of new students and Kejar Paket for drop out adolescents, Mrs. Ar and I looked for Islamic institutions to cooperate with in handling street children. We met Mr. HMA as the head of Muhammadiyah branch of Krembangan, Surabaya. He welcomed the idea. Muhammadiyah is willing to empower street children together. Therefore, Rumah Pintar Matahari was established under the Social Service Assembly with the permission from the Social Service and the Decision Letter of the head of Muhammadiyah branch of Krembangan in Pebruary, 2013. At that time, Mrs Ar was appointed as the chair and I as the coach assisted by other staffs.

For Muhammadiyah Organization, empowering street children is part of its concern for humanity. It is stated by HMA as the head of Muhammadiyah branch of Krembangan Surabaya who welcomed the street children program. Mr. LD stated:

One of the goals in establishing Muhammadiyah by K.H. Ahmad Dahlan is to help the weak who need help systematically. At that time, he established the PKO (Penolong Kesengsaraan Oemoem/Helper of General Suffering) serving the weak that needed help. Street children who are spreading at present is a part of the people who should be helped. We were all concerned with their life so that when Mr. LD and Mrs. Ar asked us to work together to handle them, we welcomed it enthusiastically.

According to HMA, helping street children was the implementation of the theology of al-Mā`ūn. He said:

In Muhammadiyah, the social concern movement is based on the spirit of the theology of al-Mā`ūn emphasizing the importance of possessing social concern. Those who do not have any concern for the poor and orphans are considered as the ones who deny the religion. Ritual worships do not own any meaning if they are not accompanied with social charity. So, street children are included into the poor that should be assisted not only in the economic aspect but also in other aspects such as their education and religion.

4.1.2 Forms of Empowering Street Children

There were many forms of empowering street children made by the head of Muhammadiyah branch of Krembangan Surabaya East Java. Some were made in the street where they often assembled, some were done through the halfway house, and some other through families. It was strengthened by the results of the interviews with Mr. LD, as the tutor of the services to street children. He said:

To serve the children in Rumah Singgah Matahari, we use various types of ways. Sometimes, we come to them in the streets where they usually gather, but at other times we also bring them to the halfway house and also, we also coordinate with the families. We do all of the ways to make our program successful.

The service in the streets was made in many places. It is as stated by Mr. LD as follows: *We serve to them in some places, like in Makam Karang Tembok, Ampel Sasak, JMP, sometimes incidentally we use the multipurpose room of SMP 11,*

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Muhammadiyah Surabaya or in the mosque Al Azhar/Al-Mukhlisin. We did this way since we also should adjust to their readiness to gather.

Then Mr LD explained:

We served them in the streets to guide them in learning, because street children we met are 7 to 9 years old and we ask them to go to an Elementary School in Krembangan Selatan, while we lead the adolescents to join in the Kejar Paket Mandiri program. Besides learning guidance, we also teach them religious matters especially prayer procedures, and the Holly Qur'an recitation.

Mr. LD had special reasons when he prioritized the religion matter such as prayer and the Holly Qur'an recitation to the street children.

We expected that the street children at last can be improved and have positive behaviors. We expect that they will not suffer either in the world or in the hereafter. By implementing the prayer correctly, their behavior may be controlled so that they will not show negative behaviors in the streets. This is also the case of the Holy Qur'an recitation. When their mouth often recites the Holly Qur'an their mouth will be controlled and their heart will become clean and straight. It is what we expect to them.

According to Mr. LD's explanation, some street children fostered in the head of Muhammadiyah branch of Krembangan Surabaya, East Java, have been able to recite short surrahs of the Holy Qur'an. It is also told by NF, one of the street children, who joined in the service:

I have recited some short surrahs of the Holy Qur'an after joining in the coaching in this halfway house. Each week, I should show my recitation of short surrahs. I feel glad since there is someone who pay attention to me.

The similar statement was also given by MF's mother, one of the parents of the street children:

The activity held by Mr. LD is very great. Now, my children may memorize some short surrahs of the Holy Qur'an.

The service made to the street children often meet obstacles namely among others as told by Mr. LD:

The hindrance encountered in guiding the street children is that they do not consistently attend to the meetings with street educators with a reason that they are still busy to earn money.

But this does not discourage the spirits of the staffs to continue serving and guiding them.

Besides serving them in the streets, the head of Muhammadiyah branch of Krembangan

Surabaya, East Java also serve them by housing some of them in the *Rumah Singgah Matahari*. From the observations, it seems that there were many activities given especially those dealing with life skills. This was strengthened by the results of interviews with Mr. LD. He explained that the serving activities in the *Rumah Singgah Matahari* are as follows:

In this halfway house, we give trainings of entrepreneurship for the parents and youth, namely training on making shredded cat fish, handmade batik, patchwork, and on motorbike workshop in cooperation with the Local Government and Vocational Schools in Surabaya. Moreover, there are also routine activities namely soccer training in Perak AL, and Futsal in cooperation with Local Youth and Sports Services in Surabaya, and also swimming.

Serving in the halfway house was also done to grow the street children's spirit of life and prepare their better future. It is as explained by Mr. LD as follows:

We also serve them to read and recite the Holly Qur'an, provide them with religious knowledge especially prayer, learning guidance and motivation training so that they may have learning achievement and welcome the future positively. We also gave them assistance of basic needs and school tools.

Moreover, Mr Lad explained:

The activities here are held each afternoon guided by teachers who take in turns since some teachers are volunteers who want to fill in their leisure time.

To maintain that the service to the street children would give effective results, the head of Muhammadiyah branch of Krembangan-Surabaya also involved the community's potential especially the parents and the families. Mr. LD stated:

The families of the street children are provided with activities of the counseling of parenting and improving the standard of living, meanwhile the street children are given a chance to get either formal or informal education, to

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make use of leisure time and other activities. This kind of activities often faced obstacles because of the factor of the parents. They felt glad and comfortable to their begging activities in the streets. Some parents of the street children also did not consider that education at school is important.

4.2 Discussion

From the descriptions above, it can be understood that the social gap becomes one of the focuses of attention of the Muhammadiyah movement, especially in Krembangan Surabaya, East Java. The phenomenon of street children that become one of social problems in Surabaya city was inseparable from the concern of the administrators of Muhammadiyah. The basic character of Muhammadiyah as a renewal and empowerment movement ensouled with the theology of al-Mā`ūn possessed a strong root up to the grass root level.

The finding is in line with Gunawan's finding that the theology of al-Mā`ūn greatly roots in the body of Muhammadiyah one of which is realized in the form of social services (Gunawan 2018). The administrators of Muhammadiyah were inspired by the real example and modelling given by the founding father of Muhammadiyah K.H Ahmad Dahlan (Khoirudin and Anshori 2018; Fanani 2019; Huda 2011; Elhady 2015; Mustakim et al. 2020), who paid great attention to the problem social gap that occurred t that time. It is in the same vein with the results of various researches that in social movements, modeling from the leader affects his subordinates' performance (Mack, Baciu, and Goel 2014; Molero, Moriano, and Shaver 2013; Madanchian et al. 2017; Khuwaja et al. 2020; Wang and Guan 2018).

This fact also shows that religion may become one's spirit to do good deeds. The decision made by the head of Muhammadiyah branch of Krembangan Surabaya, East Java to participate in empowering street children is not separated from religious spirit. The spirit has been clearly stated in the surrah al-Mā`ūn.

The surrah al-Mā`ūn teaches that a muslim should be concerned with the weak - the orphan and the poor (Tatsuru and Fujioka 2016; Yusmaliana et al. 2020; Baidhawiy 2012; 2015a; Baidhawiy and Khoirudin 2018), so that one is not under the group deny the religion (Al-Bar and Chamsi-Pasha 1998; Abror and Zuhdi 2018; Wijayanti and Suyadi 2020; Rahmanto, Widigdo, and Rozikan 2018; Baidhawiy 2017). This is in concordance with the results of various researches that religion may guide human beings to do good deeds and avoid any badness (McKay and Whitehouse 2015; Jonkers 2017; Rogers and Konieczny 2018; Wibisono, Louis, and Jetten 2019; Ellemers et al. 2019). Religion contributes to the social life because it may make people may live in the society dynamically and harmoniously and may advance human beings together (Groff and Smoker 2015; Herrington 2013; Agbiji and Swart 2015; Miller and Anderson 2009).

The serving activities to street children made by the Head of Muhammadiyah branch of Krembangan Surabaya, East Java take various forms. Viewed from the empowerment process theory (Lusk 1989), apa what is done by head of Muhammadiyah branch of Krembangan Surabaya, East Java uses three models of empowerment together namely the street-based model where street children were attended in the street and then they were coached, the centre-based model where the street children were gathered in certain places, namely in the halfway home and then they were served, and the communitybased model, where the parties with potency to guide the children were involve to together to involve the emergence of the phenomenon of street children.

In practice, the parents and families were trained and strengthened to reinforce the family resilience, while other parties such as the government and the privates were involved to handle street children together. The use of the three is in line with the research results (Putra, Hasanah, and Nuriyah 2015) that the centre-, the community- and the street-based approaches may be used to improve the street children's ability through education, training and ethics education. Giving motivation to grow selfconfidence as conducted by *Rumah Singgah Matahari* under the management of the head of Muhammadiyah branch of Krembangan Surabaya-East Java is in line with the research result Armita (2018) stating the importance of raising power, meaningfulness, wisdom and ability to the street children so that may gain social welfare.

5. CONCLUSIONS

The existence of street children is a social problem has not been well solved up to the present. The government has been trying to solve it through social programs although significant results have been reached. It needs cooperation between the government and the society to solve social problems. Muhammadiyah as a social and da'wah organization is trying to help solve this social problem as conducted by the head of Muhammadiyah branch of Krembangan Surabaya-East Java in the street children program empowerment through the *Rumah Singgah Matahari*. The head of Muhammadiyah branch of Krembangan Surabaya, East Java is encouraged to empower the street children due to humanitarian reason to help them own better future. Moreover, it is also caused by a religious reason manifested in the theological spirit of al-Mā`ūn. The activities conducted by the head of Muhammadiyah branch of Krembangan Surabaya-East Java in empowering the street children are based on three approaches namely street-, centre- and community-based approaches.

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