



Building religiosity and independence of life as a means of increasing self efficacy in middlers and beggs

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ABSTRACT

The crisis of social welfare has shown significant fluctuations each year. According to census data from Bappeda Yogyakarta, the number of PMKS/PPKS in 2019–2020 reached 637,457 individuals. This number sharply decreased by 534,711 to 102,746 individuals in 2021–2022. Such conditions highlight a serious social issue that adds complexity to urban challenges. This study explores the factors behind homelessness and begging, focusing on the context of BRSBKL Yogyakarta. It also aims to strengthen religious, psychological, and life independence aspects of the center's residents. Using a Participatory Action Research (PAR) approach, the one-month program involved 25 BRSBKL residents and several expert practitioners. The study found that the residents included homeless individuals (both involuntary and by choice), beggars, and former persons with mental disabilities identified by the Social Affairs Office. Religious values were reinforced through mentoring sessions, with six thematic lectures delivered by facilitators. Psychological support was provided through expressive therapy using drawing activities, led by a professional psychologist. Life skills were developed through hands-on training, such as making flower vases with raffia and rattan rope and participating in haircutting workshops. These combined efforts aimed to equip residents with the emotional, spiritual, and practical tools necessary for more independent and dignified living.

Keywords: *beggars; homeless;; independent life; psychological; religiosity*

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INTRODUCTION

The crisis of social welfare has experienced considerable fluctuations annually. According to data from Bapperida Yogyakarta, the number of individuals categorized as People with Social Welfare Problems (PMKS) and Recipients of Social Welfare Services (PPKS) in 2019–2020 reached 637,457.00 individuals. This population included street children, former psychiatric patients, beggars, homeless individuals, neglected toddlers and children, victims of violence, scavengers, drug abuse victims, and others. By 2021–2022, this number had significantly declined to 102,746.00 individuals, reflecting a decrease of 534,711 individuals (Bapperida DIY, 2022). In response to this crisis, the Social Affairs Office in Yogyakarta has implemented various reductive programs by classifying



levels of social welfare conditions in the field according to targeted interventions (Zefianningsih et al., 2016). According to the Yogyakarta City Social Affairs Office, nearly 70% of beggars and homeless individuals in the Special Region of Yogyakarta originate from outside the province. It is also acknowledged that the Yogyakarta City Government has limited capacity to comprehensively address this issue (Fadri, 2019). To mitigate the problem, the local government enacted Regional Regulation No. 1/2014 concerning the management of beggars and the homeless, aiming to enhance public welfare and prevent social and environmental problems that disrupt public order (Khairunnisa et al., 2020).

Currently, beggars and homeless individuals represent a pressing social issue that increasingly contributes to the complexity of urban life (Anggriana & Dewi, 2016). This phenomenon is often perceived as a widespread social condition prevalent in Indonesian society (Afrilya & Widyarini, 2015). A similar situation is observed with beggars who are commonly seen along streets, in public spaces, and at traffic light intersections (Awang et al., 2017). Beggars and the homeless are also defined as individuals living in conditions that fall short of socially acceptable standards or those who earn a living by soliciting public sympathy through various means and justifications (Zefianningsih et al., 2016). According to Susanto, homelessness and begging are conditions associated with poverty caused by several factors, including limited access to sustainable income and expenditure, vulnerability to illness, frequent involvement in debt or credit arrangements, and the necessity to sell personal belongings to survive in emergency situations. These individuals are often socially marginalized, excluded from various spheres of social life, and face limited social interaction, particularly within the environments where they conduct their daily activities and reside (Ulum et al., 2018).

Beggars are often perceived as a marginalized group, largely due to the negative stereotypes associated with them. They are commonly viewed as individuals (or groups) who disrupt public order and aesthetics, are unhygienic, a source of crime, lack social norms, are untrustworthy, disorganized, deceitful, petty thieves, lazy, apathetic, and even labeled as societal waste (Suharto in (Suhadi & Arlita, 2021)). To break this stigma, it is essential to provide targeted interventions in the form of support and guidance, particularly in the areas of religiosity, psychological well-being, and skill development. Such efforts can play a crucial role in improving their quality of life and facilitating their reintegration into society. According to Abdul Aziz, as cited by Heny K. R., religiosity is a combination of religious belief through cognitive elements, emotional responses to religion as affective elements, and behavior toward religion as conative elements. Thus, religiosity is a complex integration of religious knowledge, religious feelings, and religious actions within an individual (Rahmawati, 2016). Glock and Stark (as cited in Ancok, 1994) propose that the dimensions of religiosity include: religious belief (ideological), religious practice (ritualistic), religious feeling (experiential), religious knowledge (intellectual), and religious effect (consequential) (Zakiyah & Hasan, 2017). The psychological aspect, as described by Buttner, refers to personality as the expression of thoughts and feelings manifested in actions and behaviors (Warsah & Uyun, 2019). Psychology encompasses several dimensions,

including a) self-acceptance; b) positive relationships with others; c) autonomy (independence); d) environmental mastery; e) purpose in life; and f) personal growth (Fitriani, 2016). Through these empowerment efforts, it becomes possible to foster self-efficacy among beggars and homeless individuals. In the context of this study, self-efficacy refers to an individual's perception of their own belief in their ability to perform a desired action (Laily & Wahyuni, 2018; Warsah & Uyun, 2019). This belief enables individuals to be self-influenced in determining the direction of their actions, the level of effort they invest, and their resilience in facing obstacles.

Based on the results of pre-observation with beggar in the Godean sub-district and Moyudan sub-district (Godean Street + KM 15) that beggar no longer only looks like clowns, rags, small children and mothers carrying babies but has gone through extreme ways in the form of a Silver Man. Even recently there was a child aged 18 months who made his parents Silver Man (Media Television). The results of the "scratching" by the Police against the beggars were then fostered at the BRSBKL for 1 year, which currently consists of 25 ex-tramps and beggars. The results of an interview with one of the BRSBKL managers (Mr. Desi, September 2022), the problems that arise in BRSBKL are, (1) Beggars often find it difficult to break away from their previous habits; their transient lifestyle has, for many, become akin to an "addiction" or a "way of life." As a result, even after receiving vocational training, many return to their former way of living. This challenge is largely due to their deeply rooted mindset, which is difficult to change. (2) Religious development among them is also minimal, as it relies solely on limited support from local religious counselors or staff from the Office of Religious Affairs, both of whom face constraints in terms of time and human resources. (3) Skills and life competency training are provided only during official working hours—between 07:30 and 14:00—meaning that no structured activities are available in the shelter dormitory beyond these hours. (4) The Head of the Social Development Division further notes that another major challenge lies in securing employment for residents after they complete the rehabilitation and training program.

This is where the role of other elements is needed to help solve the problem of homeless people and beggars. Therefore, with this dedication, the author aids Homeless and Beggars (Gepeng) who are fostered in BRSBKL through the offer of a Community Service Program by Islamic Higher Education. Therefore, the researcher took the title of research on "Building Religiosity and Independence of Life as a Means of Increasing Self Efficacy in Middlers and Beggs".

METHOD

This study uses Participatory Action Research with the Kemmis and Mc Taggart models, which emphasizes a social process involving collaborative engagement among individuals to transform social practices toward a better of life. Kemmis and Mc Taggart proposed research that is self-reflective which has the characteristics: oriented to social practice, forms participatory, emphasizes practical action as well as collaborative action, builds emancipation, emphasizes things that are crisis, is reflective, and aims to transform theory as well as practice

(Yaumi & Damopolii, 2014). The Kemmis and Mc Taggart model schemes are as shown in Figure 1 below:

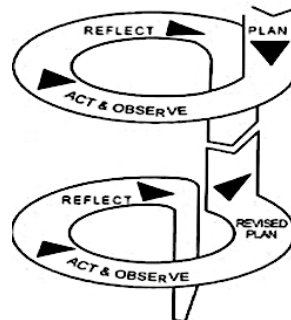


Figure 1. Schematic of the Kemmis and Mc Taggart models

As illustrated above, the research/community engagement process began with the researcher identifying the problem using the 5W+1H approach. This was followed by the implementation of actions as strategic solutions to address the identified issues, such as the reinforcement of religious values, psychological support, and independence of life. Observations were conducted concurrently with the implementation of the actions and concluded with periodic reflections held at the end of each mentoring week. The outcomes were measured based on the intensity of awareness in performing religious rituals, self-reliance, and work ethic. The conceptual framework and flow of thought from the community service that the researchers carried out are as shown in Figure 2 below:

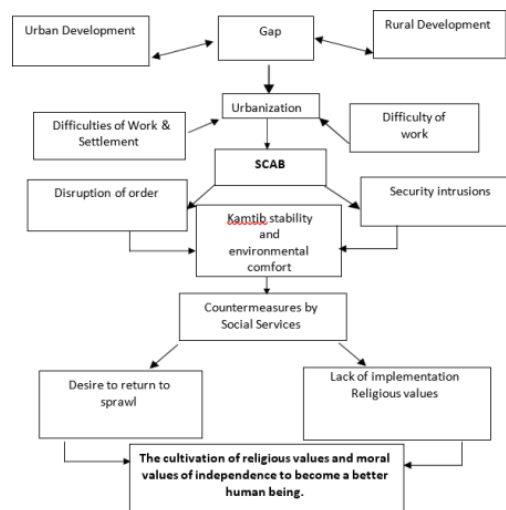


Figure 2. Conceptual framework for research and community service

The object of this research was carried out in Balai Rehabilitasi Sosial Bina Karya dan Laras (BRSBKL) Yogyakarta which is located at Jl. Sidomulyo TR IV No. 369, Bener, Kec. Tegalrejo, City of Yogyakarta, Special Region of Yogyakarta 55243.

The selection of the research site was based on several key considerations. First, there is a strong alignment between the focus of the study and the programs implemented at the institution, particularly in the areas of mental and vocational guidance. Second, the site offers strategic accessibility and has established a conducive environment for academic collaboration, particularly in the context of research and community service. The data for this study were collected through interviews with administrators, facilitators, and residents. Documentation and observation were also conducted to strengthen the research findings.

RESULT AND DISCUSSION

The efforts of social services and rehabilitation for the residents at BRSBKL Yogyakarta in their daily lives are illustrated in Figure 3, which presents the schematic flow of the social service and rehabilitation process at BRSBKL.

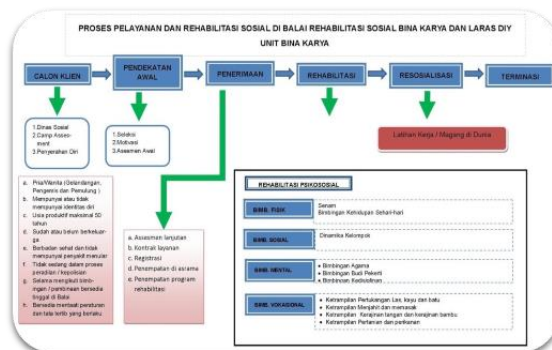


Figure 3. Of the schematic flow of the process of social services and rehabilitation at BRSBKL Yogyakarta

Based on the flow scheme above, in the process of social services and rehabilitation carried out at the BRSBKL, in the early stages, identification of prospective clients was carried out. In identifying the prospective client, the ins and outs and background of the client were explored whether they came from the Office of Social Affairs/camp assessment/surrender. After the client identification process is carried out, the next stage is the client is given a statement regarding compliance with all the rules in the process of social services and rehabilitation. The next stage is the initial approach, at this stage the selection, motivation, and initial assessment of the client are carried out. After obtaining the results at the initial approach stage, then they enter the acceptance stage which includes further assessment, service contracts, registration, boarding placements and rehabilitation program placements. Then a rehabilitation process is carried out for social rehabilitation clients in terms of psychosocial rehabilitation consisting of physical guidance (gymnastics, guidance on daily life), social guidance (group dynamics), mental guidance (religious guidance, moral guidance, disciplinary guidance), and guidance vocational skills (welding skills, wood, stone, sewing and cooking skills, handicraft and bamboo craft skills, as well as agricultural and fishing skills). The life mentoring process conducted by the researcher encompasses

religious reinforcement, psychological support, and the development of life independence.

Religious assistance is one of the important programs implemented in the context of providing religious education to residents. The main rationale for this religious assistance is carried out because most residents come from street life far from the touch of religion. The BRSBKL already has a religious assistance program that is carried out by religious extension workers at Kapanewon Tegalrejo, Yogyakarta. Thus, this activity is a collaborative activity between researchers and extension workers. Before the religious accompaniment was carried out, the researcher conducted interviews with instructor to determine the appropriate theme to be given to the residents. From the interview, information was obtained that the instructor did not make a special theme in giving the material. The most important thing for extension workers is the willingness of the residents to carry out the obligatory worship and to carry out "*dhikr*" every day. Therefore, there are more counseling materials that contain teachings on prayers that can be practiced every day. (interview with Mr Tri, 1 Oktober 2021)

One of the most important things in this religious assistance is that religious companions must be able to be accepted by students voluntarily. Based on an interview with Mr. Tri as an instructor, many residents refused the presence of religious instructors on the pretext that what they needed was not "religious words and advice", but they only needed food and money. If there are other people who come to the Social Development Service Center without giving money and possessions, they will not hesitate to refuse. Anyone who comes to the BRSBKL Yogyakarta, the first thing to do is approach the residents and not show their intentions and goals explicitly. What they did was sit together, chat lightly and joke around as if they were positioned as life partners. They are made as comfortable as possible so that the chaperone and the rehabilitation residents will appear as relatives and life companions. After they feel comfortable and calm, then the companion conveys the intent and purpose of the assistance.

The mentoring pattern is carried out by following the fasilitator pattern, which starts with reading the daily "amaliyah" prayers followed by giving religious material. The theme of the religious lecture is "**The importance of religion in human life**". The concise content of the "tausiah" is that the happiness of human life does not depend on the abundance of luxurious possessions, luxurious houses, and luxurious vehicles and other worldly luxuries. Although sufficient wealth will influence improving human life, this is not the main factor and does not determine one's happiness. The empirical evidence is that there are many millionaires and billionaires who cannot live a happy life even though they are abundantly endowed with wealth on either side. Under these conditions, religion plays an important role in promoting happiness in life. The abundance of wealth, which some humans regard as a source of happiness, is not considered a major factor. Property in the view of religion is a means to worship Allah. If God's servant has enough life provisions, it will make the owner have the strength to worship Him. In addition, assets which according to Islam are entrusted by Allah will be positioned as trusts that must be conveyed to those who are entitled to receive them. According to

McGuire, a value system based on religion can provide individuals and society with a set of values in the form of legitimacy and truth to guide individual and communal attitudes. The influence of the value system on an individual's life arises because values, as abstract realities, are perceived as driving forces or principles that serve as a guide for life. In practice, values influence behavioral patterns, ways of thinking, and attitudes (Kaswardi, 1993).

After the residents understood the importance of religion in daily life, the second religious mentoring session was conducted under the theme of "**Gratitude for the Blessing of Health**". On this occasion the presenter, said that the most expensive pleasure in life is health, because everything, whether property, rank or position, is meaningless if the owner is sick. Healthy pleasures are not a luxury like gold and diamonds, but they will be expensive when they become sick. Islam has explained that maintaining health is an important part of maintaining the principles of the Shari'a (*maqasidusy syari'ah*), namely maintaining religion (*hifdzud din*), maintaining oneself/health (*hifdzun nafs*), maintaining the mind (*hifdzun 'aql*), maintaining offspring (*hifdzun nasab*) and maintaining assets (*hifdzun mal*). The human body has rights that must be fulfilled to remain in good health and prime. The rights of the body in question include eating when hungry, drinking when thirsty, resting when tired, cleaning oneself when dirty, treating when sick. Some of these things became the main material on the second opportunity for mentoring. The point is, BRSBKL residents are invited to always be grateful for all the blessings that God has given them, one of which is good health. They are also invited to always maintain their health by fulfilling the rights of everyone's body.

The third religious assistance took the theme "**Key to Achieving Happiness in Life**". Starting this material, the presenter, asked BRSBKL residents about ways or things that made them happy. Many answers were ejected from the mouths of the residents, which was a form of their happiness. Furthermore, the speaker said that there are things that every human being can do towards a happy life, one of them is **Halal sustenance**. Halal sustenance makes human life happier and more blessed, all matters become easy. Halal sustenance is a sign that a person lives in a state of happiness. This is of course a good provision for BRSBKL residents after completing the service period (1 year) to be able to return to the community and find a way of happiness, one of which is through seeking halal sustenance. Both *qanaan* or *ridha* for God's gift.

The fourth religious assistance takes the theme "**The Key to Success in Life**". The background behind this theme is that residents from the BRSBKL Yogyakarta are those who have experienced life failures. Some of them are homeless and beggars who have been scratched by social services, some have been entrusted by their families, some have not found family members, some have been disowned by their families, and some have had their families refuse their presence in their family community and some are categorized as ODGJ (People In Mental Disorder). According to Dwi Yutanto, the residents from the BRSBKL Yogyakarta really wanted to get out of that zone and wanted to get a new, decent life that was better. In their minds, the desire for a more successful normal life like the life of

people in general is their goal. Therefore, assistance with this theme was considered more appropriate to deliver.

Islamic teachings, which place intention (*niyyah*) as a prerequisite for the acceptance of one's deeds, have a significant implication in holding the key to life success. A strong intention leads to strong performance. The greater one's commitment in carrying out life's responsibilities, the more likely one is to achieve success. However, intention alone is not a determining factor in attaining happiness in life. The second essential principle for Muslims is hard work. The Islamic principle that emphasizes "whoever strives shall obtain" must be instilled in their hearts. Millionaires and billionaires are born from individuals with a high work ethic. This work ethic does not emerge suddenly but is built through continuous practice from an early age, supported by strong educational foundations.

Nevertheless, intention and hard work are not sufficient to achieve happiness. The principle of *ta'awun* (mutual cooperation) plays an important role in attaining true well-being. The Islamic value of *ta'awun* implies that humans, by nature, cannot stand or live alone. No matter how strong a person is, they will always rely on others to fulfill their needs. In building a successful life, collaboration with others is essential. Likewise, if members of BRSBKL Yogyakarta wish to achieve success in their lives, they must be willing to collaborate with others. For instance, in a rattan vase-making training program, residents must work together with raw material suppliers, collectors who purchase the handicrafts, and market distributors. In this way, cooperation clearly plays a vital role in unlocking one's success in life.

The next theme is "**Inner Peace**." This theme emerged from the researcher's observations during activities at BRSBKL Yogyakarta. The transition from a free lifestyle on the streets to the rule-bound environment of BRSBKL Yogyakarta caused residents to feel discomfort, anxiety, and distress. The memory of the carefree life they once enjoyed on the streets—free from life's burdens—still haunted them. (Interview with the Head of BRSBKL, October 25, 2022). Changing such a lifestyle is not easy for them. The desire to return to their former life remains a strong obsession, as evidenced by the fact that some residents, after being reintegrated with their families, chose to return to their previous way of living. Transforming such a mindset requires the involvement of the heart, mind, emotions, and personal commitment to change. These elements must work in harmony and simultaneously to achieve optimal transformation. The material with the theme "**Inner Peace**" provides provision to the residents on how one can gain peace of mind, at a minimum it will reduce feelings of anxiety and fear. Based on the letter *al-Ra'd* verse 28 that Muslims who wish to get peace of mind, they must always remember Allah. The way to remember Allah is to read the practices of *dhikr* that have been taught by the Prophet.

The sixth form of assistance carried the theme "**The Wisdom of Reciting Prayers (Du'a)**." This theme is considered important to convey, particularly considering one of Allah's revelations in *Surah al-Ahzab*, verse 56, which translates as: "*Indeed, Allah and His angels send blessings upon the Prophet. O you who have*

believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace with all due respect." This verse begins with the statement that Allah and His angels send blessings upon the Prophet Muhammad (peace be upon him). Because both Allah and the angels bestow blessings upon the Prophet, it is therefore fitting that Allah calls upon Muslims to also send blessings upon him. But what distinguishes the blessings (*shalawat*) offered by Allah, the angels, and the believers? The blessings from Allah signify the bestowal of mercy, while the blessings offered by the angels represent their prayers and supplications for the Prophet's forgiveness.

Hamka interprets Allah's blessing upon the Prophet in a broader sense. Quoting Bukhari, Hamka explains that Allah's blessing (*shalawat*) upon the Prophet means that Allah praises him. He also cites the opinion of Ibn Abbas, who interprets Allah's blessing as the granting of divine blessings. Furthermore, he refers to the interpretation of 'Atha' ibn Abi Rabah, who states that Allah's blessing upon the Prophet is expressed as *Subbūhun Huddus*, Most Holy, Most Holy, My mercy precedes My wrath. In addition, Hamka interprets the blessings from the angels as prayers for the Prophet, in agreement with the interpretation of al-Maraghi. According to Quraish Shihab, Allah's *shalawat* upon the Prophet Muhammad signifies the bestowal of mercy and divine grace. Meanwhile, the *shalawat* offered by the angels refers to their supplications for the Prophet to be granted an even higher status and for forgiveness (*maghfirah*) to be bestowed upon him acknowledging him as the most noble of Allah's creations and one who has made the greatest contributions to humanity. Allah's command to the believers to send blessings upon the Prophet—after mentioning that He Himself and His angels do so—serves to illustrate that the inhabitants of the heavens, the angels, exalt the Prophet Muhammad. Therefore, the Muslims on earth should likewise honor and exalt him.

Following the religious mentoring sessions, the program continued with psychological support. The psychological assistance provided by the researcher involved the use of expressive therapy, specifically drawing therapy. This activity was facilitated by a psychology practitioner and was conducted over two sessions, on November 3 and 10, 2022. The use of expressive drawing therapy was based on preliminary interviews, which revealed that residents of BRSBKL Yogyakarta had experienced unpleasant or traumatic events, thus necessitating this form of intervention. As stated by (Maftukha, 2017) painting (in this case drawing) is an effective therapy that has health benefits as a stress reliever.

In addition, this therapy allows individuals to express their suppressed emotions and feelings through a creative medium. Once a person begins to draw, they typically become immersed in the activity and focus entirely on their artwork. Unconsciously, this state of concentration helps distract them from the stress they are experiencing. The outcomes of this intervention, based on observations and interviews with residents, indicate that: residents felt more relaxed and were able to identify and articulate their future aspirations after leaving BRSBKL Yogyakarta; They became more confident in dreaming and showed a desire to pursue those dreams; They expressed a commitment to becoming better individuals in the future; and They reported feeling lighter in dealing with life's challenges. Such

interventions are essential for the residents of BRSBKL Yogyakarta to help them develop the courage to face life's difficulties and prepare them to reintegrate into society after completing a one-year period of training and rehabilitation.

Following the psychological mentoring sessions, the program proceeded with life skills mentoring. Life skills, in this context, refer to an individual's ability to meet their own needs through personal efforts based on their capabilities. It also involves the strength to overcome life's challenges independently, and the effort to direct behavior patterns that enhance self-efficacy. Independent living is a critical element in shaping a dignified and valuable human being. The researcher's efforts to cultivate self-efficacy and independence among the residents of BRSBKL Yogyakarta included providing knowledge and practical skills to support their ability to meet life's basic needs particularly in the economic aspect. Among the skills taught were rattan flower vase making and hair cutting.

The first life skills mentoring activity focused on making flower vases using pandan rope and raffia string. The rationale for this program includes the following points: **First, Accessibility of materials and tools.** The flower vases were crafted using pandan rope and raffia string both of which are widely available, especially raffia, which can be found in most local stores. The mold used to shape the vases was made of wood, which is easy to obtain and does not require special types of wood recycled wood can be repurposed for this. Additionally, simple tools such as sewing needles and nylon thread (fishing line) were used, both of which are easy to find. **Second, Efficiency in production.** The vase-making process is relatively quick. For beginners, it takes no more than an hour to complete one vase. With regular practice, experienced individuals can produce multiple units in a single day. **Third, Low physical effort required.** The process does not demand much physical exertion and can be performed while sitting comfortably. As shown in the figure below, the facilitator introduces the tools, materials, and techniques for making a flower vase.



Figure 4. Introduction of tools, materials, and steps in the flower vase-making process by the facilitator

This training was facilitated by a small business owner from Kulon Progo who specializes in making flower vases. The session began with an introduction to the materials (raffia, pandan rope, nylon thread, mold, and sewing needles).

residents were shown the step-by-step process and then guided by the trainer as they practiced it.



Figure 5. Residents accompanied by trainers practice/try to make flowers vases

The residents of BRSBKL Yogyakarta followed the activity with enthusiasm, and many of them were able to complete the task independently on their first try. According to Mr. Dwi, one of the residents, the flower vase training was easy to follow. He stated that anyone with the willingness to try would not encounter significant difficulties. Similarly, Mr. Antonius noted that making flower vases was easier compared to producing doormats. The results of the training activities can be seen in the figure below.



Figure 6. Trainers and BRSBKL residents showing the results of the flower vases

The second phase of life-skills assistance focused on haircut training. The rationale for this program is based on the natural growth cycle of human hair, which necessitates regular trimming. Given this ongoing need and the growing population in Yogyakarta and other areas, haircutting presents a promising economic opportunity for individuals equipped with the necessary skills. Prior to the implementation of the program, the researcher conducted interviews with a local barber. The interview revealed that the barber typically serves between 40–50 customers on weekdays and 60–80 on weekends. With a service fee of IDR 10,000 per customer, the daily income ranges from IDR 400,000 to IDR 500,000

on weekdays, and IDR 600,000 to IDR 800,000 on weekends. Customers generally return for a haircut every 1.5 to 2 months. Haircutting is not physically demanding, especially with the availability of electric hair clippers, which ease the workload. The necessary tools are relatively affordable; high-quality electric clippers can be purchased for approximately IDR 800,000.



Figure 7. The trainer teaches BRSBKL Yogyakarta residents how to cut hair

Nevertheless, technical skill remains essential. Precision in cutting ensuring clean lines, symmetry, and harmonious hair lengths across the lower, middle, and upper sections of the head is crucial. Typically, customers prefer shorter lengths at the bottom and progressively longer hair toward the top. Fortunately, modern clippers are equipped with guide combs in various sizes (0.5 cm to 3 cm), allowing beginners to follow specific length settings easily. In the context of skills development, Thorndike's behaviorist theory, Law of Effect, suggests that repeated practice reinforces learning. According to Mr. Heru, an experienced barber, haircutting skills improve with frequency. Mistakes made during practice should not be viewed as failures but rather as valuable learning experiences. In educational psychology, trial and error is recognized as a critical learning process, especially when learners are encouraged to explore and persist despite setbacks.

During training, residents practiced haircutting by trimming their peers' hair in the dormitory. Each session was supervised by a trainer who provided immediate feedback and guidance. Among the BRSBKL dormitory residents, six residents volunteered for the haircut training. Of these, four demonstrated satisfactory technique and were considered capable of delivering quality haircuts independently. With further opportunity and experience, these individuals are expected to become proficient. The documentation of this training activity conducted by the residents of BRSBKL can be seen in the following figure.



Figure 8. Residents accompanied by a trainer practice cutting their friend's hair

This figure was taken during the implementation of the training session. The individuals participating in the activity are residents of BRSBKL. Among them, some practiced cutting hair while others took turns having their hair cut. The training was supervised by a professional trainer who continuously provided guidance on proper and neat hair-cutting techniques. In cases where mistakes occurred during the haircutting process, the trainer immediately identified the errors and demonstrated the correct techniques to address them. According to Mr. Dwi, the head of the BRSBKL residents, the training has brought significant positive impacts. He reported that at least four BRSBKL residents are now ready to work as barbers upon reintegration into society.

Ms. Wiwik further stated that the combination of religious guidance, psychological support, and life skills training has contributed to behavioral changes among the residents. In terms of religious behavior, they have become more diligent in performing prayers, regularly recite daily supplications, and have developed an increased capacity to accept their current life circumstances with gratitude. Psychologically, past traumatic experiences have gradually diminished through their involvement in various activities. The residents have gained the courage to face life's challenges and are prepared to embrace a better future. As a result of the life skills training, BRSBKL residents are now capable of cutting each other's hair when needed. They take turns and collaborate in refining haircut results when necessary, demonstrating increased independence and mutual support within the community.

CONCLUSION

Based on the explanations presented above, this section outlines four main points as the conclusion of this paper. First, many of the residents at BRSBKL Yogyakarta come from backgrounds as homeless individuals, beggars, and former persons with mental disabilities. Additionally, some residents were deliberately placed in the institution by their families due to specific problems, including indications of mental health disorders. Second, religious mentoring and empowerment activities were conducted in six sessions with selected themes through collaboration between facilitators and practitioners (resource persons) from UIN Sunan Kalijaga Yogyakarta. The results indicate behavioral changes in

the form of increased discipline in performing religious rituals such as prayer, reciting daily supplications, developing gratitude, and exhibiting attitudes of contentment (*qanaah*).

Third, psychological mentoring and strengthening efforts were implemented through expressive therapy using drawing activities facilitated by practitioners. This activity successfully reduced the trauma experienced by the residents due to past life events and enhanced their courage in facing life's realities. Fourth, efforts to promote independent living were carried out through training in making flower vases from raffia and rattan ropes, as well as haircutting training. These activities were conducted by experienced practitioners in their respective fields. As a result of these trainings, several residents were able to create flower vases and perform haircutting practices according to the facilitators' guidance and developed the intention to continue such practices after completing the rehabilitation process. These outcomes indicate that further efforts are needed to ensure that the mentoring activities truly transform behavior patterns, lifestyles, and motivation toward becoming independent individuals, ultimately leading to the realization of self-efficacy.

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