



The Role of Parental Communication in Shaping Children's Character Education (Children's Study at Rumi TPST Bantargebang, Sumur Batu)

Heriyanti

Esa Unggul University, Jakarta

heriyanti@esaunggul.ac.id

Safiani A Faaroek

Esa Unggul University, Jakarta

heriyanti@esaunggul.ac.id

Ratnawati Susanto

Esa Unggul University, Jakarta

heriyanti@esaunggul.ac.id

Abstract

Parents include fathers and mothers who are entrusted with the process of God Almighty a child, children are expected to be human beings with character such as morality, good speech, courtesy, tolerance and can be communicative. Character education of the child is obtained in the home environment, school and society. Parents are the first teachers of children in getting character education, children will imitate the good and bad habits of parents because in essence children will imitate what they see. Children in the Bantargebang TPST environment, Sumur Batu are some of the children who are disadvantaged in education. The majority of children do not go to school due to economic constraints that cause children to not get formal education. Most children who are in a healthy environment will make the child healthy, while the child who is in a bad environment will make the child will be bad. This is what motivates RUMI (rumi reading house) in providing knowledge to children in the Bantargebang TPST environment, Sumur Batu so that children can know things that are justified and not. This research method is a qualitative case study, with the aim of determining the phenomena that occur in the Bantargebang TPST environment, Sumur Batu. There are five character educations studied including the character of religious values, honesty, tolerance, discipline and communicative. Parents at TPST Bantargebang, Sumur Batu have carried out a communication role in character education for children in their daily lives but are not understood by children, this is due to limited communication skills, and parents' knowledge in providing understanding of character education. The existence of RUMI according to parents can help understanding children's character education in everyday life. Character education is important to be given to children as early as possible because character education in early childhood is a stage of formation, if this is ignored it will endanger the future of the child, nation and state.

Keywords: role, parental communication and character education

INTRODUCTION

From birth the child spends a lot of his time with parents from opening his eyes or waking up to going to bed. Children are God's gift to parents that is very precious, children need someone who is willing to spend their time providing guidance, a sense of security and comfort. As time the child grows up, parents give lessons on how children can express their wishes by communicating through saying, parents will teach children in the use of a word and string words into expressions of desire with these words. As the child gets older, he begins to gain a lot of knowledge and intelligence given by parents. The learning given by parents is increasingly diverse such as how to make a child a kind, polite and diligent child, the child also learns from parents how to yell, rebuke, beat from parents that children learn about life. Parents can be said to be the ones who know the nature and character of the child best. Every child has a different development – differently there are children who dare to speak in public, and on the contrary there are children who study hard but talk less. The child can be said to be someone who has a unique and interesting personality, parents have a role in maximizing abilities, trying to teach, reduce children's weaknesses and directing children's talents or abilities well in order to succeed in the course of their lives. The optimal personal,

intellectual development, as well as the formation of the child's character will be able to help the child to face new adventures in the school world and also the next life. (Chairinniza Graha, 2013)

Law No. 20 of 2003 concerning the national education system in Article 3 explains that national education functions to develop the ability and shape and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic citizens and are responsible for being human beings with character (Rizki, 2018). Character is one thing that is rooted in humans that is important for each person to have and is formed gradually and accumulated (R. Anggia Listyaningrum, S.Pd. et al., 2021). For example, parents in providing knowledge of honesty or what honesty is, parents should apply honesty in daily habits and communicate the application of the value of honesty, so that the child will follow.

TPST Bantargebang is an integrated landfill where some of the people are people who work in the non-formal sector, namely working as scavengers. Scavengers are people who scavenging and making a living by picking up and utilizing used goods (such as plastic, cardboard and so on) then selling them to entrepreneurs who will reprocess them (Sutardji, 2009). Scavenging is an indefinite job that does not require expertise, education, and skills (Widaty et al., 2021). Most of the scavengers at TPST Bantargebang Sumur Batu come to the capital to find sustenance on the heap or pile of garbage such as one of the heads of the family named Ayudin, a scavenger from Karawang who has been in the TPST for 8 years living with his children and wife. Ayudin's son, Yamal, is currently 9 years old, unable to attend elementary school. Yemeni fathers and mothers cannot send them to school because they do not have papers related to the management of children entering school such as family cards (KK) and economic problems. Economic factors that cause families with a lower economy to ignore the importance of education. Parents demand that children help make a living for the survival of the family, and neglect the child's education. Parents forget that children must be equipped with skills such as writing, reading and social livelihood. Children from childhood (early) are taught to be polite, honest, disciplined and communicate, this is part of early childhood character education. This condition is what attracts researchers to find out how the role of parental communication in shaping the educational character of children of TPST Bantargebang, Sumur Batu.

Review the Library

Parents are Fathers and Mothers who have the responsibility of shaping and fostering their children both psychologically and physiologically. In order to be able to direct and educate children into generations that are in accordance with the goals of human life (Ali Muhdi, 2018). The role of parents is to foster the development of children's independence from an early age because parents are leaders and also the first teachers, teachers, facilitators, role models for their children (Siti Nur Aidah, 2020).

Communication is a very basic activity in the relationship between humans that provides an understanding of the process of conveying messages, forming meanings and others (Heriyanti, 2020). Parent-to-child communication is a form of two-way interaction carried out by parents with children in the family that provides warmth, comfort, care, affection, and guidance. Parents provide examples of good behavior to children by providing and instilling good ethical values, which have the aim of forming good behavior in children both in the family, school and community environment (Hilmi, 2008). Parent communication to children to make it easier for children to understand can be done using oral communication or understandable communication between children and parents using *verbal* and *non-verbal* communication (Desiani Natalina & Gilar Gandana, 2019). The verbal and verbal communication is as follows :

LITERATUS is a journal published by Neolectura, issued two times in one year. Literatus is a scientific publication media in the form of conceptual paper and field research related to social impact and cultural studies. It is hoped that LITERATUS can become a media for academics and researchers to publish their scientific work and become a reference source for the development of science and knowledge.

Our focus:
Social and Culture

Our Scope:
Humanities, Education, Management, History, Economics, Linguistics, Literature, Religion, Politics, Sociology, Anthropology, and others.



1. *Verbal* communication is a form of communication that the communicator conveys to the communicant in a *written* or oral way. Verb *l communicationis* considered the most effective idea in the hope that the recipient of the information will more easily understand the message conveyed. For example, speaking directly.
2. *Non-verbal* communication is communication that supports *verb* communication 1 because many people do not understand *non-verbal* communication.e.example *non verbal* communication buh for example saying yes by nodding their head); vocal (includes tone of speech, tone of voice, weak or strong voice, speed of speech, sound quality, and intonation); and the use of time in communication or the duration of speaking.

Successful communication if the sender of the message gets *feedback* or reciprocity from the interlocutor or recipient of the message. Reciprocity is not only a good response but it can also be an unexpected response. (Herri Susanto, 2014). Good communication with the child can use several ways such as, through other people or third parties, telling stories, facilitating, *bibliotherapy*, asking to mention wishes, choice of pros or cons, writing, drawing, playing (Desiani Natalina & Gilar Gandana, 2019). The following are the types of communication in order to understand the functioning of the family (Herri Susanto, 2014) as follows:

1. *Interpersonal communication*

It is the process of sending and receiving messages in oneself through thought processes in the brain that are embodied in behavior, mindset, and dreams. Interpersonal communication is personal. Examples of interpersonal communication such as daydreaming, dreaming, introspection and so on.

2. *Interpersonal communication*

Is the communication carried out by a minimum of he or her person or more with various feedback effects. Examples of interpersonal communication between two friends, quarrels between neighbors.

3. *Mass communication*

Is a communication activity that involves many people both passive and active. The number of participants or senders and recipients of messages determines different forms of communication. Includes political communion, advertising communication, public communication, presentation communication and crisis communication.

Character is good values (good values, having a good impact on the environment) that are embedded in oneself and are depicted or seen in behavior according to Wijaya (2017: 15) in (Faujiah & Tafsir, 2018). Character is the bearing of an individual in the form of traits, personality, disposition and behavior expressed in everyday life. Character of individual bearing such as soft-hearted, diligent, disciplined and so on (Dr. Muhammad Hasan et al., 2022). It can be concluded that character is a good nilai-value that a child obtains from the family or community environment. The character of the child can be formed through the home environment, school and society. Characters can be formed through a long and not easy process, so that the character or characters can last a long time. Parents are obliged to cooperate in so that the goal of instilling good values in children can be implemented.

The values of character education that must be applied and instilled in early childhood are as follows (Sapti Cahyaningrum & Agus Purwanto, n.d.):

1. Religious, obedient attitudes and behaviors in carrying out the teachings of the religion he adheres to, tolerance for the practice of other religions.
2. Honest, establishing himself as a person who can always be trusted in words and Actions.
3. Tolerance, an attitude of action that respects others.

4. Discipline, actions that show orderly behavior and compliance with the provisions.
5. Hard work, behavior that shows earnest effort.
6. Be creative, think and do things to generate new ways or results.
7. Independent, attitudes and behaviors that are not easy to depend on others.
8. Democratic, a way of thinking, behaving and acting that assesses equal rights and obligations.
9. Curiosity, attitudes and actions that always seek to know more deeply and extended from something he learns , seen, heard.
10. The spirit of nationality, way of thinking, insight that places the desires of the nation and the state, above the self and group's interest.
11. Love of the motherland, a way of thinking, acting and doing that shows loyalty and concern for the nation and the environment.
12. Appreciate the achievements, attitudes and actions that drive him to produce something useful for society.
13. Friendly or *communicative*
14. Peace-loving , attitudes, words and actions that cause others to feel happy and secure for their presence.
15. Love to read, the habit of making time to read.
16. Care for the environment, attitudes and actions that seek to prevent the destruction of the natural environment and its surroundings.
17. Social care, attitudes and actions that always want to give help to others and the community.
18. Responsibility, attitude and behavior of a person to carry out his duties and obligations.

METHOD

This research is a qualitative research. Qualitative research is research that aims to be able to understand phenomena about what is experienced by the subject of the researcher for example perpetrators, perceptions, motivations, actions and others holistic and descriptive in the form of words and language according to Moleong (2013) in (Fenny Rita Fiantika et al., 2022) . This research uses an Ethnographic approach i.e. Ethnography is an inquiry design derived from anthropology and sociology in which researchers study the patterns of behavior, language, and joint action of intact cultural groups in a natural setting over a long period of time (John W. Cresswell, 2018). Data collection often involves observation and interviews . This research started in November 2021 to March 2022. The informants in this study were parents (mothers) and non-formal education teachers at the umi reading house (RUMI) at TPST Bantargebang Sumur Batu. In determining informants based on certain considerations, it is adjusted to the title of the research on the role of parental communication in developing character in the Bantargebang TPST environment, Sumur Batu in children in umi reading houses (RUMI).

RESULTS AND DISCUSSION

The application of character values to children can be applied through habits and examples provided by parents and educators. In providing an understanding of character education to children, it refers to the values of children's character education including 18 children's character values. In this study focused on the character of religious values, honesty, tolerance, discipline and *communicative*.

LITERATUS is a journal published by Neoelectura, issued two times in one year. Literatus is a scientific publication media in the form of conceptual paper and field research related to social impact and cultural studies. It is hoped that LITERATUS can become a media for academics and researchers to publish their scientific work and become a reference source for the development of science and knowledge.

Our focus:
Social and Culture

Our Scope:
Humanities, Education, Management, History, Economics, Linguistics, Literature, Religion, Politics, Sociology, Anthropology, and others.



TPST Bantargebang is an area of Sumur Batu Village, one of the eight villages in Bantar Gebang District, Bekasi city, West Java Province. The village area was formed on April 19, 2002. Of the existing area \pm 568,955 ha of area, around 318 ha is used for residential and agricultural settlements, while the rest is used for office building facilities and educational infrastructure as well as landfills until the last (TPST) of waste originating from the DKI area (\pm 20 ha) and Bekasi City (\pm 22.5 ha). Currently, the number of pre-existing families is 543KK or around 13.7% (Bekasi, 2021). From the population, it is known that there are 30 scavenger children who have dropped out of school, with details of the age of 10-15 years, there are 15 children, aged grades 1-3 elementary school, there are about 11 children and the age of preschool and kindergarten there are 2 children. Currently, the children who drop out of school still get learning from the Umi reading house abbreviated as RUMI. RUMI itself was established on November 16, 2020, with sister Noviana Rachmawati as *the founder*, and four other colleagues as teaching members recruited from friendship and who have the same mind in helping children get an education. The current location of RUMI still uses a saung as shown in figures 1 and 2. which is located around the residential area of TPST Bantar Gebang with very limited teaching and learning facilities. The volunteers who became teachers included sisters Nijma, Anggit and Megga.



Figure 1. where to study RUMI



Figure 2. RUMI protégés

At present, cultivators in this region are increasingly left behind (isolated) in education due to lack of access to formal education due to economic limitations. Observations and data obtained from Bantargebang TPST researchers, Sumur Batu work are scavengers and freelancers, many of whom depend on garbage disposal for a living. Economic limitations are the cause of the lack of family support in providing children's education, as evidenced by the number of children who drop out of school. This causes children's learning time to be filled with garbage collection activities. Children in the Bantargebang TPST area tend to communicate in a rough and high-pitched manner, when they communicate, this is because parents have difficulty conveying messages properly and using good language. The characteristics of children are imitating what is seen, heard, felt and experienced in the family environment, educational environment and in the community. Parental education also plays an important role in the development of children's character, parents can create a quality atmosphere or condition. parents at the Bantarge TPST only in Sumur Batu have a minimum education of elementary school (SD) and some have not completed elementary school. Parents at the Bantargebang Sumur Batu TPST are busy causing less time with their children, making it difficult to instill educational character in their children. The role of parents as educators in the family will be optimal in developing children's character if it is supported by the ability of parents to provide the right character education (I Nyoman Subagja, 2021). Through the umi reading house (Rumi) located in the Bantargebang Sumur Batu TPST area, it seeks to provide character education to children in the family which includes religious values, honesty, tolerance, discipline and *communicative*. Researchers made observations in the learning process carried out at RUMI and conducted interviews with parents whose children were studying at RUMI. The results of the value of children's character education at TPST Bantar Gebanag, Sumur Batu are as follows:

1. Religious Values

The cultivation of children's religious values is given at an early age, children are taught about the religion they adhere to. The existence of RUMI in the Bantar Gebang TPST area can help parents in teaching children's character education, with limited places where RUMI teaches children in the Bantargebang area to study, read, write and open children's insights into the outside world. According to Karnah's mother, the parents of Arini, aged 11, the job of the scavenger husband said:

"Since the existence of RUMI in the Bantar Gebang TPST area, it has greatly helped us as parents, children are taught the right way to pray, are taught to know Arabic letters and short prayers, I can't teach children because I also petrify my husband to scavenge to increase family income. My son has now memorized the prayer readings for eating, because maybe in RUMI it is read over and over again so that the child will quickly memorize it. At home I just remind the children to pray five times."

According to mba Novi as a teacher and *founder* can be seen in figure 3, in RUMI, scavenger children in the TPST area should have entered school age, the age of children in the Bantar Gebang TPST area varies greatly but their ability in formal education is very minimal. According to mba Novi, this is very understandable considering that children are born from underprivileged families, so children's education is not prioritized. This condition makes mba novi try to involve his friends who have the ability to learn religion to teach recitation, memorization of daily activities, and prayer movements for children. Children must be equipped with religious education because religion is the foundation of children in their later life development.



Figure 3. Founder and Lecturer of RUMI.



Figure 4. Bantar TPST Environment Gebang

2. Honest character value

Teaching the value of honest character is given early on. Make it a habit for the child to say honestly when the child makes a mistake, conveying the child's wishes. According to Warsih's mother, the parents of Alfiyan Saputra aged 9 years:

"I always teach my son to be honest, even though we are from a family that makes a living from collecting human waste but we are still afraid that we do dishonest things such as stealing to meet living expenses, from childhood I have been taught by my parents to be honest children, that's why my son also I kasi know you so children must be honest, should not lie because lying is a sin."

The teaching brothers and sisters at RUMI teach the value of honest character by reading picture books, because many children do not understand the still *abstract* meaning such as the word sin, with the existence of picture books and stories children will

LITERATUS is a journal published by Neoelectura, issued two times in one year.

Literatus is a scientific publication media in the form of conceptual paper and field research related to social impact and cultural studies.

It is hoped that LITERATUS can become a media for academics and researchers to publish their scientific work and become a reference source for the development of science and knowledge.

Our focus:
Social and Culture

Our Scope:
Humanities, Education, Management, History, Economics, Linguistics, Literature, Religion, Politics, Sociology, Anthropology, and others.



understand their meaning faster and also the teaching brothers at RUMI will provide contact daily activities so that children understand more about the value of honest character.

3. Character value tolerance

The form of understanding conveyed to the child is like respecting others, both to the older, and the younger. According to Acih's mother's job is the scavenger husband's parents from Aprilla Aqila Putri aged 5 years:

"As a mother, I try to teach children to be polite to their parents, and befriending anyone should not want to win by themselves, I always say so to my son, I usually exemplify from the daily life of playing, sometimes playing with his friends aqila go home crying, he said he was not invited to play. But now there is no such rich incident anymore because Aqila's friends are also studying at RUMI, RUMI's brothers and sisters learned that playing can't be evil, just play with anyone".

In order for children to easily understand the intentions conveyed, communication can be used using books and conveying them in language that is easy for children to understand through *verbal* and *non-verbal* communication (such as using *expressive* movements) in the hope that the child will easily understand. It can be with third-person communication in explaining the notion of tolerance.

4. The value of the character of the discipline

The character of the discipline is taught from an early age, so that the child in everyday life will get used to applying it. Children are taught to always wash their hands before handling food, teach children to get used to tidying up toys or other items stored in their place. Disciplinary habits that grow out of habits will be easier to ingrain in the child. The brothers at RUMI gave examples of activities in learning and playing with a disciplined character such as before learning and playing begins, children must sit neatly, teach them to throw garbage in their place, should not litter.

According to Maryani mother the parents of Muhammad Aprillio Erlangga aged 10 years :

"Aprillo is now used to disciplinary behaviors such as tidying up his playing marks, previously Aprillio was hard to tell. RUMI's brothers and sisters always teach the value of discipline and it is done every time I learn so that my son gets used to it and I am very helped."

4. The value of communicative character

Communication in children's character education is something important in providing teaching to children, through proper communication educators and parents can easily find out habits in children, such as good or bad habits. Parents or educators can provide an understanding of actions that are not good and good. Children are given the opportunity to be able to express their wishes. In communicating with children, children can use ways by telling stories, drawing and playing. Through storytelling, and playing, the delivery of messages to children will be easier to accept and remember. According to Novi's brother as the founder of RUMI:

"The RUMI brothers and sisters in reading story books have an educational message that they want to teach, for example when RUMI brothers want to talk about diligent children, we will use story books to describe diligent children, in the process of telling stories, we use expressions that attract children's interest by using verbal and non-verbal communication".

The role of parental communication in providing children's character education is carried out continuously and is obtained in all environments, namely family, school, and community. The existence of RUMI in the Bantargebang TPST area is very helpful for parents in providing character education for their children. Character education in early

childhood is aimed at formation, at the age of teenagers at school it aims at development, while at the adult age at college it aims to strengthen according to (Miftahudin, 2010) in (Sapti Cahyaningrum & Agus Purwanto, n.d.)

CONCLUSION

Educating children is the duty and responsibility of parents, the role of parents is very influential in the formation of children's character. The daily behavior of parents or known habits of parents will be used as examples or followed by children. Parental education is also a determinant in the formation of children's character education. Parents must know how to communicate with their children. Knowledge of how to teach children can be obtained by parents through reading, formal education and socializing. Parents who have low education and are busy working will have difficulty in teaching children's character education.

The majority of parents who live in Bantargebang TPST, Sumur Batu only have elementary school education. They are busy making a living by scavenging trash, while children who have been born are entrusted by God and become the nation's successors who must receive character education as provisions in society, as if their education has been neglected. The results obtained by researchers on the 5 characteristics of children's education are religious values, honesty, discipline, tolerance and communicativeness. Character education for Bantargebang TPST children is obtained at home and strengthened by good character at RUMI. Character education at RUMI provides an understanding that is easier for children to understand, because the teachers have knowledge in communicating with children. RUMI teachers apply communication that is easy for children to understand and understand. Get used to doing good things such as learning the Koran, reading prayers when going to bed, when going to eat and training children to pray. RUMI's parents and brothers and sisters also teach children healthy lifestyles during the pandemic conditions, train people to live healthier, always wash their hands before eating, apply respectful behavior towards parents and dare to express their wishes. The role of parents and educators is to instill good character values in children from an early age, so parents hope that they will have children who understand religion, are honest, disciplined, respect others and communicate well. Become a child that parents, family, religion, nation and state can be proud of.

BIBLIOGRAPHY

- Ali Muhdi, S. P. M. (2018). *Tren Pilihan Ideal Orang Tua terhadap Pesantrren* (Arif Hidayat, Ed.; 1st ed.). Lontar Mediatama.
- Bekasi, K. (2021). *STATISTIK*.
- Desiani Natalina, M. , M. P., & Gilar Gandana, M. P. (2019). *Komunikasi dalam PAUD* (keempat). Ksatria Siliwangi Tasikmalaya.
- Dr. Muhammad Hasan, S. Pd. , M. P., Sulman, S. Pd. I. , M. S., Muhammad Ali Holle, S. Pd. I. M. P., Dr. Herman, S. Pd. ,M. P., Ayu Kristia Sari Batubara S.Pd, & Dr. Rola Pola Anto, S. Pd. ,M. S. (2022). *Pendidikan Karakter Anak Usia Dini* (Tahta Media, Ed.; 1st ed.). Tahta Media Group.
- Faujiah, A., & Tafsir, A. (2018). Pengembangan Karakter Anak di Indonesia Heritage Foundation (IHF) Depok. *Jurnal Penelitian Pendidikan Islam*, 6(1). <http://riset-iaid.net/index.php/jppi>
- Fenny Rita Fiantika, Mohammad Wasil, Sri Jumiayati, Leli Honesti, Sri Wahyuni, Erland Mouw, Jonata, Imam Mashudi, Nur Hasanah, Anita Maharani, Kusmayra Ambarwati, Resty Noflidaputri, Nuryami, & Lukman Waris. (2022). *Metodologi Penelitian Kualitatif* (M. H. Yuliaatri Novita, Ed.; 1st ed.). PT. Global Eksekutif Teknologi.

LITERATUS is a journal published by Neoelectura, issued two times in one year. Literatus is a scientific publication media in the form of conceptual paper and field research related to social impact and cultural studies. It is hoped that LITERATUS can become a media for academics and researchers to publish their scientific work and become a reference source for the development of science and knowledge.

Our focus:
Social and Culture

Our Scope:
Humanities, Education, Management, History, Economics, Linguistics, Literature, Religion, Politics, Sociology, Anthropology, and others.





- Heriyanti, H. (2020). Metode Auditory Verbal Therapy (Avt) Dalam Pengembangan Kemampuan Komunikasi Anak Tunarungu Pengguna Cochlear Implant (Ci) *Nasional Ilmu Pendidikan Dan Multi Disiplin ...*, Ci.
- Herri Susanto, S. S. , M. H. (2014). *Komunikasi skills* (1st ed.). CV Budi Utama.
- Hilmi, M. (2008). *Komunikasi Antara Orang Tua Dengan Anak Dan Pengaruhnya Terhadap Perilaku Anak*.
- I Nyoman Subagja. (2021). *Pola Asuh Orang Tua (Faktor, Implikasi terhadap perkembangan karakter anak)* (1st ed.). NILACAKRA.
- R. Anggia Listyaningrum, S.Pd., M. P., Dr. Umi Dayati, M. P., Dr. Ellyn Sugeng Desyanty, S.Pd., M. P., & Rezka Arina Rahman, S.Pd., M. P. (2021). *Strategi Parenting Pembentukan Karakter Anak Usia Dini Pada Keluarga Pemulung Di Kampung Sumur Jakarta Timur* (B. A. Laksono, Ed.; 1st ed.). CV. Bayfa Cendekia Indonesia.
- Rizki, M. S. (2018). *No Title*. Universitas Islam Negeri Sumatera Utara Medan.
- Sapti Cahyaningrum, E., & Agus Purwanto, N. (n.d.). *Pengembangan Nilai-Nilai Karakter Anak Usia Dini Melalui Pembiasaan dan Keteladanan*.
- Siti Nur Aidah. (2020). *Tips Menjadi Orang Tua Inspirasi Masa Kini* (Dr. Abdur Rohman, Ed.). KBM Indonesia.
- Sutardji. (2009). karakteristik demografi dan sosial ekonomi pemulung . *Geografi*, 2.
- Widaty, C., Mattiro, S., & Nur, R. (2021). Penguatan Motivasi Pendidikan Anak di Lingkungan Keluarga Pemulung Kawasan Handil Palung Tempat Pengelolaan Akhir (Tpa) Basirih Kota Banjarmasin. In *Dedikasi: Jurnal Pengabdian Masyarakat* (Vol. 3, Issue 2). www.e-journal.metrouniv.ac.id