

**WORSHIP MATERIAL EDUCATION
FOR MARGINAL SOCIETY CHILDREN
IN TAMAN PENDIDIKAN AL-QUR'AN TOMBO ATI
KAMPUNG SRI RAHAYU KARANGKLESEM
SOUTH PURWOKERTO**



THESIS

**Submitted to The Faculty of Tarbiya and Teacher Training IAIN Purwokerto
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To Obtain a Tittle in Islamic Education (S.Pd.I)**

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STATE INSTITUTE OF ISLAMIC STUDIES
PURWOKERTO**

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ABSTRACT

The background of problem in this research is because more people in Kampung Sri Rahayu to do deviate behavior which done hereditary. More the problem to make they to be marginal society children besides because their village, such as: not consistent work their parent, broken home, drop out from school because their misbehavior to do and disenchantment they about lessons of school. They feeling in the school they not get income.

With seen of that background ustadz/ustadzah in Taman Pendidikan Al-Qur'an Tombo Ati in give worship material education to marginal society children and children in Kampung Sri Rahayu with method various, such as the first meet they must to do approach and to done they as family to know who their needed. After to do approach and know their needed little by little ustadz/ustadzah in this TPQ give religion knowledge with basis method.

Many method to lesson their, such as: games method, active learning, approach method and etc. The worship material who teach they as method to read the Qur'an with *Iqra'*, learning to they write of hijaiyah word and Al-Qur'an verse, they learn the method to read Al-Qur'an, they learn the method to read Al-Qur'an kindly using tajwid, that then they be known with the Islamic Pillar start from that they can done daily like prayer and all things that related with it like the method of cleanse and *wudhu*, attitude, remember daily prayer and other.

In this research as qualitative research that is research type to result descriptive data as words or the writer from people and result observation of behavior. The collected data get from observation, interview and documentation. The concerning of data analysis to done by researcher is data analysis to do through two steps, that is: data analysis before in the field as meanwhile data researcher get when to do the preface study and data analysis refer to Miles and Huberman model, that is with data collected method, data reduce, data present. From the second type data analysis and than can be conclude a conclusion.

The result of researcher can show: the indeed worship material education is very important to give the marginal society children and the children in Kampung Sri Rahayu, so that to become they to be the good next generation have attitude, to decrease their habit break down on the street, to prevent children in this village who not break down yet on the street so that not interesting to break down on the street, and to become the Al-Qur'an as their directive of life every day.

Key words: Worship material education for marginal society children.

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CHAPTER I

INTRODUCTION

A. Background Of the Problem

Law of Children Protection Numb. 23 2003 year as one of Indonesiaan Government commitment toward PBB that mandate the nation to protect the existence and the rights of children. The guarantee and protection of children is a logical consequence of government as the state administrators who ratified the child rights convention in 1989 at once as mandate from The Basic of State Constitution in 1945 article 28 B paragraph 2 has been state that, every child is entitled to protection from violence and discrimination. There are child protection policies like National Programs for Children of Indonesia (*Program Nasional Bagi Anak Indonesia* “PNBAI”), handling of children in emergency situations (*penanganan anak dalam situasi darurat*), children services by telephone (*pelayanan anak melalui telepon*) “hotline service” TESA 129, 9-year compulsory education, Movement of Mother Love (*Gerakan Sayang Ibu* “GSI”), integrated health service post (*Pos Pelayanan Kesehatan Terpadu* “PPKT”), and Bina Baby Family (*Bina Keluarga Balita* “BKB”) as the steps to implement the rights of the children in the context of national development.

BPPKB was estimated that 60% of children lives in Indonesia urban in 2025 (BPPKB 2025). However, provision of acces for children toward the basic service of healthy and education in the city still as one of the obstacles in

fulfillment the rights of children. Another that poverty, limitedness of job opportunities, socio-economic pressures that faced by some families who lived in the city as the factors that can be rise the mistreatment and the violence to children. The existance of marginal society children in the city is one of inability family consequence, the society and state in running of the role to guarantee and realize the rights of children.¹

The marginal society children or abbreviated anjal is a general term which refers to children which have do economic in the street, but there are still have relation with family. But until now, there is not understanding yet the marginal society children can be used as a reference for all parties.

Some of the grouping marginal society children are include, in the absence of miss understanding for marginal society children, can be found the grouping marginal society children based of they relation with their family. Initially there are two category marginal society children, there is the children wich break down to the street and the children on the street. But in its development, there are additional categories, that is the children of family which on the street.

The meaning for the first category is the children who have economic activities on the street who is still have relations with the family. There are two groups of marginal society children in this category, that is children that living with his parents and constantly at home every day, and the childrens who performs economic activities and living in the streets but still maintain

¹Atwar Bajari, *Anak Jalanan Dinamika Komunikasi dan Perilaku Sosial Anak Menyimpang*, (Bandung: Humaniora, 2012), p. v.

ties with the family with the homeward way good intervals or with the schedule that not routinely.

The second category are the childrens who spends all or most of his time in the streets and had no relationship or they decide their relationships with their parents or family. The third category is children who spends all his time in the streets who came from families lively or live also on the steets. The fourth category is child up to the age 5-17 years that are susceptible of working on the streets, children work on the street, and/or whose work and life on the streets who spends many time to perform the daily activities. The child tha have ambition that not reached, because there is a family economy factor, until their find the extra money to buy snack with the singing beggar method on the street and many more.²

The child of marginal society is the individual figure that compete with the adults which has a variety of interests, smaller physically and vulnerable, marginal society children dealing with adults through their own way to getting money. The child of marginal societyconditionwho paced hard has established them in one perspective and the interpret different ways with normal child in their age.³

The phenomena marginal society children is a complicated phenomenon fairly and in a various regions having their unique. Very worried to hear the various stigma from the people toward the street children who

² Wikipedia bahasa Indonesia, ensiklopedia bebas,
https://id.wikipedia.org/wiki/Anak_jalanan Jumat, 09 Oktober 2015 00:40

³ Atwar Bajari, *Anak Jalanan...*, (Bandung: Humaniora, 2012), p.9-10.

considered disturbing order, comfort and security users the streets and the community. The phenomena and the people's stigma that caused marginal society children are parts of category of children with social problem.

Seeing many problem of social which inflicated the marginal society children the author concluded that children of marginal can include to children with special necessity while or permantly that require education service that more intense. This conclusion was based upon the statement of Mohammad Takdir Ilahi (2013) taht is the children with special necessitty while or permanent it can be causes of a economic pressures, political, social, emotion, and deviate behavior.⁴

As statement on the emergence of the issue of people with social in the form of marginal society children, ccan not be separated from several factors that influential in it. There are two factors that influential, that is factor macro and factor micro. Factor macro led to the appearance of people issue for example, economic growth unequal, enrollment rates in children aged schools that still bring up drop-out children, development of backward and urban that has not been spread evenly, and the problem of local culture. While micro problems, it includes sollicitation friend, insistence parents to earn living, households that did not harmonious, children with singgle parent, dissatisfied with school or teacher, that is reason who was in common for them.

As the research of Yuyun Yuningsih (2002), that conclude, the negative actions of marginal society children, and crime are closely related to

⁴ Mohammad Takdir Ilahi, *Pendidikan Inklusif Konsep & Aplikasi*, (Jogjakarta: Ar-Ruzz Media, 2013), p. 138.

the pattern of social relations with the leaders of children of marginal people. Marginal society children in social relationships with the leaders of the street study the method to 'escape' from the critical situation of the streets of figures. Longer, more often, and more closer of that relationship, then they getting deep in the bad habits from street culture. The factor of people stigma and cynical, slowly damages the marginal society children and formed in accordance with the concept himself the nickname given, so they really do such actions.

Universitas Airlangga (Unair)-save the Children (UNICEF), in their the researches profiling marginal society children in a broader scale and see the patterns of social relationships the children of marginal people with their circles. Briefly research shows that the position of parents not irreplaceable in relation with the marginal society children. Most of the marginal society children have meetings every day with their parents.

However, among of them there are children who have frequency relationship or the fulfil with very minimal, for example: twice a week, once a week, once every two week, once a month and once a year. If it selected by age group there, the mother's position in the structure of social relations the marginal society children in the family occupies a very important position, that most of the marginal society children mention that, the frequency of fulfil with their mothers is higher than father or other family members.

Evidence that had been collected from the field, shows that the role of adult, especially the parents, provide a strong enough determination the

development of a marginal society children. The types and forms of treatment from adults or the parents around their also determine their behavior.⁵

The growing phenomenon of self concept the marginal society children who have been sexually abused predominantly cause a negative self-concept, especially the girl. While those who experienced a negative self concept, the marginal society children can fix it by fixing negatif self concept contained within them. It seem as not too oriented towards asseement that given by people to themselves, as well as trying to create warmth and intimacy with the community.⁶

Unhealthy socially result in marginal society children, besides causing social problems, as already mentioned above as well as bring a criminal action against the marginal society children in their self. They become vulnerable communities against violence and harassment adults, raking order officers cities, the development of various diseases, the consumption of liquor and addictive substances or drugs.⁷ Due to the association made a marginal society children away from the word education.

Education is the right of every man, education is same, education shoe the moral height, education making a freedom, and education is ours (Syeed Naquib al-Attas). Education is for us, we governing, protected by the goverment. Anyone could be any kind of religious education, culture and category(Ir Soekarno).

⁵ Atwar Bajari, *Anak Jalanan...*, (Bandung: Humaniora, 2012), p. 14-15.

⁶ Atwar Bajari, *Anak Jalanan...*, (Bandung: Humaniora, 2012), p.16.

⁷ Atwar Bajari, *Anak Jalanan...*, (Bandung: Humaniora, 2012), p. 3-5.

Education as the process to increase, fix, turning knowledge, skill, attitude, and procedures for department, a person or group of people in an effort to educate the nation human life through the activities of guidance teaching and training. Because that, the act of education always active and planned, then education is a deed or an action aware may be a change in attitude and administration behavior expected, namely humanisme man intelligent, skilled, self supporting, discipline, and good morals.⁸

But in reality education in Indonesia is not in accordance with what was said by Ir.Soekarno, that of education to averyone. In Indonesia the goverment not fully liberate people to be able to get education free, for residents who do not capable they are only able to souls and sees from far. Which in turn a lot of Indonesia people who are illiterate, low education, have narrow horizons which impact on small economies.

Narrow working area and few opportunities for those who are not educated to can get a job so that most Indonesian society unemployed and experiencing poverty evenly. Poverty in Indonesia from year to year more and more, even not just having money, they also have not decent clothes, basic needs, nothing place to shelter.

Because no helpness in taking care of themselves in the end they choose to roam the streets, in order to get money by any means for a fee meals and life. All that is the initial cause of many crimes in Indonesia in the form of

⁸ Tim Redaksi LPM Obsesi, *Majalah Obsesi Kancah Pemikiran Konstruktif*, (Purwokerto: LPM Obsesi, 2012). p. 60.

theft, pollution road, circulation and users of illegal drugs, and other social deviation.

Considering the importance of education especially for children, especially religion education, but very few people care to religious education of their children that should be instilled early. Cultivation of religious values is very important to be fostered so that children in addition to having a high insight also has religious values (run the islamic shari'a and have good morals) the strong one. In this respect the role of parents is very important in providing religious education, because parents have more time with their children, so that intensively religious education conveyed properly, so the children become directional and have good morals.

And upholds the islamic religion education, because education is an effective media to form a perfect human beings, where islam teaches that become perfect human beings (*insan kamil*), that is men who have faith and cautious to Alloh SWT, good morals and knowledgeable.

Islamic syari'ah will not intenalized and people charitied if only taught, but should be educate throught education process. Prophets have invited people to faith and charity and good moralsaccording to the teachings of Islam with various methods and approaches. Look from the existing customs, the Islamic education more indicated to improvement of mental attitude that will manifest in deeds, both for its own purposes and others. In

other respects, Islamic education not just theorists alone, but also practical. The teachings of Islam do not separate faith and righteous deeds.⁹

Islamic education in this practice as a form of Islamic education, that is Ibadah Education in which teach humans to do obligations as muslims. The obligations of muslim is contained in the pillars of islam among which, Confession to accept syahadat (Syahadat), prayer (Shalat), alms giving (Zakat), fast (Puasa), and hajj (Haji). However in this marginal society children life, the parents do not care with proper education for their children, even many of those who are far from the word education either in general or religion. And most of the child of marginal people parents or the parents in commonly when their child school, religious education tend to be excluded.

As most life marginal society children, their parents give preference to how their children to get money, to finance his daily life and make their children to become a tributary of the streets that is far from the attitude of education and religious. Religious attitude covering many aspects such as believe, devotion and good morals.

Religious attitude can get on cultivate in various ways, especially provide with giving the lecture of worship. The special definition of worship as islamic pillars, which should be done by each muslims with note: the charity should be of capable muslim and also obligation hajj to their capable muslim.¹⁰

⁹ Zakiah Drajat, *Ilmu Pendidikan Islam*, (Jakarta: PT Bumi Aksara, 2012), p. 28.

¹⁰ Masjfuk Zuhdi, *Studi Islam Jilid II: Ibadah*, (Jakarta: Rajawali, 1992), p. 4.

Because that, in this chase of worship material education is a process to teaching knowladge who relating to the islamic pillars and as the basic guidelines for marginal society children to do islamic pillar. However, before the children of mariginal society know about the islamic pillars, most of the must know about worship material basically and easily, that is: the marginal society children teached to read Al-Qur'an by the *Iqra`*, teached them to could writte the hijaiyah letter and the Al-Qur'an verse, they teached the method of read Al-Qur'an kindly using the tajwid, then they be known with the Islamic pillars tha start from what they can do in daily like prayer and all things that related with it, like the metod of cleanse and wudhu. As the method to decrease the social problem that often done by them.

Accordance with marginal society children who was in Kampung Sri Rahayu, education of worship (islamic religion) is very apposite to marginal society children, because most of the resident in that kampong embrace the islamic religion wilful identity. With the providing worship material education to marginal society children is expected to make them run islamic pillars, reduce the stigma comunity and reduce social deviation in doing by marginal society children in general.

Started from a social problem in stirred marginal society children, and education of worship as a guide they do islamic pillars. The exist a Taman Pendidikan Al-Qur'an Tombo Ati who help maintaining the purpose of the form of islamic education.

And Taman Pendidikan Al-Qur'an is also part of five different agencies that contain practices of Islamic education, by reason, because Taman Pendidikan Al-Qur'an growing and develops in the Islamic community.¹¹

Also with Taman Pendidikan Al-Qur'an Tombo Ati who exist in the middle of the people who are less would be a religious touch. And began to be established started from affections, caring for marginal society children makes this Taman Pendidikan Al-Qur'an Tombo Ati is slowly approach and provide the knowledge forms of Islamic education is worship, that little by little will improve their behavior in order to have a noble character and doing to the pillar of Islam.

With the Taman Pendidikan Al-Qur'an Tombo Ati is expected to make the marginal society children have a good character, run the pillars of Islam. As the educational goals of Islam that has been mentioned above, a little by little will be realized.

Taman Pendidikan Al-Qur'an Tombo Ati It is a Taman Pendidikan Al-Qur'an that exist in the wild village. In the village society come from various areas that have the fate of poor, which eventually most of them do work that deviates from the teachings of Islamic Religious, such as, thugs, selling liquor, commercial sex workers and abandoned children mostly become marginal society children who grow up with a variety of irregularities.

Worship material education system taught in TPQ Tombo ati are basic and introduce. Which is generally for children the guided give learning such

¹¹ Zainal Arifin, *Pengembangan Manajemen Mutu Kurikulum Pendidikan Islam*, (Jogjakarta: Diva Press, 2012), p. 18.

as, method to read the Qur'an with *Iqra'*, learning to they write of hijaiyah word and Al-Qur'an verse, they learn the method to read Al-Qur'an, they learn the method to read Al-Qur'an kindly using tajwid, that then they be known with the Islamic Pillar start from that they can done daily like prayer and all things that related with it like the method of cleanse and *wudhu*, attitude, and other.

Basically this research will explained about Islamic Boarding School Tombo Ati in the Yayasan Sri Rahayu, but because the activity of Islamic Boarding School Tombo Ati is paralyzing, so the researcher change the research object that will reseach the young man that break down on the street be replace the children that break down on the street to which study in Taman Pendidikan Al-Qur'an Tombo Ati that still on the part of Yayasan that is Yayasan Sri Rahayu.

Based on that problems, the researcher interested in conducting research with the title "**Worship Material Education for Marginal Society Children in Taman Pendidikan Al-Qur'an Tombo Ati Kampung Sri Rahayu Karangklesem South Purwokerto**".

B. Operational Definition

To avoid a misunderstandings and to facilitate understanding of this thesis, the researcher needs to be shall issue confirmation the term as follows:

1. Education

The Islamic considers education as a process of the associated with the effort prepare the humans to assume the *taklif* (life task) as the Caliph of Allah on the earth. For such purposes, man was created, complete with its potential form of mind and learning ability.¹²

The education is not merely aimed to the fulfillment of the demands of labor and the more important it is to, form a qualified human.¹³

The education intended in this thesis is a real process in the coaching religious to form a children of marginalized people who know and practice some of the pillars of Islam, have a good morals and reduce the social deviation. And a process of formation of marginal society children by the teachings of Islam, begins with the basic learning and the introduction of ibadah so that it can make the marginal society children pious, have a good morals and little by little reduce the habit that many took to the streets.

2. Worship Material

The worship material basically of worship and material word. The meaning worship is a way to get the instructions, be a cultured, and create prosperity of the earth which aims to carry out tasks of living, from the Allah that in it is constituted by science and the knowledge of imbued with faith.¹⁴

¹² Hery Noer Aly & Munzier, *Watak Pendidikan Islam*, (Jakarta: Frista Agung Insani, 2003), p. 11.

¹³ Zulkarnain, *Transformasi Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), p. 64.

¹⁴ Hery Noer Aly & Munzier, *Watak Pendidikan...*, (Jakarta: Frista Agung Insani, 2003), p. 13.

Worship is the religious rules that govern relationship between human and God. As formulated in the teachings of the Five Pillars of Islam.¹⁵

The worship material as a learning element that used from educator which will giving to student. And worship material in this research is a learning element that used ustadz/ustadzah who have content as basis of worship education.

3. Marginal Society Children

Definition of marginal society children by Soedijar (1998), street children aged between seven to fifteen years in which they choose to earn money on the street, that not infrequently lead to a conflict of tranquility, peace and comfort of each others in the vicinity, and not infrequently endanger himself.

So the marginal society children in this research is a child who likes to live on the street, tend to have a character who own wishes. But they still have the family and school. In this case study aims to determine how the role of ibadah education in Tombo Ati boarding school for the children in the street who always worship, form a character of marginal society children better and could reducing their activities down the road.

So the thesis with the title The Ibadah education for marginal society children in Taman Pendidikan Al-Qur'an Tombo Ati Kampung Sri Rahayu, Karangklesem, South Purwokerto, Purwokerto is a process of implementation that done to form a marginal society children who have

¹⁵ Masjfuk Zuhdi, *Studi Islam...*, (Jakarta: Rajawali, 1992), p. 4.

religious values, to worship, have an insight into the religion as a basis of life, and have a noble character.

C. Problem Statements

Based on the background of the problems, the writer can express the problem as follows: How is the process of worship material education for marginal society children in Taman Pendidikan Al-Qur'an Tombo Ati Kampung Sri Rahayu Karangklesem South Purwokerto?

D. Objectives and Significance of the Research

1. Objectives of the Research

Based on the formulation of the problem mentioned above, the purpose of this research is to know how to instill religious values on marginal society children through worship material education in Taman Pendidikan Al-Qur'an Tombo Ati Kampung Sri Rahayu, Karangklesem, South Purwokerto, Purwokerto.

2. Significance of the Research

- a. For society: Provides information about the reality of the lives of marginal society children that can be good morals. Knowing how the Ibadah Education delivered. How the Ibadah Education is right for marginal society children. The right approach to marginal society children. Knowing the obstacles that occur during the process of Ibadah Education. Knowing the coaching process of ibadah, and to form good

morals for marginal society children through Ibadah Education.

Knowing the change of the child after given Ibadah Education.

- b. For researcher: It can provide additional good insights the researcher and to the readers.
- c. For institutions: As a contribution to scholarly discourse in IAIN Purwokerto in the field of Islamic Education and as a scholarly discourse in Taman Pendidikan Al-Qur'an Tombo Ati.

E. Literature Review

The literature review is part assert the theory that are relevant to the problems examined. The literature review is also a framework of theoretical regarding the issues to be discussed. Because that the researcher will describe the events of existing to be used as a backrest theory and a comparative material or reference in discussing these issues.

As for some of the research related to the research that researcher do include:

In the research that conducted by Farah Fatmawati (2007) by the title “*Fenomena Anak Jalanan (Studi Tentang Anak Jalanan Forkomi Desa Sokaraja Lor Kecamatan Sokaraja Kabupaten Banyumas)*”. This research focuses on the phenomenon of marginal society children that have many negative side turned out to have positive side to their habit, and not all marginal society children were always doing social deviation in everyday life.

Furthermore, the research which was conducted by Halhalat Thomthomi (2012) by title " *Pemenuhan Kebutuhan Anak Jalanan (Studi Kasus Anak Jalanan Yayasan Sri Rahayu, Kampung Sri Rahayu, Karangklesem, Purwokerto Selatan)*". The focuss of this research is on needs of marginal society childrenwho actually need special attention, such as affection and provision of direct motivation and many other needs.

Furthermore, the research conducted by Sutrisno by title " *Peran Pendidikan Agama Dalam Pembentukan Tingkah laku Anak Jalanan Di Sanggar Alang-Alang WonokromoSurabaya*". This focuses of research on the role of religious education in the establishment of the behavior of marginal society children.

Based on results of research were researcher use as a literature review above that it actually not all marginal society children was wild and doing social deviation. But in this research the researcher focus their efforts on coaching of ibadah education for marginal society children through a form of Islamic education.

IAIN PURWOKERTO

F. Structure of the Study

To fulfill and obtain the discussion, the research of this thesis will use the systematic writing as follows:

Chapter I: is the normative foundation which this chapter is a guarantee of research, it can be carry out objectively, therefore this chapter contains background issues, the operational definition, formulation of the problem,

objectives and benefits of the research, literature reviews and systematic writing.

Chapter II is an objective basic. In this chapter will be presented theoretical framework which become a glass view of understanding of the object of study in this research, therefore this chapter contains a description of the variables which include: The first part of the definition worship education which including the definition of education, definition of worship and definition of ibadah education. The second part will be presented about marginal society children which including the definition of marginal society children and cause the children descend on the street. And the thirth part will be presented about Taman Pendidikan Al-Qur'an.

Chapter III about the research method, type of study, Source Data, Location and Time Research, Data Collection Techniques and Data Analysis Techniques.

Chapter IV is the result of research and discussion of the core from the thesis, which analysis data on Ibadah Education in Taman Pendidikan Al-Qur'an Tombo Ati. Which include general drescription of Taman Pendidikan Al-Qur'an, presentation of data about state ustadz/ustadzah and students, ibadah educational given for marginal society children, the implementation of a given ibadah education for marginal society children and data Analysis of ibadah education for marginal society children.

Chapter V of the closing, contains the conclusions, suggestions, and closing word.

The final part from the thesis will consist from the bibliography and appendices related to research, author biography and curriculum vitae.



CHAPTER V

CLOSING

A. Conclusion

Based on the results of the research conducted by the researcher, found some conclusions including the following:

Although the ustadz/ustadzah condition have not been professional yet, however with they spirits, hard works, efforts, methods and ustadz/ustadzah creativities in TPQ Tombo Ati sufficient can maintain the children to study and to attract some children`s attention that rare or have not study to become student.

Worship material education taught in TPQ Tombo Ati was firstly on the worship basic as well as in other TPQ, but only this process worship material education process ustadz/ustadzah must do several steps before teaching such, doing some of approaches, the purposes are, to know condition and their necessities then with approach process with families process which affect the child will be noticed and feel be loved and then the child will be start opened, then little by little alternated with given the knowledge of religion, motivation right life with the aim to attract attention and curiosity over what is delivered by ustadz/ustadzah.

With many marginal society children who do not like to study Islam because they feel it is useless. But ustadz/ustadzah in TPQ TomboAti always try to convince the neighborhood of Kampung Sri Rahayu that worship

education was very important to keep their children from deviation various of disservice.

In this TPQ give worship material education start od basic, such as, method to read the Qur'an with *Iqra* ', learning to they write of hijaiyah word and al-Qur'an verse, they learn the method to read al-Qur'an, they learn the method to read al-Qur'an kindly using tajwid, then they will be known with the Islamic Pillar start from that they can done daily like prayer and all things that related with it like the method of cleanse and *wudhu*, attitude, and other.

All lesson in TPQ Tombo Ati have purpose to change their behavior that at first they have bad behavior such as, hang out and fight with their friends, their habbit gad on the street, and other deviation of marginal society children can reduce little by little their bad habits.

Worship material education for marginal society children is very important beside to rescue them from the wild world street also to rescue their future to be better than their parents or people around them. And to prevent children who have not gad on the streets yet in order not turn down on the streets.

With the existence of this worship material education the researcher, founder and teacher even though with more deficit such as condition of village insufficient to sanction and other and with every spirit and hard attempt founder and ustadz/ustadzah in TPQ Tombo Ati having some expectations of them: so that the children who gad on the streets reduce their habit to break down on the streets, by learning from essentially Al-Qur'an, hope they will

make the Qur'an as their guidance of life , they are taught basic worship with purpose so that they can be worship practice as the advice that has been in islamic law, and those despicable degenerate gradually habbit can be little by little reduce, for them who come out and still get break down on the streets be interested to islamic study again. And to reduce the stigma attached of general public about marginal society children that not all marginal society children and those edges are always do deviate and irregularities.

B. Suggestions

Based on the researcher did research result on worship material education for marginal society children is very important beside to rescue them from wild world on the street also to rescue for their future to be better than their parents or persons who are around them. As for some of the suggestions that the researcher wants to convey to the smoothness of religious education such as:

1. For the founder of motivation should recall the past are struggling to establish this TPQ, and how good the founder was not discouraged to attract the attention of outside parties to assist in the education process of worship that lasts. And briefed them (IBM) who want to participate to teach in this TPQ so that they know how to confront marginal society children and children who are in this TPQ environment.

2. For IBM members do not breathing discouraged weeks to teach them about worship, so researcher understand the conditions of my friends are still in the learning phase and need guidance. Always keep spirit.
3. For those marginal society children who chant (ngaji), still survive to recite because worship is very important as a guide for your life and do not let you regret it in the future because they do not want to learn. Soon everything will be more useful than you break down on the streets.
4. For local residents, researcher hopes the surrounding communities aware that religious education is very important for their children do not become the losers and have a wild life.
5. For readers, researcher hopes readers are aware and willing to help education streets worship in TPQ TomboAti. And sincerely teach them to make their future to be better.

C. Closing Word

Praise to Allah who has given the opportunity for researcher to describe the results of the study the researcher did to completion, the researcher believe without His will the until researcher will not finish this thesis. Most holy Allah who gives researcher the opportunity to resolve this thesis aimed hopefully what the researcher describes to fruition is maximal and attracted figures society for more concerned about marginal society children life that we need to direct they get their rights as a child and makes the next generation who have knowledge , religious and do good attitude.

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