

## Social Protection Of Rejang Lebong City Cleaning Officers In Improving Religious Attitude And Self Regulation

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**Abstract.** City cleaning, is one of the important calls that we often ignore and it seems that people never pay attention to it. This often misunderstood calling plays an important role in the pattern of a city's existence. City cleaners work most of the day. The aims of this study were 1) to increase social protection for city cleaners in Rejang Lebong Regency, 2) to increase religious attitudes and self-regulation for city cleaners in Rejang Lebong Regency. This study used the PAR (participatory action research) research method. The steps taken are planning, action, perception and reflection. Respondents in this study were 44 cleaning workers. The results of this study indicate that 1) The condition of the religiosity of cleaning staff in Rejang Lebong Regency with a total score of 4979. The condition of the independence of cleaning workers in Rejang Lebong Regency with a total score of 5684. 2) Social protection given to cleaning workers, namely giving lectures and religious counseling, providing assistance to cleaning workers, providing worship practice training, and providing training on how to improve Al-Qur'an reading 'an. 3) The condition of the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was carried out. The self-regulation condition of the cleaning staff in Rejang Lebong increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out. provide worship practice training, and provide training in improving Al-Qur'an reading. 3) The condition of the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was carried out. The self-regulation condition of the cleaning staff in Rejang Lebong increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out. provide worship practice training, and provide training in improving Al-Qur'an reading. 3) The condition of the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was carried out. The self-regulation condition of the cleaning staff in Rejang Lebong increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out. provide worship practice training, and provide training in improving Al-Qur'an reading. 3) The condition of the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was carried out. The self-regulation condition of the cleaning staff in Rejang Lebong increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out. provide worship practice training, and provide training in improving Al-Qur'an reading. 3) The condition of the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was carried out. The self-regulation condition of the cleaning staff in Rejang Lebong increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out.

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## Introduction

City cleaners, is one of those important calls that we often ignore and it seems as if the general public never notices them. This often misunderstood calling plays an important role in the pattern of a city's existence. City cleaners work most of the day.

Various cases of cruelty and atrocities against women and youth in Indonesia have continued to occur throughout 2018. Actual atrocities, but also mental abuse, neglect, monetary savagery, assault, and sexual violations. The main triggers for examples of cruelty and sexual violations against women and children are complex and multi-complex, found in financial, social-social, emotional well-being, family upbringing, schooling, policing, responsibility, loss of public values. , and combined with open data and correspondence to achieve various purposes including obscene sites by children and naughty adults.

The tidiness of a city nowadays depends a lot on the extraordinary skills of city cleaners. Nonetheless, with such a significant effort, public authorities and the public pay little attention to the safety and well-being of the city's janitors themselves. As is well known, most city cleaning workers are women, especially street or market sweepers. There are male cleaners, but the number is fewer than the female employees as they work in the area around an 8-wheeled cart, a 6-person cruiser truck and a group of 4 people with a fleet of 5 vehicles. This lady cleaner starts work at a quiet time of the morning and is defenseless against errors and has a low level of security.

Based on initial observations and interview results, the researchers identified various problems faced by cleaning workers in the City of Rejang Lebong Regency, such as:

1. The number of cleaning staff in the city of Rejang Lebong Regency is approximately 60 people and almost 60% are women, about 20 people are women.
2. The working hours of the cleaners for the city of Rejang Lebong Regency are according to the schedule set by the Rejang Lebong Regency Environmental Service starting from 5 am to 7 am then 6 pm to 8 pm. In practice, there are still mothers who start sweeping at 4 in the morning.
3. The cleaning staff of the city of Rejang Lebong Regency experienced difficulties in carrying out worship. This can be seen during the hours of Fajr and Maghrib prayers, they are required to work on the streets cleaning the city with the above working hours. This also includes opportunities to learn and add to religious knowledge such as recitation and taklim assemblies which are difficult to attend because generally these recitations are held at night while the city cleaners are already experiencing physical fatigue and need to rest early.
4. City cleaners in Rejang Lebong have a low level of social security, especially women, on the grounds that between 4-6 am the roads and markets are not dull and neglected, causing violations against city cleaners such as theft, being hit by passing vehicles and so on.
5. People who underestimate their function as city cleaners, even towards cleaning groups who are considered poor, make the local area belittled. They are paid very low around Rp. 750,000 to Rp. .300,000. They also don't have federal pension insurance (jamsos) or health insurance (jamkes), so assuming they have an accident and fall ill, they have to pay for it themselves.

6. City cleaning workers in Rejang Lebong Regency have low self-esteem, this can be seen from their attitude of surrendering to this job and not having a plan and focus for a better life for themselves and their families. They continue to function admirably as backbone and support, even if they sacrifice their important time in caring for the family and managing the household.
7. Families, especially children, received less attention from cleaners in the Lebong Rejang Regime, especially women, to become certain mothers, with working hours above, they lacked the opportunity and energy to send their children to school and to control whether their children were really their children. go to school. Most of the descendants of janitors are poorly trained, usually their children have graduated from high school.
8. There is no social command for the descendants of city cleaners in the Rejang Lebong Regional Regulation, because the parents are busy cleaning the streets, getting their children used to being in the city, so the children are often lethargic. go to class and get unacceptable affiliation. This leads to juvenile delinquency, due to some unacceptable affiliations and especially the lack of control from their parents.

Seeing the various problems above, experts are interested in carrying out regional government administration with the level of social security for urban cleaning workers in the Rejang Lebong Regional Regulation in building a firm mentality and independence. This is important to do in order to have choices in dealing with the problems that arise above, because if it is not immediately resolved it will trigger actions that violate the law against cleaners in the Rejang Lebong Regency Regional Regulation and can even cause various problems that can arise. . from the city janitor and his own family.

## Method

This study uses the devotional research method. The companion group that will be carried out is regional-based local government. The procedures for extracting information in this exploration-based assistance are: First, leading meetings with city cleaning officers, city cleaning officers and meetings related to inspection and administration. Second, paying attention to the exercises carried out by the city cleaners, and collecting reports related to exploration, for example the cleaners' plans to complete the work, the list of cleaners' participation, the implementation of the cleaners' work, and so on.

The research strategy used is Standard (Participatory Activity Exploration). Exploration Strategy This activity is used not to make cleaning workers as objects of help, but to make them as subjects of administration. The place of the aid group is more as a facilitator for city cleaners in making social guarantees that encourage the tight turn of events, especially having the choice to understand and carry out the strict nature of everyday life and cultivate independence freely. According to O'Brien (200), the steps involved in exploring Standard technique-based assistance are:

1. Drawing up (Plan). This arrangement was made after observing the actual condition of the city cleaning staff in Rejang Lebong.
2. Activity (Action). After the structuring system is complete, the coaching system is carried out by involving and working with each applicable partner.
3. Perception (Notification). Perceptions are made to focus on and break down the wins, deficiencies, and weaknesses of the systems and

strategies used in implementing strict and self-supporting event changes through friendly security assistance to the cleaning staff of the city of Rejang Lebong.

4. reflection . The effort made is to make strict and independent guidelines through friendly security assistance to the cleaning staff of the city of Rejang Lebong Rule. These reflections and assessments lead to arrangements (plans) such as the main highlight providing and strengthening strict turnaround and self-guidance through friendly security assistance to the cleaning staff of the city of Rejang Lebong.

## Results and Discussion

### Results

#### Conditions of Religiosity and Self-Regulation of Cleaning Workers

On 4-5 June 2022, the service conducted initial data collection on religious attitudes and self-management of 144 cleaning workers. The assistant gives 10 questions related to religious attitudes and 10 questions about self-regulation. These questions are given in the form of a questionnaire with answers using a Likert scale by providing 5 answer choices.



**Picture 1** Fill out questionnaires and interviews about religious attitudes and self-regulation

Based on the results of the analysis of the cleaning staff's religiosity questionnaire, namely the Dimension of Faith (Religious Belief) is 99% of cleaning workers say they always believe in the truth of the Koran and Hadith and the existence of heaven and hell and % of cleaners say they often believe in the truth of the Koran and Hadith and the existence of heaven and hell.

The dimension of religious practice (Dimension of Rituals), namely the cleaning staff stated that 35.4% always, 26.38% often, 3.20% sometimes, 3.89% rarely, 2% never prays the five full time night prayers. The cleaning staff stated that 36.5% always, 5.3% often, 5.3% sometimes, 5.90% rarely, 7.0% never fast during Ramadan.

The dimensions of experience or experience (experiential) of cleaning staff say 45.20% always, 23.00% often, 0.2% sometimes, 3.2% rarely, 8.40% never feel close

to Allah SWT. Cleaning staff stated that 43.0% always, 25% often, 0.20% sometimes, 2.50% rarely, 8.20% never felt loved by Allah SWT.

Intellectual dimension (religious science), namely cleaning staff stated that 36.20% always, 23.80% often, 3% sometimes, 4.5% rarely, 3% never know the main contents of the Koran. Cleaning staff stated that 36% always, 24% often, 3% sometimes, 4% rarely, 3% never know and believe in the pillars of faith and the pillars of Islam.

The consequential dimension (practice) Janitor states 4.70% always, 25% often, 4.60% sometimes, 5% rarely, 3.70% never likes to give charity and tries to do good. Cleaning staff stated that 4.70% always, 29.80% often, 9% sometimes, 7% rarely, 3.40% never try to be honest, maintain trust and protect the environment.

Based on the results of the cleaning staff's self-regulation analysis, namely in terms of the attitude of the cleaning staff stated that 40% strongly agreed, 32% agreed, 9% were undecided, 0% disagreed, 9% strongly disagreed that the way I work is a reflection of myself Alone. The janitor stated that 52.80% strongly agreed, 5.30% agreed, 2% doubted, 0.90% disagreed, 9% strongly disagreed that they enjoyed doing the task. Cleaning staff stated that 54% strongly agreed, 27% agreed, 5% were unsure, 6% disagreed, 8% strongly disagreed that they had a professional attitude at work.

The cleaning staff's motivational aspect stated that 34% strongly agreed, 28% agreed, 0% doubted, 8% disagreed, 0% strongly disagreed that they felt comfortable with their job as cleaners. Cleaning staff stated that 33% strongly agreed, 23% agreed, 4% were unsure, 7% disagreed, 3% strongly disagreed that they were proud of their job as cleaners.

Aspects of vigilance, cleaning staff stated that 67% strongly agreed, 9% agreed, 9% doubtful, 4% did not agree, % strongly disagreed that they felt afraid when they had to go to work at dawn. Cleaning staff stated that 43% strongly agreed, 25% agreed, % doubtful, 3% disagreed, 8% strongly disagreed because they felt that my job made me neglect to pray.

Aspects of self-regulation, cleaning staff stated that 54% strongly agreed, 2% agreed, 2% were undecided, 7% disagreed, 6% strongly disagreed that they could divide my time between work and worship. The cleaners stated that 40.8% strongly agreed, 25% agreed, 4.6% unsure, 5.90% disagreed, 4.40% strongly disagreed that they could divide my time between work and housework. Cleaning staff stated that 56.90% strongly agreed, 27.80% agreed, 6.30% doubtful, 6.30% disagreed, 2.87% strongly disagreed because they had enough time to gather with their families.

### **Implementation of "Social Protection Services for Cleaning Officers in the City of Rejang Lebong Regency in Religious Development and Self-Regulation**

On June 2, 2022, I began to carry out community service to apply for a service permit to the environmental service. The waiter met with the head of the environmental service, namely Mr. Suherman, the secretary of the environmental service, namely Mr. Asri. The servant asked for permission to carry out the service which was planned to arrive on September 25, 2022. The servant also conducted interviews regarding the data and conditions of cleaning workers in Rejang Lebong

district and the form of cooperation carried out by the environmental service. as well as forms of religious guidance and social protection provided by the environmental service for cleaning workers.

On June 2, 2022 a service activity was held for cleaners by inviting the Head of Service, Sekdis, Kabid and staff of the Environment Service and inviting Ustad Hasta Purnaputra who is also one of the lecturers and secretaries of the IAIN Curup Islamic Education Counseling Guidance Study Program (BKPI). This service also invites students of PAI Study Program and BKPI Study Program to carry out activities. Ustad Hasta reminded about the importance of religious attitude and the virtue of reading and writing the Al-Qur'an well, as well as the virtue of performing the 5 daily prayers as well as improving and controlling morals and behavior in everyday life.

Servants provide assistance to cleaning workers by providing basic ingredients in the form of rice weighing one cup of rice or the equivalent of .5 kg. The assistance was given to the participants who attended, namely as many as 44 cleaning workers in Rejang Lebong Regency. Participants who received assistance were participants who were present at the religious lecture giving event. The cleaning staff were very happy to receive the assistance and hoped to be able to take part in further community service activities.

The provision of worship practice training will be held on June 9 2022 – July 3 2022. The provision of worship practice training is in the form of groups consisting of 0 groups, one group consisting of 5 participants. Groups are arranged based on the location of the janitor to facilitate collection and coordination. The place of implementation uses the nearest mosque which is adjacent to the location of the janitor. Servants with students provide training on procedures for ablution, prayer and short and optional prayers. The cleaning staff took part in the activity with great enthusiasm and enthusiasm.

Providing training on reading the Qur'an tartil in the form of groups consisting of 0 groups, one group consisting of 5 participants. Groups are arranged based on the location of the janitor to facilitate collection and coordination. The place of implementation also uses the nearest mosque which is adjacent to the location of the janitor. Servants with students provide training on makhorijul letters and the science of tajwid. The cleaning staff took part in the activity with great enthusiasm and enthusiasm.

### **Conditions of Religiosity and Self-Regulation of Cleaning Workers After Social Protection Assistance**

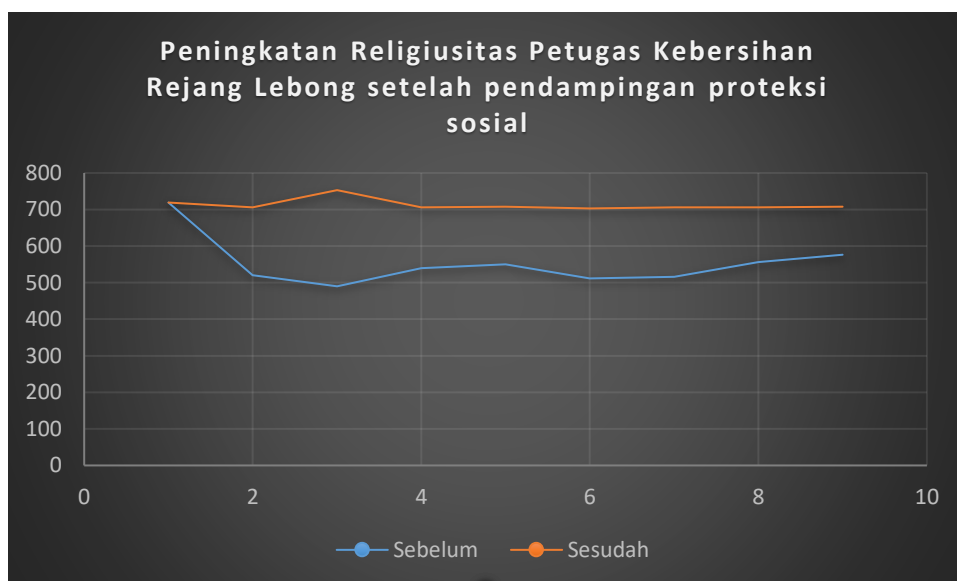
The results of the observations of the servants during the service found that: there are still women workers who have started wearing the headscarf, and are able to write and read texts and the Qur'an.

Giving a research questionnaire was carried out at the time before giving the action mentioned above. Following are the results of the questionnaire on the religiosity aspect of the janitor before taking action after taking action.

**Table 1. Religiosity before and after action**

Question Items No	Before	After
1	719	719
2	520	706
3	490	753
4	540	706
5	550	708
6	512	703
7	516	706
8	556	706
9	576	708
Amount	4979	6415

Based on the table above, it can be concluded that the religiosity of the Rejang Lebong cleaners increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action was taken. For more details, it can be seen in the graph of increasing the religiosity of cleaning workers after social protection assistance which can be seen in the following graph:



Graph 1 Increase in the Religiosity of Rejang Lebong Cleaning Workers After Social Protection Assistance

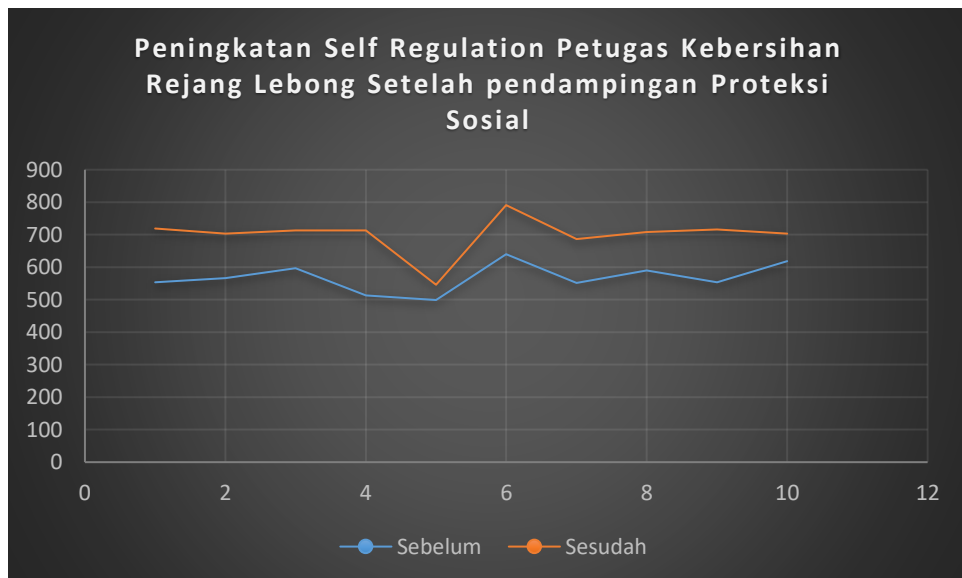
The results of the observations of the waiters during the service found that: there were still workers who started working before the time for the dawn call to prayer was sounded. Cleaners seem to still be able to divide their time between work and worship and still lack important time to supervise families, especially children for school.

Giving a research questionnaire was carried out at the time before giving the action mentioned above. The following are the results of the cleaning staff's self-regulation aspect questionnaire before taking action after taking action.

**Table 2 Self-Regulation before and after the action is taken**

NO	Before	After
1	554	719
2	566	703
3	597	713
4	513	713
5	499	546
6	640	791
7	552	687
8	590	708
9	554	716
10	619	703
Amount	5684	6999

Based on the table above, it can be concluded that the self-regulation of the Rejang Lebong cleaning staff increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out. For more details, it can be seen in the graph of increasing self-regulation for cleaning workers after social protection assistance, which can be seen in the following graph:



Graph 2 Improvement of Self-Regulation of Rejang Lebong Cleaning Workers After Social Protection Assistance

## Discussion

### Conditions of Religiosity and Self-Regulation of Cleaning Workers

Based on the results of observations, interviews and questionnaires distributed, it is known that during the community service it was found that: there were still women workers who were not wearing headscarves, and were unable to write and read texts and the Koran. A.



Based on the results of the cleaning staff's religiosity questionnaire analysis, this is in line with one study which argues that religion is a complex system consisting of beliefs. .(Mayasari, 2014)

Religiosity is synonymous with the term Morals in Islam.(Rahmah Amini, Naimi, & Ahmad Sarhan Lubis, 2019)Religiosity is usually defined as Glock and Stark(Pamungkas, 2014):

1. *Cognition*(religious science, religious belief)
2. *affect*, associated with emotional attachment or emotional feelings about religion
3. Behaviors, such as attendance and affiliation with places of worship, attendance, reading scriptures, and praying.
4. *Religious feelings (experiential dimension)*
5. *Religious Effects (consequential dimension)*

Based on the results of observations, interviews and questionnaires distributed by the servants during the service, it is known that: there are still workers who start work before the time for the dawn call to prayer is sounded. Cleaners don't seem to be able to divide their time between work and worship and still lack the time that is important to watch over families, especially children for school

Based on the results of the cleaning staff's self-regulation analysis, self-regulation can also be interpreted in Indonesian, namely self-regulation. Self-regulation is a process of self-correcting adjustment necessary to keep one on track towards goals and this adjustment comes from within oneself.(Husna, Hidayati, & Ariati, 2014)Self-regulation includes aspects of metacognition, motivational aspects, behavioral aspects.(Hidayat, 2019)

### **Implementation of "Social Protection Services for Cleaning Officers in the City of Rejang Lebong Regency in Religious Development and Self-Regulation**

On June 2, 2022, I began to carry out community service to apply for a service permit to the environmental service. The waiter met with the head of the environmental service, namely Mr. Suherman, the secretary of the environmental service, namely Mr. Asri. The servant asked for permission to carry out the service which was planned to arrive on September 25, 2022. The servant also conducted interviews regarding the data and conditions of cleaning workers in Rejang Lebong district and the form of cooperation carried out by the environmental service. as well as forms of religious guidance and social protection provided by the environmental service for cleaning workers.

In this study using the FGD method. The FGD method is a research data collection method with the end result being the provision of data originating from the interaction of a number of participants in a study, like most other data collection methods. In contrast to other data collection methods, the FGD method has several characteristics, including being a data collection method for this type of qualitative research and the resulting data comes from exploring social interactions that occur during the discussion process conducted by the informants involved.(Afiyanti, 2008)

FGD is a discussion technique with the topic of experiences or new things that happen to individuals. FGD is one technique that can be used to help individuals grow self-confidence. (Krisphianti, Setyaputri, & Puspitarini, 2019)

The activity was attended by the head of the sub-district service, the secretary of the sub-district service and the head of the service within the Rejang Lebong Regency Environmental Service. In his remarks, the Head of DLH Mr. Suherman conveyed the importance of cleanliness and professionalism at work, as well as the importance of increasing religious values.

Lectures from the linguistic aspect are narratives or verbal explanations by Islamic religious education teachers to their students in class. The main means of interaction in this case is "talking". In the lecture it is possible for the teacher to insert questions related to the Islamic religious education material being taught. (Tabak, 2014)

Guidance and counseling is one of the areas of guidance services that need to be implemented in educational programs. The need for the implementation of counseling guidance has a background in several aspects including: 1) psychological aspects. 2) sociological aspects. 3) cultural aspects. 4) pedagogical aspects. In the psychological aspect, students as educational subjects are unique individuals with all the characteristics of their development and have needs and dynamics in their interactions with the environment. As a unique person, there are individual differences between one student and another. (Darmawan, 2019)

The waiter provides assistance to the janitor by providing basic ingredients in the form of rice weighing 1 cup of rice or the equivalent of 1.5 kg. The assistance was given to the participants who attended, namely as many as 144 cleaning workers in Rejang Lebong Regency. Participants who received assistance were participants who were present at the religious lecture giving event.

In line with this research, the provision of assistance received a positive response from the community because it was greatly assisted by this activity and really hoped that this activity could be carried out in a sustainable and more equitable manner. (Gunawan & Kusuma, 2021) This research is also in line with research which states that the provision of assistance is expected to ease the economic burden on the community for their daily needs. (Mashami, Indah, Khusnul, Dewi, & Pahriah, 2020)

Devotion is done to increase the attitude of religiosity and self-regulation by providing Worship Practices. Servants with students provide training on procedures for ablution, prayer and short and optional prayers. The cleaning staff took part in the activity with great enthusiasm and enthusiasm.

In the next social protection assistance, namely regarding the development of religious practices, namely the practice of prayer, because prayer is prayer which is an obligation for all Muslims who are mature and wise. (Aisha, 2020). The obligatory prayer in congregation is an implementation of the understanding of the pillars of Islam and is an understanding of hadith in applying the hadith of the Prophet in prospering the mosque. (Laili, Yanuarti, Harmi, & Karolina, 2020).

Prayer worship is also one of worship that aims to get closer to Allah SWT where prayer worship is one of the most important worship in Islamic teachings. Prayer also

has a special position in practice where prayer is the most important worship compared to other worship. (Qotadah, 2020)

The service is carried out by providing training in reading the Qur'an tartil in the form of groups consisting of 10 groups, one group consisting of 15 participants. Groups are arranged based on the location of the janitor to facilitate collection and coordination.

The next social protection assistance is training in assisting recitation of the Qur'an with correct recitation, bearing in mind that reading the Qur'an in accordance with tajwid is very important. Muslims in their daily lives must know and understand how to read the Koran with the correct tajwid. Tajweed is a science that contains rules and how to read the Al-Quran properly and correctly. Starting from how to sound the letters to sentences in the Koran. The purpose of learning tajwid is so that Muslims avoid mistakes when reading the Koran. As is known, errors in reading the Koran can change the meaning contained. (Akbar, 2022)

In training to increase Al-Qur'an reading, it should be noted that this activity does not stop only when PPM activities are carried out. However, this activity can be carried out and carried out with other educational institutions that have different characteristics and circumstances. What needs to be done in the future is the teacher's skills in providing and explaining recitation material that is easy to digest and understand. (Nasirudin et al., 2021)

### **Conditions of Religiosity and Self-Regulation of Cleaning Workers After Social Protection Assistance**

Based on the questionnaires distributed, the condition of the religiosity of cleaning workers after carrying out social protection assistance increased by 12% from a total score of 4979 (44%) before the action to 6415 (56%) after the action. done.

In line with Zakiyah and Ibnu Hasan's research, this study shows that the increase in the religiosity of the elderly Aisyiyah in the Banyumas area after attending the recitation can also be said to increase which includes ) Religiosity of beliefs (ideological), the elderly increase their faith, 2) Religious practices (ritualistic), the elderly carry out rituals well and consistently, especially prayer services, 3) Religious feelings (experiential), the elderly have good religious experiences or experiences as evidenced by feelings of calm after being taken out of worship 4) Religious knowledge (intellectual) elderly have an interest in studying Islam and 5) Religious effects (consequential) for the elderly to be consistent in practicing religion in their lives. (Zakiyah & Hasan, 2017)

In one study it was shown that increasing religiosity could also be through instilling religion towards increasing student religiosity, namely: increasing knowledge and understanding of religion, increasing awareness in worship, and increasing changes in attitudes and behavior. (Aristyasari, 2018)

Based on the questionnaires distributed, the self-regulation condition of the Rejang Lebong cleaning staff increased by 10% from a total score of 5684 (45%) before the action to 6999 (55%) after the action was carried out.

Based on the results of the questionnaire, it was seen that there was an increase in the condition of Self Regulation for cleaning workers in Rejang Lebong from before the social assistance was carried out and after the social assistance was carried out. Research conducted by Sri Rahayu Utam, et al, in this study showed that the increase in self-regulated learning experienced a significant difference before and after being given a concise solution-focused counseling service.(Utami, Saputra, Suardiman, & Kumara, 2020)

The stages in the formation of each individual's self-regulation, there are several processes that are passed and underlie them so that each individual can achieve the expected goals. Regulatory stages include:(Manab, 2016):

1. *acceptis* the step taken by the individual when receiving initial information.
2. *evaluateis* information processing, when it has passed the reception stage.
3. *look foris* the stage of finding a solution to the problem.
4. *Formulateis* setting goals or plans to aim for and considering issues such as time, place, media or other supporting aspects that can achieve goals effectively and efficiently.
5. *applyis* the implementation stage of the plan that has been designed beforehand.
6. *Evaluateis* the final stage to measure how maximal the plans and actions that have been carried out in the previous process in achieving the desired goals.

## Conclusion

From the results of the research and discussion above, it can be concluded that the first is the condition of the religiosity of the cleaning staff in Rejang Lebong with a total score of 4979. The condition of self-regulation of the cleaning staff in Rejang Lebong has a total score of 5684. The second social protection given to cleaning workers is giving religious lectures and counseling, providing assistance to officers cleanliness, providing training on religious practices, and providing training in improving Al-Qur'an reading. Third, the condition of the religiosity of the cleaning staff in Rejang Lebong increased by 4% from a total score of 4979 (48%) before the action to 5345 (52%) after the action was carried out. The condition of the self-regulation of the cleaning staff at Rejang Lebong increased by 4% from a total score of 5684 (48%) before the action to 673 (52%) after the action was carried out.

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