

Implementation of Religious Moral Guidance Program Carried Out in Forming the Religious Character of Children in a Special Guidance Institution for Grade 1 Children in Tangerang City

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ARTICLE INFORMATION	ABSTRACT
Article History: Received, 25-08-2024 Accepted, 09-10-2024 Published, 07-12-2024	<i>One of the obstacles faced by society is the occurrence of recidivist acts in some prisoners so that they return to commit repeated crimes after release. The purpose of this research is to find out how the management of moral and religious guidance in shaping the religious character of foster children at LPKA Class 1 Tangerang City. This research uses a qualitative approach and descriptive type using the case study method. Primary data sources are officers and foster children, while secondary data sources are obtained from documentation related to the data in this study. Data collection techniques using interviews, observation and documentation. The data analysis technique uses a flow model from Miles and Huberman with stages, namely: 1) Data Reduction, 2) Data Presentation, and 3) Drawing Conclusions. The data validity check in this study uses credibility with the triangulation method. The results of this study regarding the management of moral and religious guidance in shaping the religious character of fostered children at LPKA Class 1 Tangerang City show that: 1) Forms of religious character in foster children arise from attitudes such as devotion, gratitude, honesty, tolerance (tasamuh), and cooperation (ta'awun).</i>
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INTRODUCTION

Correctional Facilities are places for the rehabilitation of prisoners, where individuals who have committed crimes (violations of law) are sent. As institutions that are part of the criminal justice system, they play a strategic role in the enforcement of prison sentences. This is as mandated in Law No. 12 of 1995 on Correctional Facilities (Lapas), which functions as a place for the rehabilitation of prisoners and juvenile delinquents (Undang-undang No. 12 Tahun 1995 Tentang Pemasyarakatan Pasal 1).

The regulation clearly states that correctional facilities serve as a rehabilitation center for prisoners with the aim of helping them realize their mistakes and reform. Additionally, it is hoped that once prisoners are released from these facilities, they will not become repeat offenders or commit crimes again, and can reintegrate into society, playing an active and responsible role in their communities.

Moreover, for correctional facilities to effectively serve as rehabilitation centers for prisoners, certain efforts must be undertaken. These efforts include organizing activities that stimulate prisoners to become aware of their wrongdoings and cultivate a sense of determination within them not to repeat their crimes. This will enable them to be accepted back into their communities after being released from correctional facilities.

In line with the goals envisioned, as outlined in Law No. 12 of 1995, Article 3, the aim is to create inmates who are holistically integrated and able to return as free and responsible members of society. Therefore, in order to achieve the intended goals as stipulated in the above regulations, it is explicitly necessary to bring about a change in an individual's character. Clearly, the purpose of correctional facilities is to bring about positive change in prisoners. A prisoner who initially exhibits bad character should transform into someone with good character through the rehabilitation and education provided in the correctional facility.

One of the ways to achieve this goal is through moral and religious rehabilitation. The connection between morality and religion is closely tied to changes in a person's character. Religion serves as a pillar or foundation guiding how one behaves and acts in daily life. Meanwhile, morality acts as a measure of the goodness or badness of one's actions and behavior. The form of moral and religious rehabilitation aims to foster good values that emerge from within the prisoner themselves. (Harsono 1995)

Therefore, regarding the organization of activities that enable prisoners to become aware of their wrongdoings and not repeat them, this must relate to rehabilitation imbued with moral and religious values. It cannot be denied that moral and religious values in correctional facilities are of utmost importance. This is because both sets of values align with human nature, which is inclined towards goodness.

As commonly understood, no religion encourages its followers to act excessively or deviantly. Therefore, it is clear that religious principles or values function to regulate and order the life of an individual so they become disciplined and possess good character or behavior.

Moral and religious rehabilitation is directed toward avoiding harm in life, as stated in Allah's words in the Qur'an, Surah Al-Asr, verses 1-3:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

The meaning: "By time, indeed mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience." (Departemen Agama Republik Indonesia 2015)

The above text illustrates that humans will suffer losses if they do not fill their time with good deeds, and human salvation from loss and suffering can be achieved through education in the form of guidance. This, of course, relates to morality concerning character building or behavior or mental preparation in carrying out responsibilities. It is hoped that individuals will be able and stable in facing various possibilities, even the worst possibilities, such as interventions, shocks, and psychological tensions (Hamalik 2010).

Through religious moral guidance, it is expected that a prisoner can recognize their wrongdoings and not repeat their crimes, thus enabling the prisoner to develop a religious character, expand their knowledge of religion, and apply it in community life once they are released from the Correctional Institution. Therefore, it can be said that religious education is particularly important for developing religious character among prisoners.

When observing what happens in society, there are still prisoners who re-enter Correctional Institutions after being released because they repeat their mistakes. Based on data from the Directorate General of Corrections in February 2020, of the total 268,001 detainees and prisoners, 18.12% were recidivists or prisoners who committed crimes repeatedly. Specifically, 204,185 prisoners were recidivists. When the Minister of Law and Human Rights issued a decree regarding assimilation and integration for more than 30,000 prisoners due to the Coronavirus, the public became anxious, especially with reports of prisoners re-offending. In fact, the recidivism rate in Indonesia still falls within the global ratio range of 14-45% (Arif 2020).

In addition, child violation cases are also complicated, as child violation cases have been experiencing dynamics every year. For example, in 2014, there were 5,066 cases, in 2015 around 4,309 cases, and in 2016 the number reached 4,620 cases (Kholidah 2019). Susanto, in Laila, also added that indecent cases are among the cases requiring special attention. This can be seen in the 2016 data where 587 children became victims of pornography. This data shows that indecent cases rank third after cases of children in conflict with the law, which reached 1,314 cases.

It is undeniable that this situation is caused by a significant degradation of moral and social values, as well as a degradation of common interest (shared concern) in society regarding the implementation of religious values. In other words, both values are interrelated and mutually dependent to function properly (Ulwan n.d.).

The degradation of values held by humans, such as religion, morality, and culture, can lead to criminality or offenses. This, of course, is also influenced by various factors, such as advancements in several aspects of life that force individuals to compete fiercely. Due to this, these values begin to be neglected, and people engage in unfair competition, which destroys social order (Hayati 2019).

Moreover, it is also driven by reasons such as the need to fulfill primary family needs, provide proper education for children, or meet other necessities that are increasingly difficult to fulfill. These problems prove that a moral crisis has plagued the younger generation. The increasing needs and difficulty in meeting them have led to the neglect of religious and moral values, resulting in numerous societal problems, especially among the younger generation.

The main cause of this is the insufficient formation of good character in individuals due to the lack of moral and character education, as well as the insufficient inculcation of religious values among the younger generation (Ma'arif 2018).

Unfortunately, it is observed that currently, moral or religious education is only implemented to the extent of being understood (knowing) and performed (doing), without ever touching the aspect of shaping (being). For example, in school-related religious education, students only know and practice religious activities without forming character through the religion they learn to live in accordance with its teachings and values (Habibah 2021).

Based on initial observations conducted through literature reviews from several journal articles and previous research results, the researcher identified several problem findings that align with the data presented. These include issues such as riots and fights between prisoners, sexual harassment, or escape attempts by prisoners in correctional facilities (Ghifari 2022).

Several factors contribute to these problems, as mentioned earlier. For example: 1) overcapacity of inmates in correctional facilities, 2) recidivism among some prisoners, leading them to re-enter correctional facilities after committing repeated crimes after their release, 3) a lack of religious awareness and the inculcation of religious character in prisoners, causing them

to fail to realize that their actions are wrong and violate social norms and ethics, and 4) insufficient management of character-building programs related to moral and religious values in correctional facilities. (Kesumasari 2014)

The above explanation shows that the principle of character formation through guidance cannot be separated from effective and efficient management, grounded in moral and religious values. Therefore, it can be concluded that the principle of character-building in inmates can be achieved through well-managed programs, supported by moral and religious values.

Through good and optimal management, it will create a clear organizational climate within the guidance programs, such as defining tasks for each sector and designing a clear grand vision. This allows the program's activities to be monitored, controlled, and achieved optimally. A well-managed institution can fully understand its capabilities and easily achieve its intended goals, namely realizing the desired outcomes.

Based on the above thoughts, the researcher is interested in further investigating the "Management of Islamic Religious Moral Guidance for Prisoners at the Class 1 Special Child Development Institute in Tangerang City" to build religious character and religious awareness, as well as provide moral guidance to prisoners so they can be accepted back into society and not repeat their previous mistakes once they return to the community.

METHOD

This study employs a qualitative descriptive approach with a case study research method. Qualitative research is chosen because it aims to examine social phenomena in natural, uncontrolled situations. According to Aan Prabowo and Heriyanto, the qualitative descriptive approach is a method of data processing by analyzing factors related to the research object with a more in-depth presentation of data regarding the research subject. (Prabowo 2013)

Zainal Arifin explains in his book that a case study is an in-depth investigation of an individual, a group, an organization, a program, and so on over a specific period. (Zainal 2014)

According to Arifin, descriptive research is used to describe, explain, and answer questions about phenomena and events that occur today, whether by depicting the phenomena as they are or by analyzing the relationships between various variables within a phenomenon. (Arifin 2011) The goal of descriptive research is to systematically, factually, and accurately explain the facts and characteristics of a specific population or region.

This study uses existing data from certain parties, which the author then summarizes and elaborates upon using their own analysis. This analysis is conducted using information found in books, journals, news, the internet, and other sources related to the issues being studied.

The study utilizes the case study method, which aims to gain a deep understanding and comprehension of the actions of the subjects and objects being researched through qualitative research techniques such as observation, interviews, and documentation. This method is chosen because to obtain in-depth results regarding the management of moral and religious character development for inmates in the Special Child Development Institution Class 1 in Tangerang, it is better to use the case study method through observation, interviews, and documentation. In this way, the researcher can directly engage with the research environment or go into the field to observe the situation firsthand to obtain deep and credible data.

RESULTS AND DISCUSSION

The findings of this research represent a presentation of data or data display, which describes the research data obtained through direct field data collection activities. This data collection was conducted at the Special Child Development Institution (LPKA) Class 1 Tangerang City.

The data to be explained in this section concerns the management of religious moral development in shaping the religious character of juvenile inmates at LPKA Class 1 Tangerang City. The data were obtained through data collection techniques such as interviews, observations, and document examination from several sources of primary and secondary data. The primary data sources that generated the data for this study include the Head of Development, the Head of Education, as well as Bimkemas and Social Reintegration at LPKA Class 1 Tangerang. Meanwhile, secondary data sources that provided supporting data for this study include the juvenile inmates, their guardians, and the teachers at LPKA Class 1 Tangerang.

The following is an explanation of the data according to the research problem formulation that was obtained during field research as research findings, indicating that the implementation of the religious moral development program at the Special Child Development Institution Class 1 Tangerang City was carried out.

Data regarding the implementation of the religious moral development program at LPKA Class 1 Tangerang City were obtained through interviews with primary and secondary data sources and direct observations in the field, resulting in data on the sub-focus of the implementation of the religious moral development program at LPKA. The data regarding the implementation of the religious moral development program at LPKA Class 1 Tangerang City include the program's foundation, form, method, and material, as well as the program's success indicators.

As explained in the data presentation section above, the next step in this research is the discussion of the research findings. In this section, the collected data will be discussed, analyzed with relevant theories, and used as references to draw conclusions as the result of the discussion. The discussion of the research findings indicates that the formation of the religious character of juvenile inmates at LPKA Class 1 Tangerang City is realized through the implementation of the development programs at LPKA Class 1 Tangerang, both moral and religious development, which are carried out for the juvenile inmates through various programs. Regarding these programs, there are several forms related to moral and religious development.

Through religious moral development, an individual's character can be shaped. However, the extent of the impact depends on various factors that motivate others to understand religious values. This is because religious moral development, in essence, is education. (Jailuddin 2016)

Based on the data presented in the research findings regarding the implementation of the religious moral development program at LPKA Class 1 Tangerang City, it was found that:

- a. The forms of activities related to moral development at LPKA Class 1 Tangerang City include life motivation briefings, socialization on the dangers of LGBT, psychological briefings for juvenile inmates, education on nationhood and statehood, as well as national holiday activities such as independence day ceremonies, youth oath day, heroes day, pancasila day, and blood donation, as well as social awareness outreach.
- b. The forms of activities related to religious development at LPKA Class 1 Tangerang City include the habituation of congregational prayers (dhuhr and asr), one day one hour of

Quran reading, Quran recitation and memorization development, religious lessons and motivational sessions, and the commemoration of Islamic holidays such as the Maulid of the Prophet Muhammad SAW, Isra' Mi'raj, and Ramadan pesantren activities.

Upon further examination of the forms of development programs conducted by LPKA Class 1 Tangerang for juvenile inmates, they fall under the main category of personality development, which is mandatory for correctional institutions.

This aligns with Law No. 31 of 1999 concerning the Development and Guidance of Inmates, which states that development and guidance programs cover aspects of personality and independence, and that development programs are intended for inmates and juvenile offenders in correctional institutions.

Furthermore, from the aspect of its objectives, the development activities are intended to instill and shape good character in juvenile inmates who have previously committed crimes. This is consistent with the objectives of the development programs as stated in the Correctional Law No. 22 of 2022, which aims to improve the personality and independence of inmates, helping them to realize their mistakes, improve themselves, and not repeat their crimes. This allows them to be accepted back into society, live normally as good citizens who obey the law, act responsibly, and actively participate in societal development.

According to Abdul Majid, et al., the functions of religious development include: 1) Development, which aims to increase students' faith and devotion to Allah SWT, which has been instilled in the family environment. 2) Incultation, which aims to instill values as life guidelines in the pursuit of happiness in the world. 3) Correction, which aims to correct deficiencies, mistakes, and weaknesses in terms of belief, understanding, and practice of Islamic teachings in life. 4) Prevention, which aims to prevent negative influences that may hinder human development. (Abdul Majid 2004)

Thus, it can be concluded that the forms of moral and religious development carried out at LPKA Class 1 Tangerang City are sufficiently well-directed, based on appropriate guidelines and foundations. These development programs are not conducted arbitrarily, as they are formed based on the following guidelines: 1) Law No. 22 of 2022 on Corrections, 2) Law No. 11 of 2012 on the Juvenile Justice System, 3) Government Regulation No. 31 of 1999 on the Development and Guidance of Correctional Inmates, 4) Law No. 35 of 2014 on Child Protection, and 5) Moral, Ethical, and Religious Values.

CONCLUSION

Based on the discussion of the research conducted regarding the management of moral and religious education in shaping the religious character of juvenile inmates at the Special Child Development Institution Class 1 Tangerang, using various methods and data collection techniques that were subsequently analyzed as presented in the previous chapters, this section contains the conclusion of the research findings. The implementation of moral and religious education at LPKA Class 1 Tangerang is carried out based on 1) Law No. 22 of 2022 on Corrections, 2) Law No. 11 of 2012 on the Juvenile Justice System, 3) Government Regulation No. 31 of 1999 on the Development and Guidance of Inmates, 4) Law No. 35 of 2014 on Child Protection, and 5) Moral, Ethical, and Religious Values.

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