



PATTERNS OF ISLAMIC RELIGION DEVELOPMENT FOR JUVENILE CONVICTS AT SPECIAL CHILD DEVELOPMENT INSTITUTE (LPKA) CLASS I MARTAPURA

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Received: 09 August, 2023, Revised: 22 March, 2024, Published: 31 March, 2024

ABSTRACT

Adolescence is a process of transition of a human being from childhood to adulthood. In this phase, there are many behavioral deviations committed by a person, so that religious education, especially Islam, is needed to overcome these various deviations. The Martapura Class I Special Development Institutions for Children is an institution that focuses on providing guidance to adolescents who are considered problematic according to lawsuits so that one day they can recover and obtain religious provisions to be brought into society. The aim of this research is to find out the pattern of fostering the Islamic religion for juvenile convicts at the institution, including the development of worship, faith and morals. This research is a type of field research with a qualitative descriptive method. The research subjects here are the mentors and three youths assisted at the institutions, while the object of research is the pattern of Islamic religious development for juvenile convicts. The data collection techniques that the authors use are interviews, documentation, and observation which are the processed through reduction, presentation, data verification and conclusion. Based on the data found, the pattern of fostering Islam for juvenile convicts at the Children's Special Development Institution is worship coaching that focuses on learning the Koran, creed, prayer, dhikr, tahlilan. Development of aqidah that focused on learning the pillars of faith and monotheism. Moral development aimed at forming noble behavior.

Keywords: convicts, Islamic religious development, youth.

ABSTRAK

Fase remaja adalah suatu proses transisi seorang manusia dari masa anak-anak menuju fase dewasa. Pada fase ini, banyak didapati penyimpangan perilaku yang dilakukan oleh seseorang, sehingga diperlukan pendidikan keagamaan terutama agama Islam untuk mengatasi berbagai penyimpangan tersebut. Lembaga Pendidikan Khusus Anak Kelas I Martapura merupakan sebuah lembaga yang berfokus untuk memberikan pembinaan terhadap remaja yang dianggap bermasalah sesuai tuntutan hukum sehingga kelak mereka dapat pulih dan memperoleh bekal keagamaan untuk dibawa ke masyarakat. Penelitian bertujuan untuk mengetahui pola pembinaan agama Islam bagi narapidana remaja di lembaga tersebut meliputi pembinaan ibadah, akidah, serta akhlak. Penelitian ini berjenis field research dengan metode deskriptif kualitatif. Subjek penelitian di sini adalah pembina dan tiga remaja binaan di lembaga tersebut, sedangkan yang menjadi objek penelitian adalah pola pembinaan agama Islam bagi narapidana remaja. Teknik pengumpulan data yang penulis gunakan adalah wawancara, dokumentasi, serta observasi yang kemudian diproses melalui reduksi, penyajian, verifikasi data dan simpulan. Berdasarkan data yang ditemukan, pola pembinaan

agama Islam bagi narapidana remaja di Lembaga pembinaan Khusus Anak adalah pembinaan ibadah yang berfokus pada pembelajaran Alquran, syahadat, shalat, dzikir, tahlilan. Pembinaan akidah yang berfokus pada pembelajaran rukun iman dan ketauhidan. Pembinaan akhlak yang bertujuan membentuk perilaku mulia.

Kata Kunci: narapidana, pembinaan agama Islam, remaja.

1. Introduction

Human will never feel calm and peaceful in their lives without religion, and the only true religion is Islam, as stated in the Quran surat Ali 'Imran (3): 19.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ
بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩

Meaning: "Surely the religion (which pleases) in the sight of Allah is only Islam. There is no dispute among those who have been given the Book except after knowledge has come to them, because of envy (which exists) among them. Whoever disbelieves in Allah's verses, Allah is very quick to reckon."

Through this verse, Allah SWT states that there is only one God who regulates and owns nature and all that is in it, namely Allah SWT. therefore, only Islam as a religion is a form of submissions and acknowledgement of the oneness of Allah SWT that should be adhered to and believed in.

The sign of the religiosity of a servant is to surrender completely to the One Supreme Being. Islam which is interpreted as a form of surrender is the essence that Allah SWT has determined and taught by his messengers, from the Prophet Adam As to the Prophet Muhammad SAW as the seal of the prophets and the messenger of Islamic law to the world.(Shihab, 2017)

Islamic religious teachings regulate various social aspects of human life. Islam teaches its people how important it is to maintain relationships with the Creator, and how important it is not to forget the importance of maintaining relationships with fellow humans and all creatures in the universe. Therefore, religious development is very necessary to protect his people from falling into all things that cause him and others to lose.(Shihab, 2017)

Religious education can never be separated from religious teaching which contains knowledge about various laws, requirements, obligations, limits and norms that must be implemented. The definition of Islamic religious education itself is various efforts that can be in the form of guidance, teaching and parenting of children, so that after receiving this education the child is able to understand, live up to, then practice the religious teachings he receives. They not only practice these teachings, but also guide them in living life.(Syafaat et al., 2008)

Children and adults have different characteristics from one another. The characteristics possessed by children are unique and there are characteristics, namely they tend to act based on unstable thoughts and feelings, so that guidance, advice, direction and direction from those who are more mature will be very much needed by them, because at this age it is a self-reflection, and demands for attention from others.(LN, 2016) Apart from these characteristics, there are also significant changes in body shape cognitive and psychic.(Djamil, 2013)

Children at this time have egocentric thoughts, which are more inclined to think about themselves and consider themselves more than other people. If the development process at this time is not given wise attention, then the potential for children to behave badly will

increase and it is not uncommon for children to carry out various actions that are not commendable, even leading them to commit criminal acts.(Sejati, 2019)

There are several reasons for children's deviant behavior, including the influence of the environment where the child lives, both within the family, school and community. Cases of parental divorce, lack of supervision and affection from parents, the influence of various foreign cultures that are difficult to filter out, promiscuity, and the practice of religious values accepted by children.(Mulyadi, 2018)

Cases of child violations have increased in 2018, this data was submitted by KPAI. Cases that occurred from 2017 to 2018 experienced a significant increase, from 4,579 cases in early 2017 to swell to 4,885. Cases of children in conflict with the law reached 1,434, followed by cases related to family and parenting with 875 cases. In addition, there are cases that are categorized based on their fields, such as cases of pornography, education, drugs, exploitation, and others.(Astri et al., 2019)

Criminal acts that involve children are an indicator of character degradation in children, the possibility of this happening can be caused by the influence of character education that is not optimally delivered to children, both in the family and at school. These characters are deviant behavior by children, such as violence that results in child murder, drug trafficking, and sexual abuse of children. These incidents can have a negative impact that cannot be underestimated, because these deviations can plunge children into criminal acts.(LN, 2016) The age limits for a child who can be prosecuted by law is the age of a teenager in the age range of 12 – 18 years, in this phase the child is going through a critical period of identity and really needs adult guidance.(Desmita, 2015)

Law No. 23 of 2002 concerning child protection is a regulation that underlies the protection of various children's right as future successors for the Indonesian nation. This legal basis was later replaced by law no. 11 of 2012 concerning the juvenile justice system which states that the state has an obligation to protect children, one of which is protection when children undergo legal proceedings from the initial process of investigation to imposition of a verdict if proven to have violated the law.

After the childhood phase, they will enter the adolescent phase, namely the ages of 10-19 years. Based on PERMENKES RO No. 25 of 2014, adolescent are residents the are in the age range of 10-18 years, while based on the BKKBN the age range of adolescents is from 10-24 years and are not married. This period is a transition from childhood to adulthood with development and growth in terms of physical and mental.(Sobur, 2013)

A child who starts exploring their teenage years will begin to search for their identity, they will begin to think abstractly, they will want to get recognition from others, and they accompanied by their parents, it is very likely that they will start committing various deviations caused by the negative influence of association and the bad examples they get from social media.

Statistics for 2017 published on Tirto.id stated that as many as 112 teenagers were caught in criminal cases of physical violence, 62 perpetrators of psychological violence, 188 perpetrators of sexual violence cases, and many other cases committed by perpetrators in the adolescent phase.(Primastika, 2018)

The data above explains how ironic the current situation of teenagers is, with the number of cases of violence they have committed that has forced them to serve a sentence in a special child development institution. The occurrence of this cannot be separated from the lack of attention and affection from adults towards them, not is it inseparable from the factor of the lack of religious education taught to teenagers, either by their parents or also what they get at school.

One of the special development institutions for children in South Kalimantan is LPKA I Martapura. Based on data for 2020, there were 50 juvenile prisoners living in this institutions. Apart from teenagers, there are also 16 adult male dan female prisoners.

The mentors in this institutions receive coaching like those who attend Islamic boarding schools. They are given in the form of religious knowledge material, accompanied by general knowledge material and skills training. The provision of religious materials, general knowledge and skills aims to equip prisoners so that they are not left behind by other children of their age out there.

The supervisors in charge of teaching there are officials from the Ministry of Religion. The children there are taught how to read the Quran complete with tajwid knowledge through the Iqra method, then are given geidance through activities of tausyiah, prayer, and dhikr to bring them closer to the Almighty.

After examining several theses and literature, the researcher found several studies that were relevant to the research the author was researching, including: The thesis wrtitten by Ali Rahmat (2017) entitled “Penerapan Ibadah Pada Anak di Lembaga Pembinaan Khusus Anak (LPKA) Kelas I A Martapura Kabupaten Banjar” this thesis explains the importance of worship education for every Muslim, both children and adults, this education is in the form of Islamic religious education such as reading the Quran, praying and dhikr. This education is intended for children who are dealing with the law, how important worship is in human life even though they are in LPKA.

As creatures created by Allah SWT, it is mandatory for every human being to obey Him, especially for students who are dealing with the law and must be in a Correctional Institution. So that the child can later apply it in his daily life while in the Panitentiary. In this thesis, the implementation of worship that occurs in students, both in terms of reading the Quran, praying, fasting, and dhikr that is carried out is good and experiencing development, when they were before being in LPKA and after being in LPKA. The implementation carried out at LPKA in the religious field is supported by the Ministry of Religion. The factors that influence the application of worship to students in general are two: firstly, in terms of these students such as being lazy in carrying out worship. Secondly, from the standpoint of LPKA in the form of a lack of facilities that support the worship of correctional students in LPKA Class I A Martapura, Banjar Regency.

The thesis written by Husni Mubarak (2009) entitled “Pembinaan Keagamaan di Lembaga Pemasyarakatan Kelas II B Kandangan Hulu Sungai Selatan”. This thesis concludes the implementation of religious development in Correctional Institutions, which includes reading and writing the Quran, recitation, commemoration of Islamic holidays, fasting, Friday prayers and fardhu prayers and what factors influence the implementation of religious development for prisoners. From the results of this study it is known that the activities of implementing religious guidance in the Class II B Penitentiary in Kandangan Hulu Sungai Selawan have been carried out well. The factors that influence the implementation of religious development, in broad outline, are: internal factors including the educational background of convicts, lack of interest in convicts.

2. Method

Located in the Child Special Development Institution (LPKA) Class I Martapura, this research applies the type of field research with a descriptive qualitative approach to describe the research results in real terms and as they are. The techniques used in data collection are observation, interviews, and documentation.(Siyoto & Sodik, 2015)

The data extracted in this study relates to data on patterns of Islamic religious development for juvenile prisoners at the Martapura Class I Child Special Development Institution which includes the development of faith, worship and morals. The subject of this research are the supervisors, staff and fostered children who are in the institution. The research object raised is about the pattern of Islamic religious development in the LPKA.

3. Results and Discussions

3.1 Child Special Development Institute

Law No. 12 of 1995 in article 1 point 3 explains that the so-called Correctional Institution is a place to provide guidance for prisoners and children who are considered legally problematic..(Undang-Undang Nomor 12 Tahun 1995 Tentang Pemasyarakatan, 1995) A special child development institution is an institution that houses children who have had problems with the law while serving their sentence, and what is meant by children here are those in the range of 12 – 18 years. (Undang-Undang No. 11 Tahun 2012 Tentang Sistem Peradilan Pidana Anak, 2012)

This research took place at the Martapura class I special training center which is located on Jalan Pintu Air, Kelurahan Tanjung Rema, city of Martapura, district of Banjar, Province of South Kalimantan. Built on a land area of ± 42,309 m², Class I LPKA Martapura has a capacity of 200 people which is divided into two blocks, namely the Sultan Suriansyah and Sultan Adam pavilions.

Established in 1982 under the name Martapura Class II Child Penitentiary which later changed to Martapura Clas I Child Special Development Institution in 2015. Martapura Class I LPKA has a vision to improve service and legal certainly by upholding the motto “dignified, harmonious and beyond reproach.” The mission of LPKA is:

Firstly, implementation of services for WBP (warga binaan pemasyarakatan) in accordance with applicable standards.

Secondly, improving the quality of services based on principles of transparency, guarantees, legal certainly, fast and free.

Thirdly, implementation of the reform agenda consistently and continuously.

3.2 Coaching Activities

The pattern of coaching applied in this institution in divided into two, namely personality development and independence coaching. Personality development is aimed at fostering the child’s psyche and spirituality, while independence development is provided ad prvision dor convicts in the form of skills training and job training.

Even though a child is in a coaching institution, they still get an education because they are still entering the age of compulsory education as planned by the government so they still get an education. The education they receive is in the form of a school package, either package B which is equivalent to junior high school or package C which is equivalent to high school depending on their age. The activities of the coaching program at LPKA Class I Martapura can be seen in the following two tables:

Table 1 Personality Development Program at LPKA Class I Martapura

No.	Activity	Time	Executor
1	Boarding school	Monday – Wednesday	Head of supervisor/Head of subsidy for skills training education and coaching staff
2	Package School	Thursday	Head of supervisor/Head of subsidy for skills training education and coaching staff

3	Scout	Friday	Head of supervisor/Head of subsidy for skills training education and coaching staff
4	Art	Saturday	Head of supervisor/Head of subsidy for skills training education and coaching staff
5	Sport	Saturday	Head of supervisor/Head of subsidy for skills training education and coaching staff
6	Counseling	Saturday	Head of supervisor/Head of subsidy for skills training education and coaching staff

Table 2 The Independence Development Program at Class I LPKA Martapura

No.	Activity	Time	Executor
1	Information technology	March April	UNISKA Banjarmasin
2	Haircut	March April	KAL-SEL Family Planning Association
3	Food Processing	September	Department of Animal Husbandry and Plantation Kab. Banjar
4	Fish cultivation	October	District Fisheries Service Banjar
5	Crops	November	Department of Food Crops and Horticulture Kab. Banjar

Independence coaching aims to give them confidence and keep them away from negative behavior that harms themselves and others. Aside from being a therapy, this activity is expected to be able to increase children's knowledge and skills when they finish their sentence, especially as capital to find work.

Meanwhile, personality development aims to make them better, pious to God, and beneficial to themselves, society, and the environment. Islamic religious guidance is one of the things that need to be given to children, as has been stipulated in QS asy-Syuura: 52
 وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ٥٢

Meaning: "And this We revealed to you the revelation (Qur'an) by Our command. Previously you did not know what the Book (the Quran) was, not did you know what faith was, but We made the Qur'an a light, which We showed with it who We wanted among Our servants. And verily you do guide the straight path."

This verse explains that the teachings conveyed by the Prophet Muhammad SAW contain various teachings that serve as guidelines in human life. The Qur'an was revealed to carry instructions in the form of teachings related to morals (morals) and spirituality (spirituality). This verse is then strengthened by QS an-Nahl: 72

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِئَعَمَتِ اللَّهُ هُم يَكْفُرُونَ ٧٢

Meaning: "God made for you wives from your own kind and made for you from your wives, children and grandchildren, and gave you sustenance from the good. So why do they believe in falsehood and deny Allah's favor?"

In this verse Allah SWT says that there is a mission and implications for religious development in the Qur'an in an imperative, motivating and dynamic persuasive style. The

coaching process, which is based on the spiritual and psychological level of each individual, is carried out in stages and continuously without neglecting the changing times and religious norms. These efforts are expected to be able to bring human life in a better and balanced direction, both in this world and in the hereafter.

Islamic religious development has objectives that can be detailed as follows: First, creating change, producing improvement, health and purity of the soul and mind. Second, providing benefits to both yourself and the environment with changes, improvements and courtesy resulting from the coaching process. Third, growing tolerance, mutual help, tolerance and compassion. Fourth, grow piety in the soul and steadfastness in all circumstances encountered. Fifth, be able to deal with various life problems and provide benefits for all aspects of life.(Amin, 2013)

A coaching activity certainly cannot be carried out haphazardly, therefore various information is needed that can be used as a benchmark in determining the steps to be taken during coaching. These data include, namely: first, data about life background, personal, family, and environment. Second, data about health conditions. Third, psychological data, both from a spiritual or intelligence perspective. Fourth, data about the activities and progress of participants during the guidance. Fifth, data on education and employment.(Amin, 2013)

The religious development activities carried out at the Martapura Class I Child Special Development Institution are divided into three, namely:

3.2.1 Faith Development

In its implementation, the guidance of faith takes place from 09.00 Wita - 11.00 Wita every Monday, although sometimes the schedule may change to after the congregational zuhur prayer. The material for the guidance of faith here includes the provision of material on the beliefs taken from the book of nature 20 and material about the pillars of faith, giving this material to be a reminder that there is One God, namely Allah Swt, who guarantees and protects them in every situation, therefore they are fostered to believe and also believe in it.



Figure 1. Providing material about faith to child prisoners.

This coaching aims to grow in their souls the basics of divinity. The main foundation of Islam is aqidah, because in aqidah there are basic beliefs of Muslims which must be used as the basis for behaving and making decisions in living life in the world.(Kodina et al., 2016)

3.2.2 Worship Development

Worship is one of the two rules in sharia apart from the rules of mu'amalah. The rules of worship regulate all forms of servitude that occur between humans and Allah SWT based on various commands in the Koran as the first source of Islamic law and in the sunnah of the Prophet Muhammad Saw as a source of law after the Qoranic verse.(Aminah, 2014)

Worship guidance at LPKA is given every Monday - Wednesday at 09.00 - 11.00 Wita given by different ustadz. The guidance material provided, as stated by one of the coaches, is learning the Qur'an, practicing the pillars of Islam, practicing the call to prayer, practicing fiqh such as ablution and thaharah, and others.

In addition to providing these materials, the fostered children are also accustomed to carrying out various religious activities in the form of congregational prayers, tahlilan, yasinan, burdahan. These activities are usually guided by more senior children. The method of fostering worship in this institution is not only in the form of lectures, but also direct practice led by ustadz. If there are children who intentionally and without reason do not participate in religious activities, they will be given sanctions that are beneficial in nature, such as cleaning sanctions and so on.

This coaching aims to be a form of practicing the religious knowledge they have gained during coaching, considering that not a few children still do not understand the issue of worship as a form of obligation that they must fulfill.



Figure 2. Providing worship material about memorization

3.2.3 Moral Development

Akhlak is translated from Arabic which means temperament.(Munawwir, 1997) This term is defined by Imam al-Ghazali as a trait that exists in the soul, this trait is able to cause various actions without the need for consideration and thought.(Suryadarma & Haq, 2015) Meanwhile, Ibn Miskawaih explained that morals are the state of the soul that directs itself to do various actions without prior consideration.(Khozin, 2013) Akhlak al-Karimah is a form of morals that is highly emphasized in Islamic teachings to be applied in the lives of every Muslim, so that moral development is one of the things that must be given more attention to be taught to every child.(Ali, 2011)

Located in the mushalla of LPKA class I Martapura, moral development activities are held every Wednesday at 09.00 Wita - 11.00 Wita. The material provided by the supervising ustadz is in the form of an example derived from the classic book called Tanqih al-Qaul. In practice, the content of this coaching material is about how a child should behave, such as

how a child should behave to his parents, to those older than him, or to those who are younger. The moral materials are delivered in the form of exemplification, lectures, story telling, and interactive questions and answers to provide a comprehensive understanding to children.



Figure 3. Providing moral material to assisted children

Morals are very important in our lives, especially in social life. Morals are traits that are embedded in a person that will lead to various behaviors, if what is raised is good deeds, it is called good morals and if the actions that arise are bad deeds, it is called bad morals. The moral guidance applied at LPKA is very good for the future survival of fostered students. Those who have committed criminal acts must get good moral learning. In accordance with the purpose of moral guidance carried out by the LPKA that every moral learning can be applied in everyday life because it relates to socializing with fellow human beings.

3.3 Coaching Method

Of course, the coaching that is carried out for prisoners at LPKA must be various methods, considering the age of those who are still teenagers. Before implementing a coaching method, it is necessary to know the condition of the child as previously mentioned.

Based on the data on the child prisoners, then a supervisor can determine which method is appropriate to apply. The methods that can be applied in the development of Islamic religion, namely:

3.3.1. Interviews

Interviews is a tool to obtain facts/data/information from students verbally, with the aim to obtaining data needed for guidance.

3.3.2. Group Guidance

Group Guidance is the interaction between the guidance expert and a rather large group of clients, they listen to lectures, participate actively in discussions, and use the opportunity to ask questions. The coach takes a lot of initiative and assumes an instructional role, acting as an instructor or expert source for a wide range to knowledge/information, with the aim of disseminating information regarding adjustment to clients' various lives.(Sutarto & Sari, 2020)

3.3.3. Client Centered

Supervisors who apply this method are required to listen carefully to what is said by the client. The counselor here will passively listen to the client's complaints, but actively analyze what is weighing on the client's mind. This methods focuses on self-concept and how to be yourself, because in essence a human being is a good self.(Rosada, 2016)

3.3.4. Directive Counseling

In this methods, a mentor will take an important role in helping his client remove all the pressure that is blocking his mind. The client will be given the freedom and opportunity to express all problems, with this data the supervisor will then be able to take appropriate action to help the client.(Busyra & Pulungan, 2018)

3.3.5. Educative Method

Counselors provide opportunities for clients to express mental disorders that are realized to be a problem for him. Futhermore, the counselor analyzes psychological facts for healing and so on.

3.3.6. Psychoanalysis Method

Religious teaches who carry out religious counseling guidance also need to imbue their steps with religious sources as a guiding basis.(Amin, 2013)

4. Conclusions

Based on the explanation above, it can be concluded that the Martapura Class I Child Special Development Institution is an institution that houses children who have had problems with the law while serving their sentence, and what children mean here are those in the age range of 12 to 18 years. The pattern of coaching applied in this institution is divided into two, namely personality development and independence coaching. Personality development is aimed at fostering the child's psyche and spirituality, while independence development is provided as provision for convicts in the form of skills training and job training. The religious development activities carried out at the Martapura Class I Child Special Development Institution are divided into three, namely: first, faith development; this coaching aims to grow in their souls the basics of divinity. The main foundation in Islam is aqidah, because in aqidah there are basic beliefs of Muslims that must be used as the basis for behaving and making decisions in living life in the world. Second, worship development; this coaching aims to be a form of practicing the religious knowledge they have gained during coaching, considering that not a few children still do not understand the issue of worship as a form of obligation that they must fulfil. Third, moral development; The moral guidance applied at LPKA is very good for the future survival of fostered students. Those who have committed criminal acts must get good moral learning. In accordance with the purpose of moral guidance carried out by the LPKA, every moral lesson can be applied in everyday life because it relates to socializing with fellow human beings.

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