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ISLAMIC EDUCATION AS A PILLAR OF REHABILITATION: A STUDY OF CHILD INMATE DEVELOPMENT AT LPKA CLASS II MAMUJU

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ABSTRAK

Tujuan penelitian ini adalah untuk mendeskripsikan bentuk pembinaan aqidah, ibadah, dan akhlak di LPKA Kelas II Mamuju serta mengidentifikasi faktor-faktor penghambat dan pendukung yang memengaruhi keberlangsungan pembinaan. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan jenis penelitian lapangan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, serta dianalisis menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa pembinaan dilakukan melalui kegiatan seperti pembelajaran rukun iman, shalat berjamaah, dzikir, ceramah agama, BTQ, tahfidzul Qur'an, serta pembiasaan sikap sopan santun dan tanggung jawab. Hambatan utama yang dihadapi meliputi keterbatasan SDM, fasilitas, anggaran, dan kondisi psikologis anak. Namun, kolaborasi dengan lembaga eksternal dan motivasi anak menjadi faktor pendukung yang signifikan. Kesimpulannya, pembinaan di LPKA Mamuju memberikan kontribusi nyata dalam membentuk karakter narapidana anak melalui pendidikan Islam. Penelitian ini memberikan kontribusi teoritis dan praktis dalam pengembangan model pembinaan yang lebih humanis dan terintegrasi di masa depan.

Kata Kunci: LPKA, Narapidana Anak, Pendidikan Islam, Aqidah, Ibadah, Akhlak.

ABSTRACT

This study aims to describe the form of coaching of faith, worship, and morals in LPKA Class II Mamuju and identify the inhibiting and supporting factors that affect the sustainability of coaching. The method used is a descriptive qualitative approach with field research. Data were collected through observation, interviews, and documentation and analyzed using the Miles and Huberman models. The study results show that coaching is carried out through activities such as learning the pillars of faith, congregational prayers, dhikr, religious lectures, BTQ, tahfidzul Qur'an, habituating manners, and responsibility. The main obstacles faced include



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limited human resources, facilities, budget, and the psychological condition of children. However, collaboration with external institutions and children's motivation are significant supporting factors. In conclusion, coaching at LPKA Mamuju makes a real contribution to shaping the character of child inmates through Islamic education. This research makes a theoretical and practical contribution to developing a more humanist and integrated coaching model in the future.

Keywords: LPKA, child inmates, Islamic education, aqidah, worship, morals.

INTRODUCTION

Islam is a perfect and comprehensive religion. Not only does it regulate man's relationship with God, but it also encompasses various aspects of life, including education. Islam strongly emphasizes the importance of science—the Word of Allah in QS. Al-Mujadilah verse 11 affirms that Allah will raise the status of those who know.¹

In the framework of Islamic education, the development of faith, worship, and morals are important components to form human beings who are not only intellectually intelligent but also spiritually and morally mature. Islamic education is oriented towards forming Kamil people, who can balance physical and spiritual aspects and live according to fitrah.²

Nationally, the importance of education is emphasized in Law No. 20 of 2003 concerning the National Education System, which states that education is a conscious and planned effort to optimally develop students' potential, including in the spiritual aspects of religion and noble morals.³

However, the current modern era presents serious challenges to character education. Technological advances, although they have a positive impact, also bring negative influences, such as the increase in juvenile delinquency, drug abuse, promiscuity, and criminality.⁴ West Sulawesi itself recorded an alarming rate of drug abuse and criminal cases, especially among teenagers. This condition

¹ Ibnu Katsir, 'Tafsir Ibnu Katsir Jilid 9', *Bogor: Pustaka Imam Asy-Syafi'i*, 545 (2019), 19.

² Yassir Hayati and Fenni Febiana, 'Pemikiran–Pemikiran Komperatif Mahmud Yunus Dan Amin Abdullah Dalam Bidang Pendidikan Islam', *Miftahul Ulum*, 2.1 (2024), 1–20.

³ Halid Hanafi and La Adu, *Ilmu Pendidikan Islam* (Deepublish, 2018).

⁴ Ermawita Ermawita, Juliati Juliati, and Halisnawati Halisnawati, 'Pengembangan Pendidikan Karakter Berbasis Nilai-Nilai Islam Sebagai Solusi Untuk Mengatasi Kenakalan Remaja Di Sekolah Menengah', *Dewantara: Jurnal Pendidikan Sosial Humaniora*, 2.4 (2023), 238–49.



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emphasizes that religious guidance that touches on aspects of aqidah, worship, and morals is needed.⁵

Although various institutions have made efforts to provide religious education to children, including those in the Special Children's Development Institution (LPKA), there is still a big gap that has not been comprehensively researched, namely how the form, implementation, and effectiveness of fostering faith, worship, and morals in LPKA, especially in LPKA Class II Mamuju.⁶

Previous research has touched on aspects of religious education in various LPKA but has not specifically explored these three aspects. For example, Feri Irwan (2022) shows that implementing Islamic religious education at LPKA Tangerang can improve students' morals, but the results have not been maximized due to low student motivation factors.⁷ Risna Srinawati et al. revealed that moral development through a practical and habitual approach has proven effective in building character but does not discuss in detail the structure of aqidah and worship development.⁸ Nadiyah Amaliyah et al. stated that the approach through mau'idzah, qishah, and uswah significantly impacted behavior change, but did not explain the continuity of the program and monitoring.⁹ Rahma Eka Fitriani emphasized the importance of protecting children's rights in normative coaching at LPKA but did not elaborate further on the spiritual aspect as a means of self-recovery.¹⁰ Other research, such as

⁵ Nur Hidayati, 'Implementasi Pembelajaran PAI Bagi Tunalaras Di Lembaga Pembinaan Khusus Anak Kelas I Tangerang', *TARBAWI: Jurnal Pendidikan Agama Islam*, 6.02 (2021), 111–22 <<https://doi.org/10.26618/jtw.v6i02.4395>>.

⁶ Ahmat Rully Herliansyah, 'Implementasi Pemberian Hak Pelayanan Kesehatan Dan Makanan Yang Layak Bagi Narapidana', *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 7.1 (2020), 212–21; Abdi Syahril Harahap and Bahtiar Siregar, 'Penanaman Nilai-Nilai Pendidikan Islam Dalam Kisah Luqman Al-Hakim Bagi Masyarakat Di Nagori Wonorejo Pematang Bandar Kabupaten Simalungun Sumatera Utara', *Jurnal Abdi Ilmu*, 13.1 (2020), 83; Dian Fitriana, 'Hakikat Dasar Pendidikan Islam', *Tarbawy: Jurnal Pendidikan Islam*, 7.2 (2020), 143–50; Amiruddin Amiruddin, 'Urgensi Pendidikan Akhlak: Tinjauan Atas Nilai Dan Metode Perspektif Islam Di Era Disrupsi', *Journal of Islamic Education Policy*, 6.1 (2021).

⁷ Feri Irawan, 'The Implementation of Islamic Religious Education Subjects in an Effort to Improve Student Morality at SMK Istimewa Lembaga Pembinaan Special for Class I Children Tangerang' (Jakarta: Faculty of Tarbiyah and Teacher Training UIN Syarif Hidayatullah, 2018).

⁸ Risna Srinawati, Fatoni Achmad, and Rahmat Syarif, 'Fostering Prisoners' Morals through Strengthening Islamic Religious Education at the Special Children's Development Institution (LPKA) Class II Ternate City', *BERNAS: Journal of Community Service*, 4.4 (2023), pp. 3623–26.

⁹ Nadiyah Amaliyah, Cucu Setiawan, and Ayi Rahman, 'Moral Development Through Religious Counseling for Child Prisoners', *Intizar*, 29.1 (1970), pp. 58–71, doi:10.19109/intizar.v29i1.16584.

¹⁰ Rahma Eka Fitriani, 'The Implementation of Coaching for Child Prisoners in Special Children's Development Institutions', *PELITA LEGAL JOURNAL*, 4.2 (2023), pp. 79–92, doi:10.37366/jh.v4i2.2432.



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Nurhidayati,¹¹ Gilang Kresnanda,¹² and Ayu Munira,¹³ while relevant, only focuses on one aspect, such as general education, spiritual coaching, or da'wah approaches, without integrating the three specifically.

From this presentation, it is clear that research that focuses on developing aqidah, worship, and morals as a unit of Islamic education strategies at LPKA Class II Mamuju has not been done much, so it is essential to fill in. Previous studies show that the main focus is still partial, either on morals or worship, without comprehensive integration that emphasizes the interconnection of the three fundamental aspects of Islamic education, namely faith, worship, and morals. This is an academic gap that has not been comprehensively filled, especially in the context of religious guidance at LPKA. This study aims to fill this gap by focusing on the integration of aqidah, worship, and morals as a unified Islamic education strategy applied at LPKA Class II Mamuju.

The distinction of this research lies in its approach, which not only describes the guidance activities but also examines the integration of these three aspects in forming the spiritual, moral, and religious practice foundations of the children under guidance. Thus, this research offers a novelty in the form of a more holistic guidance model, which is not only oriented towards immediate behavioral improvement, but also towards the internalization of religious values, the strengthening of worship, and the cultivation of good character, which are expected to contribute significantly to the rehabilitation and social reintegration process of children under guidance at LPKA.

This research has a comprehensive approach to child development in the Special Children's Development Institution (LPKA) through three main aspects of Islamic education: aqidah, worship, and morals.¹⁴ In contrast to previous research that tended only to highlight one or two aspects or focus on implementing religious programs in general, this study specifically and integratively examines how these three aspects of coaching are applied in LPKA Class II Mamuju. In addition, this study also explores supporting and inhibiting factors in the implementation of

¹¹ Hidayati, 'Implementation of PAI Learning for the Blind at the Special Development Institution for Class I Children in Tangerang'.

¹² Gilang Kresnanda Annas, 'Model of Child Development of Street Crime Perpetrators (Klitih) at the Special Children's Development Institute Class II A Yogyakarta', *El-Wasathiya: Journal of Religious Studies*, 10.02 (2022), pp. 96–113.

¹³ Ayu Munira, 'Islamic Religious Development in Improving the Spiritual Intelligence of Female Inmates in Class IIB Correctional Institution Yogyakarta' (UIN Sunan Kalijaga, 2019).

¹⁴ Soni Pranata, 'Peran Lembaga Pembinaan Khusus Anak Kelas II Bentiring Dalam Penanaman Karakter Pada Anak-Anak Lapas' (UIN Fatmawari Sukarno, 2024).



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coaching, which have not been widely explicitly disclosed in similar research. Thus, this research makes a new contribution to developing an Islamic education-based coaching model in children's correctional institutions, especially in the local context in West Sulawesi.

This research is presented to describe in depth and comprehensively the form of fostering faith, worship, and morals in LPKA Class II Mamuju and identify supporting and inhibiting factors in its implementation. The LPKA coaching aims to improve behavior and restore the identity and spiritual potential of children who have been entangled in legal problems so they can rise up and live a new and better life after completing their sentence.¹⁵ By building aqidah, they will know and love their Lord; by building worship, they will be disciplined and obedient; By fostering morals, they will be able to interact well in society.¹⁶

This study shows that systematic coaching on beliefs, worship, and morals in LPKA Class II Mamuju can significantly contribute to behavior change and the formation of positive character of child inmates. In addition to enriching the scientific treasures in the field of Islamic education, the results of this research are expected to be a practical reference for LPKA, the government, and other educational institutions in formulating holistic and sustainable coaching strategies for children serving sentences. This research is also a tangible manifestation of concern for the future of Indonesia's young generation so that they can return to society as pious, noble, and productive human beings.

RESEARCH METHODS

This study is a field study with a descriptive qualitative approach that aims to gain an in-depth understanding of the process of guiding children of inmates at the Mamuju Class II Correctional Facility. The research focuses on three main aspects of Islamic education, namely faith, worship, and morals, by combining sociological, religious, and social psychological perspectives. Thus, this study not only highlights the implementation of guidance activities but also the social reality and character of the children under guidance.¹⁷

¹⁵ Ummu Syabrina An-Naafi, 'Hope Pada Remaja Di Lembaga Pembinaan Khusus Anak Kelas I Blitar' (Universitas Islam Negeri Maulana Malik Ibrahim, 2025).

¹⁶ Muhammad Faisal, 'Pendidikan Agama Islam Sebagai Upaya Membentuk Akhlak Siswa', *Religion: Jurnal Agama, Sosial, Dan Budaya*, 3.3 (2024), 152–67.

¹⁷ Sofia Yustiyani Suryandari, 'Metode Penelitian Kualitatif:(Untuk Penelitian Yang Bersifat Eksploratif, Enterpretif, Interaktif Dan Konstruktif)', 2019.



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The research subjects consisted of guidance officers, religious counselors, and mentees who were purposively selected due to their direct involvement in the guidance program.¹⁸ Meanwhile, the research object was the Islamic education guidance process at the Mamuju Class II LPKA. To obtain accurate data, the researcher used three main techniques, namely in-depth interviews, direct observation, and documentation study, with the researcher himself as the main instrument equipped with interview guidelines and observation sheets.¹⁹

Data analysis was conducted using the Miles and Huberman model through the stages of data reduction, narrative data presentation, verification, and conclusion drawing.²⁰ The validity of the data was strengthened by triangulation of sources, techniques, and time, coupled with member checks to ensure that the information was consistent with the informants' experiences and understanding. In this way, the research results are expected to provide a comprehensive picture of the guidance of faith, worship, and morals of children under the care of LPKA.²¹

RESULTS AND DISCUSSION

Interviews with guidance counselors, religious instructors, and the children under their guidance show that faith guidance is carried out regularly through lectures, discussions, and assignments. The material presented focuses on strengthening monotheism, awareness of faith in Allah, and belief in the Last Day. The children under guidance welcome the material enthusiastically, as seen from their enthusiasm in asking questions and actively participating in activities. In worship guidance, the children receive direct guidance on how to pray, perform wudu, read the Qur'an, and memorize it. Some of them are even able to memorize parts of the Qur'an. Meanwhile, in character building, the interviews revealed that the children are trained to practice good manners, responsibility, and positive habits in their daily social interactions.²²

¹⁸ Amalia Putrina Ilmawati, 'Bimbingan Islami Untuk Meningkatkan Percaya Diri Siswa: Penelitian Pada Siswa Sekolah Dasar Lidzikri School Cipamokolan Kota Bandung' (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2024).

¹⁹ Urip Sulistiyo, *Metode Penelitian Kualitatif* (Jambi: PT Salim Media Indonesia, 2023).

²⁰ Qomaruddin Qomaruddin and Halimah Sa'diyah, 'Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman', *Journal of Management, Accounting, and Administration*, 1.2 (2024), 77–84.

²¹ Sugiyono, *Metode Penelitian Kombinasi* (Bandung: Alfabeta, 2015).

²² Eka Fitriani.



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From official documents available at the LPKA, it is known that there are 17 children undergoing guidance, aged between 16 and 19 years old. They come from diverse social backgrounds and legal cases. In terms of formal education, six are continuing their high school education, one is attending university through the Open University, and some are participating in the Package B and Package C equivalency programs. In addition, cooperation with PKBM, BLK, Rumah Tahfidz, and other educational institutions expands the opportunities for children in care to continue their education even while in a care environment.²³

The children under supervision not only focus on formal education, but are also active in non-formal and informal activities. They are involved in various positive activities such as arts, sports, and scouting facilitated by the LPKA. Six children under supervision specifically participate in the tahfidzul Qur'an program, while others choose skills based on their interests.²⁴ In addition, counseling and mental training programs facilitated by LPKA in collaboration with professional institutions are also part of the efforts to develop the personalities of foster children.²⁵

Direct observations in the field show that the guidance activities are carried out consistently and in a structured manner. The children participate in congregational prayers in an orderly manner, learn to read the Qur'an with sincerity, and practice memorization regularly.²⁶ In their daily interactions, they appear to be more disciplined, accustomed to greeting others, watching their words, and showing respect to their mentors. The atmosphere of the activities also reflects a noticeable change in behavior, with the children displaying more positive, religious, and responsible personalities.

Of the three data collection techniques, it can be seen that the guidance at the Mamuju Class II LPKA is carried out using an integrated Islamic education approach, covering the aspects of faith, worship, and morals. Although there are

²³ Hikmatul Hidayah Hidayah, 'Pengertian, Sumber, Dan Dasar Pendidikan Islam: Bahasa Indonesia', *Jurnal As-Said*, 3.1 (2023), 21–33.

²⁴ Annisa Dwi Rahmadesti, Muya Barida, and Niken Susilowati, 'Upaya Mengurangi Gadget Addiction Melalui Konseling Kelompok Pendekatan Solution Focus Brief Counseling Pada Siswa Kelas VIII SMP 4 Pangkalpinang', *Jurnal Pendidikan Dan Konseling (JPDK)*, 4.5 (2022), 920–23; Zainal Abidin, 'Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al-Barzanji', *An-Nahdlah*, 9.1 (2022), 18–41; Annas.

²⁵ Dwi Annisa, 'Jurnal Pendidikan Dan Konseling', *Jurnal Pendidikan Dan Konseling*, 4.1980 (2022), h. 79-12.

²⁶ Muhammad Munif, 'Pelaksanaan Bimbingan Islami Dalam Meningkatkan Motivasi Menghafal Al-Qur'an Siswa MA KH Syafi'i Buaran Kota Pekalongan' (UIN KH Abdurrahman Wahid Pekalongan, 2024).



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obstacles such as limited human resources, minimal facilities, and the absence of a permanent psychologist, supporting factors such as the motivation of the children and cooperation with external institutions are able to strengthen the sustainability of the program. Overall, this guidance has succeeded in fostering spiritual awareness, improving worship skills, and correcting the behavior of the children towards becoming better individuals.²⁷

In the process, coaching activities are structured and consistent, involving religious leaders, educators, and LPKA officers. The achievements include increased religious and faith understanding and improved reading and memorization skills in the Quran. Changes in attitudes and behaviors become more positive and religious—the emergence of awareness and desire to improve themselves after coaching.²⁸

In addition, it was also found that the dynamics of challenges include limitations of human resources, facilities, and psychologists. However, this limitation is answered by synergy between LPKA and external partners and a motivational approach in coaching.²⁹ Thus, the results of this study not only enrich the academic literature on the development of child prisoners from the perspective of Islamic education but also provide practical contributions to the management of LPKA nationally. This illustrates that behind the bars and boundaries of the LPKA, there is hope, change, and an effort to return to becoming a complete human being—both intellectually, emotionally, and spiritually.³⁰

CONCLUSION

This study reveals that the guidance of children of prisoners at the Mamuju Class II LPKA through an Islamic education approach that covers aspects of faith, worship, and morals has a positive impact on changing their attitudes and spiritual awareness. The rehabilitation activities are carried out in a structured manner through religious lectures, worship guidance, and moral training, facilitated by religious teachers from the Ministry of Religious Affairs, rehabilitation officers,

²⁷ Iqbal Bimo Nur Arianto, 'Pemenuhan Hak Atas Kesehatan Narapidana Disabilitas Di Lembaga Pemasyarakatan', in *Seminar Nasional-Kota Ramah Hak Asasi Manusia*, 2021, 1, 321–31.

²⁸ A S Aris, *Ilmu Pendidikan Islam* (Cirebon: Penerbit Yayasan Wiyata Bestari Samasta, 2022).

²⁹ M N Patricia Simanjuntak, 'Strategi Pemberdayaan Anak Dan Kebijakan Pembinaan Untuk Mengurangi Residivisme Di Lembaga Pembinaan Khusus Anak (LPKA) Kelas I Medan', *Jurnal Internasional Social Worker Indonesia Dalam Pengembangan Masyarakat*, 1.1 (2024), 21–31.

³⁰ Yinarti Hida, 'Efektivitas Pengawasan Kepala Sekolah Terhadap Peningkatan Kinerja Pendidik Dan Tenaga Kependidikan (Studi Kasus Di SMP Negeri 1 Kabupaten Gorontalo)', *Jurnal Pendidikan Dan Konseling (JPDK)*, 4.5 (2022), 82.



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and support from external institutional partners. As a result, the children in rehabilitation not only gain a better understanding of religion, but also exhibit more disciplined, religious, and responsible behavior.

These findings confirm that guidance at LPKA is not merely an administrative process, but a means of rehabilitation that touches on the spiritual recovery and values of the children under guidance. With religious guidance, they are better prepared to reflect on themselves, improve their behavior, and prepare themselves to return to society. Therefore, this study recommends that the Islamic education-based guidance model be strengthened with adequate support, the involvement of experts, and inter-agency synergy, so that the guidance program becomes more integrated, humanistic, and effective in shaping the character of the children in the care of the institution as a whole.

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