
ISLAMIC EDUCATION CURRICULUM FOR ASSISTED CHILDREN AT LPKA (LEMBAGA PEMBINAAN KHUSUS ANAK) CLASS 1 TANGERANG.

KEYWORDS

Islamic Education; Child
Binaan; LPKA (Child
Specific Construction
Board)

Suharli¹, Didin Hafidhuddin², Adian Husaini³, Mujahidin⁴
Universitas Ibnu Khaldun Bogor, Indonesia
Email: alisuharli7@gmail.com

ABSTRACT

This study aims to examine and design an appropriate and effective Islamic education curriculum for assisted children in LPKA (Child Specific Construction Board) Class 1 Tangerang. This research is based on the deep need to provide religious education in accordance with the characteristics and special needs of fostered children within the coaching institution environment. This research methodology involves surveys, interviews, observations, and literature analysis to understand the profile of fostered children, their Islamic education needs, as well as obstacles that may be faced in the implementation of the Islamic education curriculum. The results of this study show that the assisted children at LPKA Class 1 Tangerang have various backgrounds, experiences, and levels of religious understanding. Therefore, the Islamic education curriculum designed must be inclusive, responsive, and accommodate their individual needs. The proposed curriculum includes a variety of Islamic teaching materials tailored to the level of understanding of fostered children, as well as teaching methods that are interactive, participatory, and support experiential learning. In addition, character building and moral development approaches are also emphasized in this curriculum in order to form strong positive and ethical values in fostered children. The results of this study are expected to provide guidance to LPKA Class 1 Tangerang in designing and implementing a relevant and effective Islamic education curriculum, so that fostered children can gain a better understanding of religion, improve their quality of life, and prepare themselves for reintegration into society after undergoing a period of formation at the institution.

INTRODUCTION

The high number of residents assisted by the Juvenile Correctional Institution (LPA) that accommodates fostered children is even more worrying when considering the data submitted by the Directorate of Community Guidance and Child Alleviation of the Directorate General of Corrections. Based on the data, there were 3276 cases of children in conflict with the law, and as many as 59.31% of them were forced to live in detention centers and adult prisons. This is because until now the number of Special Child Development Institutions in Indonesia has only been 20 with relatively limited capacity (Sambas, Syawali, & Suhardiman, 2016).

In line with the change in nomenclature from Children's Prison to Lembaga Pembinaan Khusus Anak (LPKA), it has changed the philosophy of fostering problematic children with a focus on being fostered citizens. Child development is oriented towards efforts to grow and develop soul development, so that they become good and useful members of society in the future.

Article 31 paragraph (1) of the Constitution of the Republic of Indonesia states that every citizen has the right to education, and paragraph (3) affirms that the Government seeks and organizes a national education system that increases faith and piety as well as noble morals in order to educate the life of the nation which is regulated by law. For this reason, all components of the nation are obliged to educate the nation's life which is one of the goals of the Indonesian state. While the mission of national education is to strive for the expansion and equitable distribution of opportunities to obtain quality education for all Indonesian people and assist and facilitate the development of the potential of the nation's children as a whole from early childhood to the end of life in order to realize a learning society; Improve the readiness of input and the quality of the educational process to optimize the formation of a moral personality. To realize this mission, steps and strategies need to be carried out, including the implementation of compulsory education programs.

Compulsory education is a minimum education program that must be followed by Indonesian citizens under the responsibility of the Government and local governments. Compulsory education is one of the programs intensively promoted by the Ministry of National Education (Depdiknas). In Law No. 20 of 2003, Article 6 paragraph 1 that: "Every citizen aged seven to fifteen years must attend basic education". This program requires every Indonesian citizen to attend school for 9 (nine) years at the basic education level, namely from grade 1 of Elementary School (SD) or Madrasah Ibtidaiyah (MI) to grade 9 of Junior High School (SMP) or Madrasah Tsanawiyah (MTs), or other equivalent forms.

This compulsory education is targeted at every citizen aged 7-15 years. This means that every citizen aged seven to fifteen years is required to attend basic education by participating in a compulsory education program. Meanwhile, the government and local governments are obliged to ensure the implementation of compulsory education at least at the basic education level without charging fees. Because compulsory education is a state responsibility organized by government educational institutions, local governments, and the community.

To implement the 9-year compulsory education program as its legal umbrella, the government has issued government regulation no. 47 of 2008 concerning the implementation of nine-year compulsory education. In general provisions, it is stated that compulsory education programs are organized to provide the widest possible basic education services to Indonesian citizens regardless of religious, ethnic, social, cultural, and economic backgrounds. Every Indonesian citizen of compulsory education age has the right to quality education services and his parents/guardians are obliged to provide opportunities for their children to get basic education.

More than 4,000 Indonesian children are brought to justice each year for minor crimes such as theft. Legal protection for children can be interpreted as efforts to protect the law against various

fundamental rights and freedoms of children (fundamental rights and freedoms of children) as well as various interests related to child welfare. So the issue of legal protection for children covers a very broad scope (Arief, 1998).

In connection with the above, according to Gatot Supramono, "The crime is not only caused by environmental influences, but also personal children experience physical development and mental development. His emotions are not stable, irritable and sensitive to criticism, thus influencing him to act which is sometimes uncommon and outside the rules that apply in society (Susanti, 2022)."

A child in conflict with the law can be defined as a child who is suspected, accused or recognized as having violated the criminal law. Meanwhile, according to Article 1 point 2 of Law Number 3 of 1997 concerning juvenile courts, children who are in conflict with the law are categorized as delinquent children. What is meant by a delinquent child is a child who commits a criminal act, or a child who commits an act that is declared prohibited for children, both according to laws and regulations and according to other legal regulations that live and apply in the community concerned (Tooy, 2019).

Many deviant behaviors that occur in children lead to criminal problems, so that children must face the law which is then processed through the mechanism contained in Law Number 11 of 2012, concerning the Juvenile Criminal Justice System. "The Juvenile Criminal Justice System is the entire process of solving cases of children facing the law, from the investigation stage to the guidance stage after undergoing a crime."

The law explains that there needs to be a separate system in conducting court proceedings against children. The purpose of implementing the Juvenile Criminal Justice System is not solely aimed at imposing criminal sanctions for children who are in conflict with the law, but rather focused on the process of awareness of children as a preventive measure so that criminal children do not conflict with the law again (Anggraeni, 2017).

A prisoner is a reflection of people who lack strong faith and devotion so that he is mired in a pit of evil, whether he realizes it or not. So they desperately need guidance to reorganize and improve their moral and spiritual state that has been tainted with things that are not praiseworthy.

In this case, a penitentiary (LP) is a medium for perpetrators of crimes to return to society normally with full awareness and the more emphasized thing is that their morals are getting better.

RESEARCH METHODS

In research methodology, there are methods of approach that can be used to solve the problem at hand. There are approaches from the global to the specific, there are also from the specific to the global. While research is a person's effort that is carried out systematically following the rules of methodology, for example systematic observation, controlled, and based on existing theories and reinforced by existing symptoms. The research method is an assessment in studying the rules contained in research. Viewed from the point of philosophy, the research method is the epistemology of research. That is what concerns how we conduct research (Husaini Usman, 2008).

Meanwhile, the data to be collected and presented in this study is data on the Islamic Education Curriculum for Assisted Children at LPKA (Special Child Development Institute) Class 1 Tangerang, which is in the form of data in the form of words, writing or pictures that describe what researchers encountered about the research. Researchers choose to collect data by describing what researchers find, because the implementation is carried out in Islamic education learning and because researchers also want to see, observe and explore information directly with the object studied.

RESULTS AND DISCUSSION

Profile of Special Development Institute for Class 1 Children Tangerang

The Special Development Institute for Class I Children in Tangerang, formerly known as the Tangerang Men's Prison, was built by the Dutch East Indies Government in 1925 on an area of 12,150m², with a capacity of 220 children. Historically, since 1934 the management was handed over to Pro Juventute to exile children of Dutch descent who misbehaved. In 1945 it changed to the Tangerang IV Regiment Headquarters, from 1957 to 1961 it was managed by the Kepnejaran Office and its name was changed to state education and then in 1964 it was handed over to the Directorate General of Tangerang Men's Corrections. Based on Law No. 11 of 2012 concerning the Juvenile Criminal Justice System, it will be changed back to the Special Child Development Institute (LPKA) (Adipradana, Adipradipito, & Windayani, 2019).

Education at LPKA Class 1 Tangerang

The Special Child Development Institute located on Jln. Daan Mogot No. 29 C Tangerang, Tangerang / Banten, Indonesia provides the fulfillment of children's educational rights by holding elementary schools, junior high schools, vocational schools and PKBM.

LPKA Tangerang prioritizes education as a form of coaching for child prisoners. Even though they are serving a crime, juvenile prisoners can continue their studies and excel.

Some people view prisons as places of incarceration, where inmates carry out their sentences. That's how a child inmate who lives in the Tangerang Special Child Development Institute (LPKA) feels with the initials UW (19). He was sentenced to 9 years in prison for murder. UW has been languishing in LPKA Tangerang since 2012. "At first I was afraid to enter the juvenile prison in Tangerang."

As time went on, UW began to get acquainted with fellow child inmates. The familiarity of the environment at LPKA Tangerang encourages him to adapt. When he first entered LPKA Tangerang, UW dropped out of school, his last education was junior high school. Unlike the horrors previously imagined, it turns out that UW at LPKA Tangerang can continue its studies to the vocational level.

Educational facilities at LPKA Tangerang are quite complete, there are elementary schools, junior high schools, vocational schools majoring in motorcycle engineering and Community Learning Activity Centers (PKBM), all of which are named Special. "I thought that when I was

imprisoned I would be locked up, beaten. After entering I didn't feel that, instead I was able to continue school," UW said.

With various supporting facilities such as classrooms and laboratories, UW can carry out various activities. Learning activities at schools in LPKA Tangerang start from 07.30 WIB to 11.30 WIB. Students can do other activities such as motorcycle engineering practice. As a result, UW currently masters some motorcycle repair techniques, as evidenced by several certificates he pocketed.

UW also made a proud achievement, he ranked 8th out of 84 participants in the 2016 Honda Technical Contest. The competition was attended by vocational school students in Jakarta and Tangerang. He didn't expect to be interested in motorcycle engineering. Previously, UW's hobby was only traveling with friends, but when he was serving a crime at LPKA and continuing his studies at SMK Istimewa he liked motorcycle engineering. "Here I become a hobby of dismantling, repairing motorcycle engines, the time goes by as if not felt. That's what makes me not think about the atmosphere outside, the condition of the parents," UW said.

In addition to studying as a mechanic at LPKA Tangerang, UW learned to shave hair and welding techniques. According to him, various activities at LPKA Tangerang are very helpful for child prisoners. In addition to gaining knowledge, they can also fill their time well and usefully. He hopes that in the future the activities held will increase, so that child inmates living in LPKA Tangerang can choose activities according to their interests (Fitryantica, 2019).

As said by Mrs. Herti as Head of Coaching in an interview session by the author that learning activities at LPKA Class 1 Special School Tangerang take place Monday-Thursday, while Friday is filled with sports activities, while Saturday is filled with other activities such as scouts, and Sunday children rest. And formal coaching That is, there are schools from elementary to junior high school and vocational schools by following the curriculum of the education office and the name of this school is called a special school, Special Elementary School, Special Junior High School, Special Vocational School, the curriculum follows the government curriculum.

Teaching and learning is one of the routine activities in LPKA Tangerang. However, the number of teaching staff who have competence according to the subjects they teach is limited. All educators at LPKA Tangerang are 17 people. Of that number, 12 people have the status of civil servants of the Ministry of Law and Human Rights, 2 people from SMKN Tangerang and 3 volunteers.

It takes effort for LPKA Tangerang in carrying out the state's obligation to fulfill the rights of children, especially child prisoners. Although educational activities for child prisoners at LPKA Tangerang have been running, they have not been optimal. The indicators used to provide quality education for children from 8 indicators of national education standards including the competence of teachers and educators, infrastructure and graduation competence are still not up to standard, said Mr. Casino, Principal of SMP Istimewa at LPKA Tangerang in an interview session.

This is because most of the educators at LPKA Tangerang are LPKA officers, do not have competencies that are in accordance with the subjects they teach to students in special schools. And hopefully in the future children can get a more quality education, he said.

Islamic Education Curriculum at LPKA Class 1 Tangerang

As stated in Law Number 12 of 1995 concerning Corrections, that the correctional system is an order regarding the direction and boundaries, as well as the way of coaching prisoners (fostered citizens) based on Pancasila which is carried out in an integrated manner between the coach, the fostered and the community, to improve the quality of fostered citizens to become whole people, devout, healthy and responsible for themselves, their families and communities, So that it can integrate itself into society, can return to its role as a free and responsible member of society.

To achieve these goals, there needs to be a planned, directed and integrated coaching effort. One of them is the religious formation program. The right time for prisoners during their sentence is filled with religious activities to improve and improve their religious life (Arrahmania, Asis, & Muin, 2021).

With different levels of faith and piety, prisoners need intensive and targeted religious formation. Religious formation has a dual function, in addition to fulfilling obligations as religious people, it is also a therapy to form a personality that is in accordance with the norms of religious and community life (Karo, 2016).

In order to carry out the formation of religious activities is not enough only through religious lectures, but there needs to be a planned and directed program to achieve the goals and objectives that have been determined effectively and successfully.

There needs to be a detailed and systematic curriculum so that every activity in the program can be more effectively implemented for this reason, the prison through the Directorate General of Corrections has compiled a religious education curriculum module to be used as a guideline in the implementation of prisoner development, consisting of Islamic religious learning materials. The curriculum that has been prepared is the curriculum module A, the first module consisting of Islamic education subjects that are still at the basic level (BAKRI, 2012).

Basic Implementation of Islamic Education at LPKA Class 1 Tangerang

The Islamic education system at LPKA Class 1 Tangerang in addition to referring to the Curriculum / Outline of Islamic Education Module A for Inmates in Prisons and State Detention Centers. Where there are indeed special Islamic education lessons in schools, we also make Islamic education activity programs outside the school, namely in the mosque, said Mr. Casino as the coordinator of daily worship, such as being responsible for Friday worship, Mr. Casino said that for Friday sermons khotib and imams sent from the ministry of religious affairs of Tangerang city, transportation was given from LPKA agencies, The funds for this activity are included in the budget treasury, while activities involving third parties are financed by their respective organizations, they come voluntarily to provide education and teaching to fostered children at LPKA grade 1 Tangerang.

Special Curriculum for Assisted Children at LPKA Class 1 Tangerang

The curriculum is an educational plan that provides guidelines on the type, scope and sequence of material, as well as the educational process. If related to Islamic education, the curriculum is structured to realize the goals of Islamic education by taking into account the stage of development of students and their suitability to the environment, the needs of Muslim human development as a whole, the development of science and technology (Hamalik, 1995).

From the information obtained from observations at LPKA class 1 Tangerang, when holding a recitation there were those who conveyed and asked about the existence of institutions at the Special Development Institute for Class 1 Children Tangerang. There is a difference in the ability of fostered citizens between before entering and after leaving the institution, for example, before entering they cannot read the Quran, and after leaving they can read the Quran.

The Special Development Institute for Class 1 Children in Tangerang is not a pesantren in general that concentrates on the development of Islamic science. It is more of an institution of religious therapy and education in the framework of the formation of the Muslim personality, which is a process of education for the sake of repentance.

The process of reshaping the Muslim person can be seen in the awareness of the administrators of the coaching institution, that the criminality committed by the fostered citizens, one of which is caused by the lack of religious knowledge. This understanding was found after the education process for almost a year, when it was discovered that some fostered residents could not pray. And the obligation to read the Qur'an and the practice of worship implies the most basic education in Islam, as an entry point for a deeper understanding of Islam.

What is interesting is that the Islamic education curriculum in the Special Development Institute for Grade 1 Children in Tangerang does not lie in the formal didactic process when outside the classroom or the scope of the curriculum is still limited. Rather it is a "fertile" religious life that implies the spirit of life of the fostered children. This can be seen in the practice of worship, especially prayers that are always in congregation in mosques. This is a moving sight, considering that this spirit occurs in a penitentiary. The Adhan that is chanted presents a strong spirit of Islamic life, and finally is able to display prison life that is completely different from ordinary prisons.

The success of this institution also lies in the growth of awareness from fostered citizens to explore the Quran in the BTQ process. That is, the institution has been able to foster a fundamental awareness among the fostered citizens not to interpret the sentence in prison as punishment, but as a process of repentance towards a meaningful Muslim personality. Some fostered children with this existence can also spend time improving morals. This realization was a turning point, from evil to repentance.

CONCLUSION

Education at LPKA Class 1 Tangerang is facilitated quite completely, there are elementary schools, junior high schools, vocational schools majoring in motorcycle engineering and Community Learning Activity Centers (PKBM). That way even though they are serving a crime, child prisoners can continue their studies and excel.

With various supporting facilities such as classrooms and laboratories, children can carry out various activities. Learning activities at schools in LPKA Class 1 Tangerang start at 07.30 WIB until 11.30 WIB. After that the child can do other activities such as motorcycle engineering practice.

The Islamic Education System at LPKA Class 1 Tangerang refers to the Curriculum/Lesson Outline of Islamic Education Module A for Inmates in Prisons and State Detention Centers. Where there are special Islamic education lessons in schools, but LPKA Class 1 Tangerang also makes Islamic education activity programs outside of school, such as religious activities in mosques. Although the formal Islamic education curriculum system in schools has not been administratively integrated with non-formal education outside of school, religious activities outside formal education still run well. And the curriculum focused by LPKA Class 1 Tangerang is related to morals. So BTQ materials are only a companion, and this moral is applied directly in his daily life at LPKA.

The Islamic education curriculum of the Special Development Institute for Grade 1 Children in Tangerang does not lie in the formal didactic process when outside the classroom, nor the scope of the Islamic education curriculum is still limited. Rather it is a "fertile" religious life that implies the spirit of life of the fostered children. This can be seen in the practice of worship, especially prayers that are always in congregation in mosques. This is a moving sight, considering that this spirit occurs in a penitentiary. The Adhan that is chanted presents a strong spirit of Islamic life, and finally is able to display prison life that is completely different from ordinary prisons.

BIBLIOGRAPHY

- Adipradana, Nugroho, Adipradipto, Erwin, & Windayani, Tisa. (2019). Pelaksanaan Pemenuhan Hak Narapidana Anak Di Lembaga Pembinaan Khusus Anak Kelas Ia Tangerang. *Jurnal Perkotaan*, 11(1), 83–100.
- Anggraeni, Nur Farida. (2017). *Pelaksanaan Diversi Di Tingkat Penuntutan Terhadap Anak Yang Melakukan Tindak Pidana (Studi Kasus Di Kejaksaan Negeri Demak)*. Fakultas Hukum Unissula.
- Arief, Barda Nawawi. (1998). *Beberapa aspek kebijakan penegakan dan pengembangan hukum pidana*. Citra Aditya Bakti.
- Arrahmania, Musbirah, Asis, Abd, & Muin, Audyna Mayasari. (2021). Efektivitas Undang–Undang Nomor 12 Tahun 1995 tentang Pemasarakatan Terkait Hak-Hak Warga Binaan di Lembaga Pemasarakatan Kelas IIA Kota Palopo. *Jurnal Al-Qadaw: Peradilan Dan Hukum Keluarga Islam*, 8(2), 1–18.
- Bakri, Bakri. (2012). *Optimalisasi Fungsi Lembaga Pemasarakatan Anak Dalam Upaya Pemenuhan Hak Pendidikan Anak Pada Lembaga Pemasarakatan Anak Klas Iib Tomohon*. Universitas Hasanuddin.
- Fitryantica, Agnes. (2019). Harmonisasi Peraturan Perundang–Undangan Indonesia melalui Konsep Omnibus Law. *Gema Keadilan*, 6(3), 300–316.
- Hamalik, Oemar. (1995). *Kurikulum dan Pembelajaran bumi Aksara Jakarta*.
- Husaini Usman, Purnomo Setiady Akbar. (2008). *Metodologi Penelitian Sosial edisi kedua*. Jakarta: PT. Bumi Aksara.

-
- Karo, Tiy Kusmarrabbi. (2016). *Hubungan diklat dan pengetahuan manajemen pendidikan dengan kinerja pengawas Madrasah Ibtidaiyah d Unit Pelaksana Teknis Dinas Pendidikan Pemuda Dan Olahraga Kabupaten Aceh Tenggara*. Pascasarjana UIN-SU.
- Sambas, Nandang, Syawali, Husni, & Suhardiman, Eui D. (2016). Pendidikan Berbasis Budi Perkerti Terhadap Anak Yang Berkonflik Dengan Hukum Di Lembaga Pembinaan Khusus Anak (LPKA) Kls II Bandung. *Prosiding SNaPP: Sosial, Ekonomi Dan Humaniora*, 6(1), 565–576.
- Susanti, Usi. (2022). Sinkronisasi Hak-Hak Anak Dalam Hukum Positif Indonesia. *Jurnal Darussalam: Pemikiran Hukum Tata Negara Dan Perbandingan Mazhab*, 2(2), 194–208.
- Tooy, Charlis P. (2019). Pemeriksaan Perkara Anak Di Luar Pengadilan Dalam Rangka Perlindungan Anak Berdasarkan Undang-Undang Nomor 11 Tahun 2012. *Lex Crimen*, 8(7).