Religious Guidance Strategy for Children in Conflict with the Law at the Antasena Rehabilitation Center, Magelang

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Religious Guidance Strategy for Children in Conflict with the Law at The Antasena Rehabilitation Center, Magelang

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Abstract: Adolescence is a vital age period where difficulties can be encountered in life. Having an unstable psychological state can lead to the disruption of social functioning. Problems can occur during the learning and playing process, yet can also become extreme as far as committing crimes. The teenagers who commit crimes can be triggered due to a lack of understanding of their religion. The Antasena Rehabilitation Center provides social rehabilitation for children in conflict with the law, including religious guidance. To what extent do religious instructors provide guidance on faith, morals, and worship for ABHs who are naughty? This research uses descriptive qualitative research at the Antasena Rehabilitation Center and highlights the religious guidance used by religious instructors and the obstacles they face. The results of this study are expected to contribute to selecting the appropriate guidance strategies in the field of aqidah morals and worship for children who conflict with the law at the Antasena Rehabilitation Center in Magelang.

Keywords: Religious strategy; Children in conflict with the law; Teenagers

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Additional Information is available at the end of the article.
A. Introduction

Human life undergoes several developmental steps, including adolescence. In their teenage years, people experience several life challenges while still having unstable mental health (Karlina, 2020). Generally, teenagers have social functions to play and learn (Kurniawati et al., 2019). External and internal factors can shape an individual's character during adolescence. These factors can lead them to become an individual with great personalities or, conversely, involved with misdemeanors. In Indonesia, individuals below legal age who come in contact with the justice system for committing a crime or have been suspected of committing a crime are described as anak yang berhadapan dengan hukum (ABH) or children in conflict with the law.

The description of ABH based on Article 1 paragraph (2) of Law Number 11 of 2012 on the Criminal Justice System for Children Undang-Undang No. 11 Tahun 2012 Tentang Sistem Peradilan Pidana Anak stated that

Anak yang Berhadapan dengan Hukum are children in conflict with the law, a victim who suffers physical, mental, or economic loss caused by a criminal offense, and child witnesses.

Criminal offenses are not limited to those committed by adults but also by children as perpetrators or victims (Mulyati & Dahwir, 2022). From their daily activities, children and teenagers in conflict with the law showed a low understanding of religious values and rarely fulfilled obligatory prayer, including salah and fasting. Therefore, Islamic religion studies for Muslim teenagers are crucial. Religion is the only way to redirect and adjust human beings to the right path (Subur, 2016). The increasing number of criminal offenses children commit, regardless of their motive, should be handled promptly (Wahyudhi, 2014). The Indonesian government has established training and rehabilitation centers for ABH. One of the rehabilitation centers is the Antasena Rehabilitation Center, located in Magelang, East Java province. The Antasena Rehabilitation Center provides therapy, assistance, social care, and family support for 45 children, predominantly Muslim children under 18 years old, based on the Law Number 35 of 2014 on Child Protection Undang - Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak.. The religious guidance provided by the Antasena Rehabilitation Center is the second largest treatment after mental psychological guidance. The religious guidance involved instructors from the Tempuran Religious Affairs Office (Kantor Urusan Agama or KUA) as mentors and presenters.

The children in conflict with the law in Antasena Magelang Center come from diverse backgrounds, such as children of divorce who received less attention and affection from their families and street children who find it challenging to adhere to the rules. The children under 18 showed unstable emotions and tried hard to find their self-identity (Huriati & Hidayah, 2016).

Based on the reports of the Indonesian Child Protection Commission or Komisi Perlindungan Anak Indonesia (KPAI), there are more than 1,434 cases of ABH (Syafifuddin et al, 2021). The current children in conflict with the law are from the millennial generation.
and require religious guidance. Therefore, the current study aimed to investigate the appropriate religious guidance strategies for children in conflict with the law at Antasena Rehabilitation Center.

B. Research Method

The research used descriptive qualitative methods to describe a formal and actual social reality regarding religious guidance strategies for ABH and determine the factors hindering the religious guidance strategies for ABH at the Antasena Rehabilitation Center, Magelang. This data was obtained through interviews, observation, and documentation records (Fadli, 2021).

The resources are obtained from the Ustad (teacher) in the Antasena Rehabilitation Center, instructors from KUA Tempuran, and children in conflict with the law. Bogdan and Taylor's report quoted by Lexy. J. Moleong (2008) described that descriptive data from studies consists of data from humans and observed behaviors. The approach was chosen because the research subjects are considered holistic individuals or groups. The data obtained were analyzed qualitatively, including data reduction, presentation, and conclusion (Sugiyono, 2016). The information on each participant's demographics is reported in Table 1.

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muchamat Slamet</td>
<td>Male</td>
<td>Religious studies counselor</td>
</tr>
<tr>
<td>Siti Rohmah Rusdiyanti, S.Ag</td>
<td>Female</td>
<td>KUA Tempuran trainer</td>
</tr>
<tr>
<td>Participant A</td>
<td>Male</td>
<td>Children in conflict with the law</td>
</tr>
<tr>
<td>Participant B</td>
<td>Male</td>
<td>Children in conflict with the law</td>
</tr>
</tbody>
</table>

C. Result and Discussion

The rehabilitation of ABH is based on Article 1 paragraph (2) of Law Number 11 of 2012 on the Criminal Justice System for Children *Undang-Undang No. 11 Tahun 2012 Tentang Sistem Peradilan Pidana Anak*, which consists of converting the cases from formal to informal processes such as admitting the teenagers to the social rehabilitation of Antasena Rehabilitation Center. Religious guidance is the second largest percentage of treatment provided by Antasena Rehabilitation Center, after mental psychological counseling. Religious guidance is vital for ABH as religion has the sole function of controlling and directing individuals to the correct path (Subur, 2016). Similar to the current study, Marta Suharsih reported that religious guidance in the *Balai Rehabilitasi Sosial Anak Yang Memerlukan Perlindungan Khusus* (MRSAMPK) in Toddopuli, Makassar had a higher amount compared to other treatments. Religious counseling based on each child's religion is considered the norm and maintains human behavior and activities to be on the right path (Suharsih, 2022). In the Holy Quran, Al-Qashash (28): 56, it is mentioned that
You cannot guide whomever you wish, but [it is] Allah [who] guides whomever He wishes, and He knows best for those who want to be guided.

According to W. Starbuck in the book written by Iswati and Kaliyatun Iswati & Kuliyyatun (2019), the development of religious values occurs through several aspects, including moral development, where teenagers start to understand the concept of sin and attempt to seek protection. Moral types in adolescents consist of self-directive, adaptive, submissive, unadjusted, and deviant morals. Moral development plays a crucial role in the spirit of religion, as morals can manage children's behavior so that they will not do things that are detrimental to themselves and disrupt public order.

The religious guidance strategy implemented by Antasena Rehabilitation Center consists of basic, responsive, and supporting strategies. These strategies are applied during religious guidance for children in conflict with the law. The basic service strategy in religious guidance consists of fulfilling basic religious needs for children in conflict with the law. This strategy is already parallel with daily routine activities in the social rehabilitation center with an individual approach, such as checking prayer recitations and prayers and providing lessons on reading the Al-Quran and Iqra'. For example, Participant A, who was abandoned by his parents as a child and was homeless, cannot yet read the Koran and is currently learning to read the Iqra. Participant A incorrectly pronounced the word *bismillah* into *simillah*. Thus, the participant requires individual assistance as the child received religious guidance at the Antasena Rehabilitation Center for the first time. The results align with Fitriyatul Wahyuni et al (2022). Who mentioned that the instilling of religious values is carried out through direct religious practice activities in children based on the needs of each individual to increase each child's religious knowledge strategically (Wahyuni et al, 2022). Figure 1 illustrates the counseling activity of Koran reciting by the religious studies counselor at Antasena Rehabilitation Center.

![Figure 1. Religious studies counselling through the Holy Koran recitation](image)

Responsive strategies in religious guidance consist of solving problems faced by the ABH directly with the help of religious instructors. The responsive strategy is following religious activities every Monday-Thursday at 13.00-14.30 WIB in a classic classroom environment. The activity is to motivate the children in morals and convince them not to repeat their actions that
deviate from the Koran and hadith. The material delivery is lined with each child's case as the cause of admission to the Antasena Rehabilitation Center in Magelang or the problems encountered during rehabilitation. In the case of Participant B, his admittance to the Antasena Rehabilitation Center was due to throwing large firecrackers at a sleeping person in a hut until the person had a heart attack and was unconscious.

In general, religious guidance requires support from other parties. Therefore, the Antasena Rehabilitation Center receives aid from external parties, such as the KUA Tempuran counselors, in the support guidance strategy. The KUA Tempuran instructor mentioned that the strategy is implemented in routine activities every Friday from 14.00 to 15.00 WIB, with the subject of correcting the form of worship procedures. The class is taught by different KUA Tempuran instructors who rotate every week. On December 2, 2022, the class discussed the subject of congregational prayers (Figure 2). The activity began with a lecture followed by question-and-answer sessions between the ABH and the instructors. The process of Friday afternoon activities at the Antasena Magelang Center with KUA Tempuran instructors can be seen in the following picture.

![Figure 2. Religious guidance class on Fridays by KUA Tempuran instructors](image)

The daily religious activities of children in the rehabilitation center are obligatory sala (Fard salah) conducted in congregational prayers in the musalla. The prayer began with the children performing Adhan. The children have their turns for Adhan every day. Friday prayer is also conducted inside the rehabilitation center, as the children have limited access to activities outside the center. The social worker in the center rushes the children to do the prayers based on one of the methods of reminding Islamic religious activities mentioned in the Al-Maidah (5): 67

إِنَّ الْمَلَّامَاتِ (.. and if you do not perform ...

The targets of the religious counseling strategy are children in conflict with the law, children victims of criminal offenses, and children who witness criminal cases that are under 18 years old, as stated in Law Number 35 of 2014 on Child Protection Undang Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak. The ABH has the same rights in religious values counseling without discrimination, but it is customized for each child.
Participant A and B stated that the series of religious activities in the Antasena Rehabilitation Center positively affected their behavior. Both participants frequently perform Fard salah prayers, have more comprehension of religion's importance in their daily lives, and want to behave better. Participant B mentioned that,

“Saya suka mengikuti kegiatan keagamaan di sini mbak saya jadi rajin salatnya dan bisa mengajari anak lain yang kesulitan trus dengan mendapatkan ilmu agama, saya ingin merubah sikap saya menjadi lebih baik.”

I like to attend religious activities here. I find myself to become someone who prays diligently and can help other children with difficulties here. By obtaining religious knowledge, I would like to become a better individual.

From the observations, most of the ABH in the Antasena Rehabilitation Center follow the religious guidance treatments in a great manner. All the children were given class schedules organized by the religious studies instructors to avoid overlapping activities. Nevertheless, several children are not disciplined enough and are late to class despite the school alarm rung and the social workers reminding them to go to class quickly. Similarly, research by S. Bahri Bahri (2021) mentioned that the lack of self-awareness in adhering to the given schedules negatively affects children. During religious studies, some children are not serious about paying attention to the lesson and decide to talk with other children, joke, or sleep during class (Figure 3).

The religious studies mentors discussed that the behavior outcomes of children’s rehabilitation depend on their willingness to change after leaving the rehabilitation center. When the children are not paying attention during the class, they are not improving their religious knowledge and values. Mabuka (2021) reported that the regulations are implemented to foster an optimal learning environment, familiarize students with avoiding violations, and discourage self-indulgent behavior without consideration for the underlying reasons and potential outcomes.

Children in conflict with the law are used to not following the rules. Their behavior does not drastically change in the rehabilitation center. There are still several children that misbehave, including bullying other children or teasing children of the other gender, even when their dorms are separated. The children that pose a threat to other ABH will be in
separate rooms and, in the worst case, will be expelled from the center, although their rehabilitation period has not been completed.

The lack of human resources in the rehabilitation center is also a limiting factor in the religious guidance strategy for children in conflict with the law of Antasena Rehabilitation Center, Magelang. A study by Asmawati (2017) mentioned that the number of mentors and teaching staff influences the success rate of students in learning and can impact the quality of education (Asmawati, 2017). The most effective strategy in managing ABH is an individual approach, which requires more human resources. On the other hand, the Antasena Rehabilitation Center only has one active religious studies counselor who must manage 45 children in conflict with the law. The imbalance ratio between the teacher and the students in the Antasena Rehabilitation Center, Magelang, is far from enough.

D. Conclusion

The religious guidance strategy implemented at the Antasena Rehabilitation Center includes basic service, responsive, and support strategies. The three methods aim to improve faith, morals, and worship of Allah SWT. Each strategy consists of a religious and an individual approach with classical and individual guidance daily and in collaboration with KUA Tempuran instructors. Motivational religious activities are held every Monday to Thursday from 13.00 to 14.30, while on Fridays, the worship activities are taught by the KUA Tempuran instructors.

Factors that hinder the religious guidance strategies for children who conflict with the law at the Antasena Rehabilitation Center include the child's lack of self-awareness in participating in religious activities, as the children are used to breaking existing rules. Other factors include the children's lack of respect for the religious instructors, especially female instructors, and lack of sincerity. Moreover, there is only a limited time before the court for the children to participate thoughtfully in the existing religious activities. Therefore, the will to improve and change heavily depends on the child.
Bibliography


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Supplementary Material

Supplemental data for this article can be accessed here https://jicc.umy.ac.id/index.php/jicc.

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