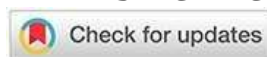


EVALUATION OF THE ISLAMIC SPIRITUAL GUIDANCE PROGRAM IN THE SPECIAL COACHING INSTITUTION FOR CHILDREN CLASS I TANGERANG



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ABSTRACT

Children in the Special Child Development Institution (LPKA) are in an institution intended for children who are or will be serving a criminal term. The institution provides spiritual formation for correctional students, aiming to enhance their religious knowledge as a fundamental step towards becoming good individuals. Program evaluation, according to Tyler is a process that aims to find out whether educational goals or programs have been realized or not. Evaluation of the Islamic spiritual guidance program carried out in special institutions for child development is carried out by direct observation to see the actual situation in the field. The evaluation is carried out to assess how effective the program is. An evaluation of this Islamic spiritual development program is vital to support decision-making that this program is essential for the children assisted at LPKA and can facilitate the progress of formation at LPKA if the program runs well, because the basis of the guidance carried out is in line with the objectives of LPKA development.

Keywords: *Evaluation; LPKA; Assisted Child*



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INTRODUCTION

Children are always an endless conversation and object where the nature and behavior of children no one can know or predict because each child has a unique nature that cannot be equalized. Children, play an important role in fostering the continuity and life of a nation and state (Jonata & Butar Butar, 2022).

Children who do not get a proper survival and growth and development will have an impact because the things experienced by children both from the lack of education obtained, lack of attention from parents, getting an act of discrimination and violence against children will affect the growth and development of children. It can be seen from the acts of criminal behavior not only committed by adults but also children began to be involved in criminal behavior either intentionally or unintentionally. With the rampant acts of deviant behavior committed by children, it has caused a polemic and unrest for several parties involved, one of which is the Indonesian Child Protection Commission (KPAI).

The dignity of a child is someone who must get supervision and attention from their parents and their environment to encourage children to behave properly and not miss every stage of growth and development in their lives. At this time many children are involved in violating the law. Data can be seen from the Directorate General of Corrections regarding the number of children who commit deviations / criminal acts in Indonesia.

Table 1
Data on children fostered by all Technical Implementation Units in Indonesia

Assisted Child	RUTAN	LPP	LPKA	LAPAS
NA : Total Children	81	12	1248	222
Grand Total	1563			

Source: Ditjenpas Public SDP (data on juveniles in Technical Implementation Units in Indonesia), 2024

From Table 1, we can see that the number of children who participate in criminal offenses is still large. Therefore, children who commit criminal acts can be influenced by many factors so that children commit deviant behavior, it could be that the influencing factors come from internal factors of the child himself or external factors of the child by his environment, including: children who lack education, children who are influenced by the times (gadgets and social environment), to parenting parents towards children can also be one of the factors of children committing criminal acts.

Children who are in the Special Development Institution for Children (LPKA) are in institutions intended for children who are or will serve a criminal period. LPKA must fulfill all the rights of children in the form of organizing formal and non-formal education, providing skills training, coaching, and fulfilling children's rights under governing laws (Munawaro & Nurjanis, 2019).

The programs at LPKA are not only focused on education but many programs can be followed and implemented by fostered children. One of the coaching programs in LPKA is spiritual guidance. Spiritual guidance for correctional students in order to increase religious knowledge as a basic capital to make a good individual so that it can make children aware of their mistakes, so that the fostered children are moved to improve themselves diligently so that they do not have thoughts of repeating the actions they have committed (Tambunan et al., 2022).

The purpose of spiritual and educational guidance is not only to prevent children from ceasing to receive education and religious knowledge, which will later serve as provisions for their lives. LPKA has a very important task to help children both which will have an impact on the child's relationship with society, so providing the right guidance for children is very important.

The special coaching institution for children in class 1 Tangerang, which is specifically tasked with the Banten region, has the task of fostering foster children. With data on children undergoing a period of guidance.

Table 2
Data on the content of LPKA Class 1 Tangerang

No	Register	Child content
1	Prisoners	16
2	Assisted Child	97
Total A+B		113

Source; LPKA Class 1 Tangerang Registration Data, 2024

The data in Table 2 is divided into several criminal cases committed by fostered children before entering LPKA 1 Tangerang. With the large number of children undergoing coaching, the Islamic spiritual guidance carried out at LPKA Tangerang is a solution to shape children's character and change their personalities for the better. then the children who carry out the spiritual guidance program want to return to be aware of their mistakes and not make the same mistakes and want to bring children closer to their god that all mistakes can be forgiven and can be resolved by not making the same mistakes and turning into a good person, helping each other and benefiting the surrounding environment.

LITERATURE REVIEW

According to Wirawan, evaluation is a method of research to analyze, collect, and show information about an evaluation object through comparison with an evaluation indicator and the results are used to decide the value and benefits of the evaluation object (Sumarni & Taufik, 2020).

Evaluation is a unit of activity in collecting data, information sources, and indicators regarding policy implementation, takes place in a group, and also involves a group of people to make further decisions. A program is an activity planned for the implementation of a policy and implemented at an unlimited time. Thus, the need for an evaluation of a program that assesses the extent of success that has been achieved so that a good program can be realized.

Program evaluation according to Tyler (1950), process that aims to find out about educational or program objectives whether they have been realized or not. Based on this theory, program evaluation is a reference in order to determine the effectiveness and efficiency planned to carry out a systemized activity. Evaluation of a program can also be interpreted as a coherent activity in collecting, managing, processing, and analyzing and presenting data as advice in making decisions.

Tyler's evaluation theory is a theory that has a goal, namely to achieve a target by grouping the targets to be evaluated, what goals will be achieved in the evaluation, conducting an assessment, comparing data to the attitude that describes the purpose of the evaluation. After the stage is completed, the results will be used to correct the weaknesses of the program. In the implementation of data collection in the field,

researchers began to collect data and field studies which have the aim of applying what theory is suitable for use, in the Tyler model evaluation theory which focuses on goal-oriented evaluation, namely the ultimate goal of conducting an evaluation of the program where the evaluation exists to fix a program that runs (Novalinda et al., 2020).

METHOD

Qualitative research method by conducting a literature study approach, is a very good way/ approach in retrieving data and issues in the field regarding the evaluation language of coaching programs in special children's prisons. The qualitative method was chosen because the author tries to explain the evaluation of the spiritual guidance program in increasing the learning motivation of fostered children. This research will be explained in detail and by describing in sentence form and the results of program input that needs to be improved and developed, in the use of language in a special natural context with the use of scientific methods. The author uses a qualitative method because through this approach it can create a comprehensive picture of a study. This means that the understanding provided can be more in-depth on the evaluation of the spiritual development program for foster children, as well as in formulating more in-depth questions.

RESULTS AND DISCUSSION

Evaluation of the Islamic spiritual guidance program implemented in a special children's development institution, which is carried out by direct observation to see the actual situation in the field, the evaluation is carried out to examine how effective the coaching program is running whether it is going well or there is an obstacle that hinders the program. So, in evaluating the coaching program, several things are done in conducting the evaluation, the results mention the first step in evaluating by first understanding the characteristics of the subject, in the evaluation of the Islamic spiritual guidance program implemented in LPKA Tangerang, four subjects are used as material in data collection, either directly during program implementation or extracting data by conducting interviews with subjects.

In its implementation, it focuses on several aspects that need to be considered in conducting program evaluation, where in the evaluation of the program several important aspects need to be considered, where the evaluation tools carried out look at Tyler's theory with a focus on the Goal Oriented Model, which is an evaluation that pays attention to the objectives of the program and in the implementation of its evaluation does not pay attention to whether it has been completed or not, because evaluation using Goal Oriented can be done when the program is running and not finished. Things that need to be considered to get the final answer from the evaluation are as follows:

- a) Identify the purpose of the evaluation of the Islamic coaching program. Identifying researchers find several important things that need to be considered in the implementation of the evaluation, in this case the purpose of implementing Islamic religious guidance in lpka Tangerang has the aim of changing the character of children where the profile of children undergoing coaching in lpka Tangerang is mostly broken homes, lack of education in the family, and lack of understanding and religious education in the family, Therefore, this Islamic spiritual guidance has the aim of changing the character of children to get closer to their god so that children live better from day to day, this Islamic spiritual guidance may be able to increase children's understanding of their religion that religion teaches good things in every day in every activity of life, good in communication, regular in

worship, enthusiasm in carrying out knowledge because knowledge is the main capital and as the easiest worship that can be done and is able to have an impact on changes in self-character in the social environment.

- b) The material given to fostered children adapts to the abilities of fostered children, where previously the ustad/teacher has conducted tests on fostered children, both recitation tests, memorization, short surahs, and prayer recitations. After the test, the ustad/teacher knows what material must be given to the child, so that the child is divided back into several class classifications to make it easier for children to receive teaching and Islamic religious guidance for children,
- c) The provision of Islamic religious teaching and guidance to children does not always use the same method continuously, to avoid bored children and accelerate the understanding of the fostered children of the teaching given by the ustad/teacher giving lectures or telling stories of the prophet in the time after teaching reading and writing iqro and al quran, and sometimes the ustad/teacher gives challenges to children such as quizzes to encourage children's enthusiasm in remembering what has been taught. for children who can answer then will be given a prize, and to also conduct teaching with peer methods where the implementation is carried out by fostered children who are fluent/proficient to teach other fostered children as an effort to teach other children, for children who can answer then will be given a prize, and to also conduct teaching with peer methods where the implementation is carried out by fostered children who are already fluent/proficient to teach other fostered children as an effort to increase the confidence of children who teach and accelerate the children who are taught because they do not feel awkward when with peers,
- d) The ustad/teachers who are present every week at LPKA Tangerang to provide Islamic religious teaching and guidance are people who have been involved in prison for a long time, where previously the ustad had conducted Islamic religious teaching and guidance in other prisons not only to prisoners but to other correctional prisoners, and the institution that sent the ustad/teacher has made a mou with several other correctional technical implementation units, so that his teaching ability cannot be doubted because he already understands the conditions of the people who get his teaching,
- e) The ustad/teacher in LPKA makes efforts to approach the fostered children by positioning himself as a friend to tell stories, sometimes after the ustad gives a lecture the ustad always gives free time to the fostered children to ask questions or chat 4 eyes, the ustad accepts all the complaints of the children so that the children can accept the existence of the ustad so that the presence of the ustad in the fostered children's environment is very important to encourage children to improve the character of children in changing attitudes and increasing devotion to God,
- f) Children as the main object in the implementation of Islamic religious spiritual guidance, if children do not want to follow Islamic religious guidance then coaching cannot be carried out properly. Therefore, the child's heart does not get coercion, so that the child is able to accept all the material and the child can participate in the teaching room either the child enlivens by inviting others to take part in Islamic religious coaching activities, either the child has an interest in asking questions, even the child can teach other fostered children because they have a sense of trust and are able to help other children. So that the child's daily behavior continues to

be motivated, and other children are also motivated to be more enthusiastic in participating in Islamic religious guidance,

- g) It is hoped that from this Islamic religious guidance, fostered children can become good individuals for themselves and the community, and be able to practice the knowledge they have learned in the community.

By paying attention to some of the above in the implementation of the evaluation of the Islamic spiritual development program, it can be concluded that the evaluation is carried out to find out how effective the program is and how far the program is implemented by the teachers, officers who are the implementers of the program to the foster children who are the subjects of the Islamic spiritual development program. Does the impact given affect the fostered children, and in that way, it can be further addressed where the program is lacking, and can be further improved for those who are already good.

CONCLUSION AND SUGGESTION

Evaluation of Islamic spiritual development programs is very important because it is a benchmark in decision-making making whether the program is running well or not. Whether the program can continue to be implemented or needs to be updated or replaced, the evaluation of this Islamic spiritual training program is vital in supporting decision making that this program is essential. It has an impact on foster children if the program is not implemented properly, and can facilitate the training in LPKA if the program runs well, because the basis of the training carried out is in line with the objectives of LPKA Development.

This article encourages us to understand that evaluation of a program is very important to measure how much impact the program has on the institution and how much it helps the program in improving the implementation of other programs in the institution, so that a special child development institution can be created that is good for children who are undergoing training in a special child training institution, without exception.

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