

RELIGIOUS DEVELOPMENT OF FOSTERED CHILDREN IN TANGERANG CLASS I CHILDREN'S SPECIAL DEVELOPMENT INSTITUTION



¹Hidayat Nur Wahid, ²Odi Jarodi

^{1,2}Program Studi Manajemen Pemasyarakatan, Politeknik Ilmu Pemasyarakatan – Indonesia

e-mail :

¹hidayatnurw01@gmail.com (corresponding author)

²odi.30jarodi@gmail.com

ABSTRACT

This research examines religious development in the Tangerang Class I Children's Special Development Institution, which is important given the increase in law violations by children in Indonesia. Although the existing justice system regulates children's rights, challenges in the development of children in conflict with the law, especially in the religious aspect, still need to be addressed. The purpose of this study is to explore the implementation of religious guidance and its impact on the character development of fostered children. The method used is qualitative with a case study approach, where data is collected through interviews, observations, and document analysis involving foster children and correctional officers. The results showed that religious development Tangerang Class I Children's Special Development Institution focused on two religions, Islam and Christianity, and was implemented in a structured manner. The program has succeeded in improving the religious knowledge and positive character of the juveniles, which can be seen from improvements in worship and self-awareness. However, this study also identified various challenges in implementation that need to be addressed to achieve optimal results.

Keywords : Religious Guidance; Child Prisoners; Behavioral Development



©2025 Copyright : Authors

Published by : Program Studi Manajemen, Universitas Nusa Cendana, Kupang – Indonesia

This is an open access article under license :

CC BY (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Children are all humans who are not yet 18 (eight years) years old and are considered the future assets of a country to build the country's progress. As stated in the 1945 Constitution and the Convention on the Rights of the Child, every child has the right to survival, growth and development and the right to protection from violence and discrimination. The Convention on the Rights of the Child affirms the rights of children which categorically consist of 4 (four) types, namely survival rights (right to survival), protection rights (right to protection), development rights (right to development), participation rights (right to participate) (Muhammad & Tamaras, 2014). With the existence of laws governing children's rights, it is hoped that in the future they will become a successful young generation in building the progress of the country towards a better future, so that the development of children is directed towards positive things. But in reality, the process of children's development does not always run positively, sometimes there is deviant behavior that has a negative impact.

Hurlock states that during the developmental period, children try to separate themselves from their parents to find their identity, so they need direction from the environment (Marni, 2020). However, societal values often influence children's unstable mindsets, especially through socialization and technological advances such as social media. This can have a negative impact, including the risk of children becoming entangled in a cycle of criminality. Changing social conditions, environmental pressures, family instability, and inadequate education are factors that contribute to deviant behavior in children. This condition has led to various legal cases, such as theft, drugs, and violence. Child delinquency needs to be taken seriously by the state, considering that children are the next generation who are vulnerable to environmental influences (Utami & Asih, 2016).

Every child must get protection because children are individuals who are not yet physically, mentally and socially mature. Likewise, children who commit criminal acts must still be responsible for their actions. generally, because the perpetrators of criminal acts are still underage, the legal action process starting from the investigation to the coaching stage is carried out in accordance with Law Number 11 of 2012 concerning the Child Criminal Justice System (SPPA) to maintain the dignity of children (Sulchan & Ghani, 2017). Children in conflict with the law must obtain their rights in accordance with Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection. The law emphasizes the principles of restorative justice, social reintegration and rehabilitation as approaches in the judicial process of children in conflict with the law.

Table 1
Data on Fostered Children in LPKA throughout Indonesia

No	Year	Total
1	2020	2058 children
2	2021	2178 children
3	2022	2493 children
4	2023	2350 children
5	January-March 2024	2250 children

Source: sdppublik.ditjenpas.go.id, 2024

Corrections is one part of the criminal justice system in Indonesia, as a place to run coaching and mentoring programs for prisoners. Unlawful behavior results in children serving a criminal period in a special prison for children or in Indonesia, better known as the Special Development Institute for Children (LPKA). Children who are the

first time living life after getting a sentence are required to be able to adapt and socialize with binding LPKA regulations, social life routines with other foster children which often cause commotion, violence and extortion which are felt as other forms of suffering besides the criminal punishment itself (Utami & Asih, 2016). The tendency of children to commit crimes is mostly due to the external circumstances of the child, not from the impetus of their self-consciousness. It is unfortunate if children are put into LPKA which should be a place for children to undergo a coaching process but has not been maximized as a place to improve the future of fostered children.

From the Law on the Juvenile Criminal Justice System that fostered children undergoing guidance at LPKA are very necessary to obtain guidance according to their needs so that fostered children can return to the community. To achieve this goal, of course, a system is needed that is followed by foster children to get used to behaving in accordance with norms and rules. The obligations that must be carried out by foster children while serving a criminal period in LPKA in accordance with Law Number 22 of 2022 Article 14, namely obeying the rules of discipline, following the service and coaching program in an orderly and peaceful manner and respecting the human rights of everyone in their environment. Foster children who face a situation of disciplinary rules in LPKA can have a positive or negative impact on the behavior of foster children. The situation requires foster children to be able to adapt well, so that later foster children do not cause obstacles and problems so that foster children need perseverance and flexibility to be able to adjust effectively. This adjustment can improve the quality of self needed by foster children, namely the resilience of foster children.

Table 2
Data on Types Of Juvenile Crime in LPKA Class I Tangerang

No	Type Of Crime	Total
1.	Public Order	16 children
2.	Decency	1 children
3.	Persecution	4 children
4.	Theft	15 children
5.	Robbery	3 children
6.	Extortion	2 children
7.	Sharp Weapons / Emergency Law	6 children
8.	Narcotics	7 children
9.	Child Protection	65 children
10.	Health	1 children
Total		120 children

Source : Registration of LPKA Kelas I Tangerang, 2024

LPKA Class I Tangerang is one of the UPT Pemasyarakatan which is a place for fostering foster children. Guidance, education and direction carried out by LPKA for foster children so that later after completing the criminal period they are ready to adapt back to a responsible community environment. Law No. 22 of 2022 article 12 states that fostered children are entitled to education, teaching, and opportunities to develop potential, this includes two types. The situation of children who get guidance at LPKA also does not always get positive things, because children more often interact and share the experiences of other fostered children who have different crime cases and become learning crimes for children who do not understand and understand. The negative learning is obtained and after their release they can repeat the crime and the behavior of the fostered children tends to be worse than before.

One of the important ways that the Correctional Center does in directing the behavior of foster children in a good direction is by providing religious education. This is important because religion is a guide to one's life in living life, religious guidance is expected to be able to guide the foster children so that they can live life according to what is regulated in religion regarding what is allowed and what is not allowed. One of the objectives of religious guidance in LPKA is the mental formation of foster children so that after release they can have good morals, especially religious morals.

Religious guidance to foster children requires psychological aspects so that educational objectives can be conveyed properly. Overall, the morals that exist in humans are influenced or based on religious values (Sarbaini in Rahmawati, 2019). Religious guidance needs to be applied to fostered children in LPKA to instill religious values, attitudes and good behavior. Religious guidance is carried out with the aim of helping to change the negative behavior of foster children to positive.

Correctional officers at LPKA gradually provide an understanding to foster children that the purpose of being included in the Special Development Institute for Children is as a place for foster children to get guidance to improve the bad habits of foster children. This aims to avoid the behavior of foster children from becoming worse and later being accepted back into the surrounding environment after completing the criminal period. So that the hope of correctional officers at LPKA for foster children who have been released will not repeat other crimes. It is necessary for correctional officers to understand the implementation of religious guidance and the behavior of foster children after implementing religious guidance.

Based on the background described, the researchers conducted research related to "Religious Development of Fostered Children at the Tangerang Class I Child Special Development Institution". This research is expected to be able to explore the methods and programs of religious guidance that are applied, as well as their impact on the development of children's character. By understanding the effectiveness of this program, it is expected to identify best practices that can be implemented to improve the quality of coaching in the institution. This research will also provide an overview of how the religious approach can contribute to the social reintegration of children into society after undergoing a period of guidance.

LITERATURE REVIEW

The Concept of Religious Development

Coaching is defined as a learning program given to someone consciously to be able to strengthen their faith in order to gain new learning (Daulay, 2015). Darminta (2006: 16) explains that religious coaching is an effort to live faith, because basically life is a full surrender to God. Sylviani Biafri (2019) defines coaching as an activity to improve the quality, devotion to God, attitudes and behavior, professional, intellectual and physical and spiritual health of prisoners. Coaching aims to improve the quality of self in prisoners in order to become a better society than before. Each foster child is taught about religion to be able to improve his mental condition and help shape better behavior.

Hiebler-Ragger et al. (2018) assert that spirituality is a form of religion that is calculated to help change individual behavior. Spirituality can be associated with spirituality, which is defined as an experience of holiness. Basically, spirituality is applied to actualize religious values that are applied within individuals so that they can be implemented in every day activities (Rifai, 2018). The coaching process is formed through the closeness of humans to God. Sylviani Biafri (2019) defines coaching as an activity to improve the quality, devotion to God, attitudes and behavior, professional,

intellectual and physical and spiritual health of prisoners. In this case, it means that coaching aims to improve the quality of self in prisoners in order to become a better society than before.

Behavioristic Theory

Behavioristic theory is also known as behavioristic learning theory. There are several scientists who created this theory, namely Thorndike, Hull, Guthrie, Skinner, and Watson. This theory studies human behavior as a result of learning and experience. In this theory, it is explained that behavior arises because of stimulus and response. The emergence of this behavior is also related to the cause of previous experiences, behaviors that have been learned both positive and negative behaviors, and are associated with rewards (Paradigma, 2012). With the assumption that a person's behavior will stop because it has not been rewarded or punished.

Frederic Skinner (1991) revealed that the patterns of human behavior that arise result from a response to a given stimulus, both controlled and uncontrolled stimuli, which in this case can also produce a form of reaction referred to as a reflex. Stimuli that interact with other stimuli will determine how the response appears. In every response or reaction that arises, there are consequences where these consequences can affect individual behavior (Greene & Schriver, 2017). Skinner's statement about the stimulus and response that shape individual behavior is reinforced by statements from previous behavioristic learning theorists such as Thorndike.

According to Thorndike (1925), the emergence of behavior is the result of interaction between stimulus and response, which are both feelings, thoughts or movements. The interpretation of this behavior has a form that can be observed or cannot be observed (Feist et al., 2014). Meanwhile, Watson (1924) believes that the result of the interaction between stimulus and response must be something that can be observed, namely behavior (Flanagan & Sommers- Flanagan, 2018). Ivan Pavlov's (1928) experiments on dogs and their saliva led to the conclusion that a person's behavior can be controlled depending on the stimulus given. To bring up the desired behavioral response, it can be done by replacing the natural stimulus with a more appropriate stimulus without the individual realizing it (Todes, 2015).

Seeing the concept of behavioristic theory regarding individual behavior, making this theory an approach used in the clinical world as a basis for handling individuals who commit deviant behavior through the process of interaction and other processes. Skinner emphasizes on two factors that can shape a person's behavior, namely stimulus and response.

According to Skinner, behavior that is formed as a result of the interaction between stimulus and response can be divided into 2 (two) forms, namely:

a. Open Behavior

The open form of behavior is a form of behavior that can be observed by humans, because the response that arises to the stimulus is already reflected in the form of action.

b. Closed Behavior

Closed forms of behavior are limited to attitudes, perceptions, attention, knowledge, and feelings. These five forms cannot be observed clearly or concretely by the human senses. But that does not mean that all of these forms cannot be measured. Among the five forms of behavior, only knowledge and attitudes can be measured.

METHOD

In this study using qualitative methods. Qualitative research is research that aims to explain the phenomenon of what a research subject experiences such as behavioral perceptions, actions and motivations, by means of descriptions in the form of words in a special context using various natural methods (J. Moleong, 2016). According to Creswell (2019) qualitative research is a type of research that examines and understands the intentions of individuals or groups originating from a social problem.

The focus of researchers in case studies is to conduct case details in an event that includes individuals or groups, the case that researchers take is religious guidance for fostered children at the Tangerang Class I Child Special Development Institution. Researchers conducted research on one group in LPKA Class I Tangerang, namely Prisoners, Correctional Officers in the education section. In addition to seeing the lives of fostered children and correctional officers also by analyzing supporting documents so that researchers can get accurate data in helping research.

Data collection in case studies can be taken from various sources of information, data used in research such as documents analyzed interview results and field observations. This is with the aim of understanding the religious development of fostered children at the Tangerang Class I Special Development Institute for Children.

RESULTS AND DISCUSSION

Implementation of Religious Development for Fostered Children at the Tangerang Class I Child Special Development Institution

The activities of fostered children at LPKA Tangerang are carried out according to a predetermined schedule, so that the activities of fostered children can be carried out properly and optimally according to the predetermined activity times.

The daily schedule of activities for foster children includes:

Table 3
Daily Activities of Children Assisted by LPKA Tangerang

No	Time	Activity Type	
		Monday - Friday	Saturday - Sunday
1.	05.00 – 06.00	a. Wake up early	a. Wake up early
		b. Subh prayer	b. Subh prayer
		c. Self-clean	c. Self-clean
2.	06.00 – 07.30	a. Morning checked	a. Morning checked
		b. Breakfast	b. Breakfast
3.	07.30 – 10.30	a. Study	a. Enviromental cleanliness
		b. Skill building	b. Exercise
			c. Worship (Christian)
4.	10.30 – 11.30	Independent activity	Independent activity
5.	11.30 – 12.45	a. Zuhr prayer	a. Zuhr prayer
		b. Islamic religious development	b. Islamic religious development
6.	12.45 – 13.30	a. Noon checked	a. Noon checked
		b. Lunch	b. Lunch
7.	13.30 – 15.00	a. Art activities	a. Art activities
		b. Independent activity	Independent activity
8.	15.00 – 17.30	a. Asr prayer	a. Asr prayer
		b. Quran	b. Quran
		c. Afternoon checked	c. Afternoon checked
		d. Dinner	d. Dinner

Source : Seksi Pembinaan LPKA Kelas I Tangerang

Based on the table above, the implementation of religious guidance carried out at the Class I Tangerang Special Development Institution for Children focuses on Islam and Christianity because the religion embraced by the Prisoners is only Islam and Christianity. The implementation of Islamic religious guidance is carried out every day in the afternoon and evening, while the implementation of Christian religious guidance is scheduled every Saturday.

Religious guidance in LPKA Tangerang is carried out continuously, if the foster child is still registered as a foster child in LPKA Tangerang, religious guidance must be carried out. In its implementation, religious guidance at LPKA Tangerang takes into account the facilities for teaching and learning activities in the learning process at LPKA Tangerang. The activities carried out at LPKA Tangerang in the learning process use methods that combine religious teaching with other knowledge according to the needs of the foster children. The implementation of religious guidance cooperates with several parties or foundations engaged in the religious field.

a. Islamic Religious Development

Religious guidance carried out at LPKA Tangerang is to make efforts to pray in congregation, public recitation every Friday, Islamic lectures after every zuhur prayer. In addition to the religious guidance that has been scheduled by the LPKA, every afternoon the foster children are given to read the Al-Qur'an by foster children who have the ability to read the Al-Qur'an better than other foster children. The material given by the coach to the fostered children starts from the most important and basic Islamic teachings such as prayer procedures, ablution, reading / practicing the contents of the Qur'an, and sometimes given motivation about patience in facing life's trials then interspersed with telling stories of prophets and messengers, companions, and other inspiring stories contained in the Qur'an.

Worship activities are also a major focus in this coaching program. Through the implementation of congregational prayers, foster children are taught the importance of consistency in worship and a sense of community. Praying in congregation not only instills discipline, but also strengthens the sense of brotherhood among them. In addition, Al-Qur'an tadarus sessions are conducted to improve the ability to read and understand the holy book. This activity is important to instill a love for the Qur'an and teach how to read properly. In tadarus, children will be taught tajweed as well as the meaning of the verses read, so that they do not just read, but also understand the context and content of the Qur'an.

Islamic religious guidance activities are carried out by LPKA Tangerang officers with the help of mentors or advisors from the Tangerang City Ministry of Religious Affairs, ESQ, Yayasan Sahabat Yatim. However, there is one of the foster children who said that the Islamic religious guidance that has been obtained is not from the speaker. The methods delivered to foster children are lectures, discussions, questions and answers, demonstrations, and One Day One Hour.

b. Christian Religious Development

Christian religious guidance for foster children at LPKA in Tangerang is scheduled every Saturday morning at the church inside LPKA. The implementation of Christian religious guidance sometimes brings in a priest or pastor from a church outside the LPKA, but sometimes the priest or pastor is brought in from the family of the foster child. This direct guidance is sometimes not carried out because there is no pastor who comes, but is replaced by worship using zoom with a church

outside. In addition, worship is also carried out in commemoration of Christian holidays such as Easter, Christmas. Religious guidance is carried out by worshipping together singing Christian worship songs, lecturing Christian sermons conducted by priests or pastors and forming sharing groups together. This guidance is carried out as a form of building the spirituality of foster children so that they still have motivation and enthusiasm in life and good behavior and do not feel alone while in LPKA.

Development of Fostered Children's Behavior After Undergoing Religious Development at the Tangerang Class I Special Development Institution for Children

The basis for the formation of social relations is the interaction between individuals. To create this interaction, social contact and communication are required. Social contact can occur directly or indirectly, either between individuals or groups. Social relationships formed between individuals and groups are not always positive; sometimes they can also be negative. Both types of relationships will result in different developments, both positive and negative. Therefore, the interaction between correctional officers and foster children is an important factor in creating the objectives of the implementation of coaching at LPKA. In the behavioristic theory proposed by Skinner, individual behavior is formed as a result of a response to a stimulus. This stimulus can appear in various forms. In the context of this research, the stimulus that will be explained is the religious guidance provided by LPKA Tangerang to foster children.

Based on the author's observations, the implementation of LPKA Tangerang's religious guidance for foster children is positive, as indicated by an increase in the desire to participate in coaching and the increasing ability of foster children in religious matters. In addition, the author has also observed the behavior and communication shown by coaching officers and foster children at LPKA Tangerang. This also gave positive results by considering the behavior and communication that should occur between individuals based on the social norms of society in general. To strengthen the condition of the observations and statements, the author conducted interviews with resource persons consisting of religious guidance officers and foster children of LPKA Tangerang.

a. Covert Behavior of Assisted Children After Following Religious Development

Covert behavior is a person's response to a stimulus that is not fully visible. The reaction to this stimulus is limited to aspects of attention, perception, knowledge, awareness, and attitudes of the individual receiving the stimulus, so it cannot be clearly observed by others. Nevertheless, closed behavior is an important part in the process of changing the behavior of foster children, because the awareness to change comes from within each individual and cannot be forced. Based on the data obtained from informants, there are several closed behaviors found in foster children after participating in religious guidance at LPKA, namely:

1) Regret

Regret is a feeling and mindset that encourages a person to continue to remember and reflect on an event, reaction, or action that has been taken. It is a negative feeling related to guilt, sadness, or anger due to wrong choices or decisions in the past. This feeling of regret usually arises first when fostered children try to understand the material taught by ustad and ustadzah, as expressed by two informants from fostered children, namely MR and S.

2) More Calm and Patience

The behavior felt by fostered children after participating in religious guidance is a feeling of calmness and patience. This feeling arises when the child begins to be

interested in participating in coaching and feels the benefits. Many foster children who enter LPKA experience stress and depression, so this religious guidance is very helpful for them in reducing stress and accepting reality.

b. Overt Behavior of Assisted Children After Following Religious Development

Overt behavior is a person's response to a visible or real stimulus. This response is shown through actions or practices that can be easily observed by others. The following are the overt behaviors shown by the fostered children after attending coaching at LPKA Tangerang:

1) Worship

Religious guidance organized by the Correctional Institution has changed many prisoners. One form of open behavior that can be easily seen or noticed by others is that after the inmates follow religious guidance, the inmates become more diligent in worship.

The coaching method used adjusts the time and needs of the prisoners. In addition to the cultum method, another method used is sharing to establish closeness with foster children, inviting stories to then be given advice and solutions that are beneficial to prisoners. The emotional closeness between the coach and the prisoners has a positive effect on behavior change in terms of worship. The more intense the communication between the coach in terms of providing a stimulus, the more visible the effect or response will be.

2) Reading and Writing the Quran

One of the religious development programs at LPKA Tangerang is learning to recite the Quran, which is held every afternoon and evening. The purpose of this program is to overcome Qur'an illiteracy. Through this program, children are taught how to read the Qur'an correctly according to tajweed and makhorijul huruf.

CONCLUSION AND SUGGESTION

Based on the previous discussion, the research can be concluded as follows: the implementation of religious guidance in the Special Development Institute for Children Class I Tangerang shows that this activity focuses on two religions, namely Islam and Christianity. Religious development is carried out in a structured manner with a clear schedule, including various activities such as worship, recitation, lectures and religious discussions. This religious guidance not only serves to increase religious knowledge, but also builds good character and morals for foster children. LPKA cooperates with foundations and other institutions to assist prison officers in the implementation of religious guidance.

The development of the behavior of foster children after carrying out religious guidance in the Special Development Institute for Children Class I Tangerang shows that this religious guidance program has a positive effect on changes in the behavior of foster children. In terms of closed behavior, many foster children experience deep regret and introspection. This process varies, with some children immediately feeling an awareness of their mistakes, while others go through a phase of denial before finally accepting the situation and committing to change. Meanwhile, open behavior is seen through a significant increase in worship. The fostered children show interest and consistency in worshipping after attending religious guidance.

The suggestions made by the author are as follows: the implementation of religious guidance in the Special Development Institute for Children Class I Tangerang

can be improved by developing various coaching methods. Although there are already approaches such as lectures, discussions, questions and answers, and demonstrations, it is important to continue exploring new methods, such as learning based on making products or programs in the religious field or role-playing, to increase the involvement of foster children. In addition, the quality of human resources also needs to be improved by providing training for coaches and mentors so that they can develop more effective communication and teaching skills, and understand child psychology.

Collaboration with external religious and social organizations can also provide a variety of perspectives that enrich the learning experience of the children. To assess the behavioral development of the children after undergoing religious guidance, it is important to conduct regular monitoring and evaluation. Collect data on changes in the behavior and attitudes of the children to determine the effectiveness of the program.

REFERENCES

- Anggranti, W. (2022). Pembinaan Keagamaandalam Peningkatan Kesadaran Beragama Warga Binaan Lapas Perempuan dan Anak Kelas II Tangerang. *Jurnal Pengabdian Kepada Masyarakat*, 1(1), 14–22.
- Aprinda, S. (2022). D. Perubahan Perilaku. *Paper Knowledge. Toward a Media History of Documents*, 3(April), 49–58.
- Aziz, M. D. F. bin A. (2010). *Peranan Bimbingan Islam Terhadap Perilaku Narapidana Remaja Di Lembaga Pemasyarakatan (Lapas) Kelas Ii B Anak Pekanbaru*.
- Butler, J. (2014). *The Investigation of Health Education in the Irish Education System*. 2014, 175.
- Creswell, J. W. (2019). *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran* (A. Fawaid & R. K. Pancasari (eds.); 4th ed.). Pustaka Pelajar.
- Kristyanto. (2011). Pembinaan Perilaku Narapidana Di Lembaga Pemasyarakatan Kelas Iia Pekalongan. *Universitas Negeri Semarang*.
- Lilis, A. & Lukmanul, H. (2023). *Perubahan Perilaku Pada Narapidana Ditinjau Dari Model Pembinaan Kepribadian Yang Diberikan Di Lapas Kelas Iia Sumbawa Besar* Lilis Anggraini 1 , Lukmanul Hakim 2*. 1(6), 67–74.
- Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *Jurnal Ilmiah Kesehatan Masyarakat: Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151.
- Nainggolan, P. P., & Butar, H. F. B. (2022). Bimbingan Sosial Individu dalam Upaya Perubahan Perilaku Anak di Lembaga Pembinaan Khusus Anak. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 9(5), 1588–1599.
- Novitasari, A., Hakiki, N., & Lessy, Z. (2021). Pengaruh Bimbingan Keagamaan Terhadap Perubahan Perilaku Anak. *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 4(2), 33.
- Moleong, L. J. (2016). *Metodelogi Penelitian Kualitatif*.
- Murdiyanto, E. (2020). Metode penelitian kualitatif.
- Pahleviannur, M. R., Grave, A. De, Sinthania, D., Hafrida, L., Bano, V. O., & Saputra, D. N. (2022). Metodologi Penelitian Kualitatif. In Pradina Pustaka.
- Paradigma, J. (2012). Teori dan Aplikasi Pendekatan Behavioristik dalam Konseling Abstrak Pendahuluan Teori dan Pendekatan Behavioristik. 14, 1-11.
- Putri, A. M. (2021). *Dampak Pemanfaatan Koleksi Terhadap Perubahan Perilaku Anak di Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Banda Aceh*.
- Rahmelia, S., Prihadi, S., & Nopitha, N. (2023). Peranan Guru Pendidikan Agama Kristen dan Budi Pekerti Melalui Pendekatan Norma Agama dan Perubahan Perilaku

- dalam Mengatasi Bullying Antar Siswa di SMPN Satu Atap-1 Katingan Tengah. *EDULEAD: Journal of Christian Education and Leadership*, 4(1), 40–50. <https://doi.org/10.47530/edulead.v4i1.142>
- Robertson, A. A., Gardner, S., Dembo, R., Dennis, M., Pankow, J., & Wilson, K. J. (2023). Impact of implementation interventions to improve substance use service delivery on recidivism among justice-involved youth. *Health and Justice*, 11(1), 1–10. <https://doi.org/10.1186/s40352-023-00210-3>
- Rohana, M. Y. U., & Wibowo, P. (2021). Bimbingan Sosial Individu dalam Upaya Perubahan Perilaku Anak di Lembaga Pembinaan Khusus Anak Kelas I Tangerang. *JSHP: Jurnal Sosial Humaniora Dan Pendidikan*, 6(1), 30–40.
- Rusviana, R. (2021). *Pola pembinaan keagamaan narapidana khusus anak kelas ii kota Palangka Raya*.
- Safira, N. (2019). Pembinaan Mental Terhadap Narapidana Anak Kasus Pencurian di Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Bandar Lampung. *Skripsi- Universitas Islam Negeri Raden Intan, Lampung*.
- Simanjuntak. 2013. “Kajian Pustaka Penelitian Terdahulu Tentang Inovasi Publik.” *Journal of Chemical Information and Modeling* 1(2):6–35.
- Stake, R. E. (2010). *Qualitative Research: Studying How Things Work*
- Sugiyono. (2015). *Metode Penelitian Kuantitatif dan Kualitatif*. Alfabeta.
- Sugiyono. (2017). *Metode penelitian kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Sulchan, A., & Ghani, M. G. (2017). Mekanisme Penuntutan Jaksa Penuntut Umum terhadap Tindak Pidana Anak. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, 1(1), 110.
- Sylviani, B. V., 2019, Pembinaan Teroris Anak Di Lembaga Pembinaan Khusus Anak Kelas I Di Tangerang, *Sosio Konsepsia*, Volume 8, Issue 2, pp. 14–26, 10.33007/ska.v8i2.1450.
- Undang-Undang Nomor 11 Tahun 2012 tentang Sistem Peradilan Pidana Anak
- Undang-Undang Nomor 22 Tahun 2022 tentang Pemasarakatan
- Wilkinson, M., Irfan, L., Quraishi, M., & Purdie, M. S. (2021). Prison as a site of intense religious change: The example of conversion to islam. *Religions*, 12(3), 1–24. <https://doi.org/10.3390/rel12030162>
- Zakiah, D. D. (2020). Perubahan Perilaku Pada Anak Jalanan Ditinjau Dari Dukungan Sosial Di Panti Sosial Bina Remaja Taruna Jaya 02 Tangerang Selatan. *Pendidikan*, 3(6), 12–15.
- Zulkifli, Z. 2019. “Bimbingan Agama Islam Dalam Meningkatkan Ketenangan Jiwa Warga Binaan Di Lembaga Pemasarakatan.” *Jurnal Bimbingan Penyuluhan Islam* 1(01):1. doi: 10.32332/jbpi.v1i01.1460.