

THE ROLE OF THE COMMUNITY GUARDIAN (WALIPAS) IN INCREASING THE RELIGIOUS MOTIVATION OF CHILDREN IN CARE WHO ARE CASES OF SEXUAL VIOLENCE AT THE CLASS I BLITAR SPECIAL CHILDREN'S GUIDANCE INSTITUTION (LKPA)



¹*Prasetya Adhi Nugraha, ²Herry Fernandes Butar Butar

^{1,2}Program Studi Bimbingan Pemasayarakatan, Politeknik Pengayoman – Indonesia

e-mail:

¹*prasetyaadhi010402@gmail.com (corresponding author)

²herryfbutar2@gmail.com

ABSTRACT

This study aims to analyze the role of Correctional Counselors (Walipas) in enhancing the religious motivation of juvenile inmates involved in sexual violence cases at the Class I Blitar Special Child Development Institution (LPKA). The research is motivated by the complex challenges faced by these juveniles, including psychological trauma, identity crises, and low motivation to practice religious values, while spiritual development has not yet been fully prioritized in the correctional setting. Using a qualitative case study approach, data were collected through in-depth interviews, observations, and documentation involving correctional counselors, juvenile inmates, and religious instructors. The analysis is based on the five dimensions of religious motivation proposed by Nico Syukur Dister. The findings reveal that Walipas play a multifaceted role, not only as administrative supervisors but also as spiritual mentors, psychological companions, and agents of social recovery. Through personal guidance and educational approaches, they help inmates better understand religious values, rebuild self-confidence, and develop a commitment to positive behavioral change. Religious development programs include Qur'anic learning, worship guidance, and individualized spiritual counseling. Despite these positive outcomes, several challenges remain, such as limited human resources, heavy workloads, and inadequate facilities. Nevertheless, observable improvements in behavior and religiosity among some inmates indicate that this approach is effective. The study concludes that Walipas have a strategic role in fostering religious motivation, which can serve as a foundation for personal transformation and reducing the likelihood of reoffending. Strengthening counselor capacity, increasing the number of facilitators, and developing more structured and sustainable programs are recommended to enhance the effectiveness of spiritual rehabilitation.

Keywords: Correctional Counselor; Religious Motivation; Juvenile Inmates; LPKA

INTRODUCTION

Every child, including those in conflict with the law, has basic rights that must be fulfilled (Karina et al., 2023). These rights are guaranteed in Law Number 35 of 2014 concerning Child Protection, which states that children have the right to protection from violence, exploitation, abuse, and neglect. One of the fundamental rights of children, including those in the care of the Special Child Guidance Institution (LPKA), is the right to education and character building (Atidakra, 2017). This right is also affirmed in the Convention on the Rights of the Child (CRC), which has been ratified by Indonesia through Presidential Decree No. 36 of 1990, which states that every child has the right to proper spiritual and moral development. In the context of children undergoing guidance at LPKA, the fulfillment of these rights is very important considering that they are in the rehabilitation phase towards self-improvement (Susanto, 2022).

The Special Child Guidance Institution (LPKA) has an important role in the juvenile justice system in Indonesia, particularly in exercising children's rights and providing guidance for children under guidance. In the Indonesian correctional system, LPKA functions as a place of guidance for children under guidance (Febriyanti et al., 2021). As an institution oriented towards rehabilitation and social reintegration, LPKA is responsible for providing guidance. The guidance provided is not only limited to legal and formal education aspects, but also includes moral and spiritual guidance so that children under supervision can experience a better personality change (Haslan, 2024). This includes aspects of education, religion, and skills to shape children into better individuals.

Personality guidance at LPKA aims to change the mindset, attitude, and behavior of children so that they can return to being productive individuals and not repeat the same mistakes in the future. The Regulation of the Minister of Law and Human Rights (Permenkumham) Number 17 of 2019 concerning LPKA Regulations emphasizes that one of the main objectives of guidance at LPKA is to shape children to have a strong sense of law, morality, and faith. This process is carried out through psychological approaches, social guidance, and positive activities that can foster a sense of discipline and responsibility.

In relation to the gap and reality in the rehabilitation of children involved in sexual violence cases at the Class I LPKA in Blitar, the rehabilitation of children at the Special Child Rehabilitation Center (LPKA) aims to rehabilitate them so that they can return to society with better behavior. The juvenile criminal justice system in Indonesia adopts a restorative justice approach, as stipulated in Law Number 11 of 2012 concerning the Juvenile Criminal Justice System (SPPA). This approach emphasizes rehabilitation and guidance, not just punishment, so that juvenile offenders can have a second chance to change. However, in its implementation, there is a significant gap between the ideal expectations in the regulations and the reality in the field. This gap covers various aspects, such as limited human resources and facilities, a lack of trauma-based rehabilitation programs, social stigma against children in care who are victims of sexual violence, and challenges in social reintegration after leaving the LPKA.

One of the most significant gaps is between restorative justice policies and their implementation in LPKAs. According to regulations, the guidance of inmates should include psychological, social, educational, and religious aspects to ensure that they receive comprehensive rehabilitation. However, in reality, many LPKAs in Indonesia do not yet have an optimal rehabilitation system. A study conducted by Hidayat (2020) shows that most LPKAs still focus on supervision and administrative aspects, while psychological rehabilitation and religious guidance are often neglected. Juvenile offenders involved in sexual violence cases often experience deep trauma, high levels of guilt, and difficulty

adjusting to their surroundings. Unfortunately, many LPKAs, including the Class I Blitar LPKA, do not have psychologists or trained professionals to handle cases of inmates with severe trauma.

In addition, there is a gap between the role of probation officers and the availability of resources at LPKA. According to Law Number 22 of 2022 concerning Corrections, probation officers are tasked with accompanying children in care, providing psychological, social, and religious guidance, and assisting them in the process of social reintegration. However, in practice, the number of probation officers available is often not proportional to the number of children they must assist. Setiawan (2021) found that in some LPKAs, a correctional officer can handle more than 20 inmates at once, making it difficult for them to give sufficient attention to each individual. As a result, many inmates do not receive optimal guidance, especially in terms of religious guidance, which should be one of the main aspects of their moral rehabilitation.

Another striking gap is between the urgency of religious guidance and the reality of its implementation in LPKAs. In theory, religious guidance should be an integral part of the rehabilitation program for inmates, as stipulated in the Minister of Law and Human Rights Regulation on the Guidance of Child Prisoners. Religion is considered a means of shaping morals, increasing self-awareness, and giving children in care hope for a better life (Hidayat, 2020). However, in reality, many LPKAs do not yet have structured religious guidance programs. Religious activities are often only formalities, such as recitation of the Quran or religious lectures, without any in-depth individual approach. Many inmates have a weak religious background before entering the LPKA, so they need a more personal approach to help them understand religious values more deeply. However, the lack of religious educators and minimal support in spiritual guidance programs make this process not run as expected.

One of the biggest challenges in the rehabilitation of inmates in sexual violence cases is the strong social stigma against them. Ideally, after undergoing rehabilitation at the LPKA, children should be accepted back into society and have the opportunity to start a better life. However, in practice, many children find it difficult to reintegrate into their social environment. According to research by Setiawan (2021), children involved in sexual violence cases often experience discriminatory treatment from society, even from their own families. Many of them are rejected by schools or workplaces after their release from the LPKA, making it difficult for them to continue their education or find employment. This stigma further exacerbates their psychological condition and can increase the risk of recidivism, or the repetition of criminal acts, because they feel they have no place in society.

The approach used by Walipas in guiding juvenile offenders includes several strategies, among them the “personal approach” (Ramadhan, 2024), in which Walipas understands the background and psychological condition of each child under his guidance so that the guidance provided can be more effective, and the “educational approach” (Kurniawan, 2020), which provides an understanding of the consequences of their actions from a legal and moral perspective and how religious values can help them live a better life. With this method, the children under guidance are not only taught to take responsibility for their actions, but also to correct the mistakes they have made so that they can be accepted back into society (Harimurti, 2019).

With the active role of Walipas in guiding foster children in increasing their religious motivation, it is hoped that children undergoing guidance at LPKA can improve their religious motivation and engage in positive activities in their attitudes and behavior. This guidance is not merely a matter of fulfilling administrative obligations, but more than

that, it is a real effort to shape better individuals who are ready to return to society with stronger religious values. Therefore, this study aims to analyze in depth the role of Walipas in increasing the religious motivation of children under guidance at the Blitar Class I LPKA, as well as to analyze the factors that support and hinder the guidance process.

LITERATURE REVIEW

The Theory of Religious Motivation

There are five points of religious motivation according to Dr. Nico Syukur Dister. The first is Psychological Motivation. One of the basic motivations for humans to practice religion is the psychological needs inherent in them. Every individual has a need for security, hope, love, and meaning in life (Naan, 2018). The second is Social and Cultural Motivation. In addition to psychological factors, religious motivation is also greatly influenced by the social and cultural environment in which a person is raised. Third is Existential and Transcendental Motivation. This motivation is the deepest drive within humans to seek a higher meaning in life and a connection with something beyond themselves, namely the transcendent—God. The fourth is Historical-Cultural (Contextual) Motivation. Nico Syukur Dister emphasizes that religious motivation cannot be separated from the historical and cultural context of the community in which individuals live. The fifth is Critical of Superficial Motivation. In his thinking, Dister also reminds us that religious motivation should not be superficial or formalistic.

In this context, the children in the LPKA are individuals who are experiencing an identity crisis, psychological pressure, and social alienation. According to Dister, these conditions become fertile ground for the emergence of psychological and existential religious motivation, because they long for a sense of security, meaning in life, and hope for a better future (Manshur, 2017). The role of correctional officers in fostering the religious development of these children can serve as a bridge leading to spiritual transformation through a contextual and humane approach.

The Concept of Foster Children

The concept of foster children refers to children who are under guidance, either in the juvenile justice system or in social rehabilitation. Children under supervision are generally children in conflict with the law (ABH), either as perpetrators, victims, or witnesses in a case. The supervision of children under supervision is also regulated in Permenkumham RI Number 35 of 2018 concerning the Revitalization of Correctional Services, which regulates the procedures for supervising children serving sentences in correctional institutions, including the provision of skills training and education.

In addition, Minister of Law and Human Rights Decree No. m.02-Pk.04.10 of 1990 concerning Correctional Guidance Patterns for Prisoners and Children also regulates the guidance patterns for prisoners and children in correctional institutions, while Indonesian Minister of Social Affairs Regulation No. 26 of 2018 regulates social rehabilitation for children in correctional institutions who require special protection. During the rehabilitation process, children in care continue to receive education and training so that they have useful skills when they return to society. In addition, psychosocial assistance is also provided to ensure that their mental and emotional development is maintained.

The Concept of Spiritual Character Building

The concept of character and spiritual development for children in the Special Child Development Institution (LPKA) aims to shape their morals, character, and religious understanding so that they can develop positively and return to society equipped with good values. This guidance has a strong legal basis, one of which is Law Number 11 of 2012 concerning the Criminal Justice System for Children (SPPA Law), which mandates a restorative justice approach and guidance based on education and social values. In addition, Law Number 22 of 2022 concerning Corrections also stipulates that guidance for children in care includes mental, spiritual, intellectual, and social aspects, which are carried out through various spiritual personality and moral guidance programs.

Furthermore, Decree of the Minister of Law and Human Rights of the Republic of Indonesia Number M.02-PK.01.08 of 2007 concerning Correctional Guidance Patterns for Prisoners and Children in Correctional Institutions emphasizes the importance of personality development, including spiritual activities such as learning the holy scriptures, religious lectures, and spiritual guidance from religious leaders. In addition, Regulation of the Minister of Social Affairs No. 26 of 2018 concerning Social Rehabilitation of Children Requiring Special Protection also emphasizes the importance of a spiritual values-based approach in supporting the rehabilitation process of children in care. Through spiritual guidance, children in care are expected to better understand ethical and moral values and to use religion as a guide in their lives that can lead them away from reoffending.

METHOD

This research method uses a qualitative approach with a case study design conducted at the Blitar Class I Special Child Guidance Institution (LPKA) to evaluate the role of correctional guardians in increasing the religious motivation of children under their guidance. Primary data was obtained through interviews, observations, documentation, and focus group discussions (FGD) with informants consisting of probation officers, inmates, and religious teachers, while secondary data was obtained from supervision reports, development reports, and other supporting documents.

Data collection techniques included field research and literature review, while ensuring data validity through source triangulation, technique triangulation, and time triangulation. Data analysis was conducted using the Miles and Huberman concept, namely through the stages of data collection, data reduction, data presentation, and conclusion drawing. This research was conducted in a structured manner based on a predetermined schedule, starting from location exploration, literature study, proposal preparation and seminar, data collection, data analysis, to the preparation of the research report.

RESULT AND DISCUSSION

The results of research on the role of correctional guardians in increasing the religious motivation of children who are victims of sexual violence at the Blitar Class I LPKA show that correctional guardians (walipas) have an important role in building the trust of children through paternal, maternal, and childlike approaches. This trust makes it easier for walipas to provide motivation, advice, and guidance, especially in spiritual aspects. Walipas also coordinates with the guidance section and religious teachers/instructors so that the guidance is tailored to the needs of the inmates, thereby providing comfort and positive change.

From the interviews, it was found that there was an increase in the religious motivation of the children under their care, which was characterized by inner peace, enthusiasm for change, and hope for life (Fatah et al., 2021). Informant SG stated that even though the change was not dramatic, the children under their care became more disciplined in performing the five daily prayers, and some even learned to pray for the first time at the LPKA. Informant ST added that the children, who initially could not read the Qur'an, are now able to recite it. This was confirmed by the children themselves, such as informant L, who felt calmer, informant R, who felt "somewhat happy," and informant D, who felt more "enthusiastic."

In addition, religious motivation grows when the children feel a positive change in their lives. For example, informant L wants to be more diligent in performing the five daily prayers in order to be closer to God. Environmental factors also have an influence, whether through the support of worship facilities, encouragement from teachers, guardians, or peers. Informant D mentioned his friend, Arif, as someone who often motivates him to pray. The walipas also understood the children's backgrounds, such as informant L, who was a graduate of an Islamic boarding school and was then directed to join the Al-Qur'an hafidz program.

The role of the ustadz/religious teacher also provided support through a personal approach before delivering lectures so that the children felt cared for. Informant U stated that this approach made the children more sincere and willing to participate in religious activities. As a result, the children continue to participate in spiritual activities without coercion because their religious motivation has been established. Thus, it can be concluded that spiritual guidance through the role of walipas, ustadz, and the support of the LPKA environment can effectively increase the religious motivation of the children, even though the changes that occur are not always significant but still have a positive impact.

The Role of Correctional Officers in Increasing Religious Motivation Among Children Involved in Sexual Violence Cases at the Blitar Class I Correctional Facility

Based on the results of research conducted at the Blitar Class I LPKA, where the author interviewed informants consisting of three correctional officers, three inmates, and one religious teacher, the religious motivation of the inmates can be described. Religious motivation Based on Nico Syukur Dister's work entitled "Religious Experience and Motivation," it can be concluded that Dister uses two approaches in religious studies, namely the psychological and phenomenological approaches (Sudirman, 2018). In this context, the inmates at the LPKA are individuals experiencing an identity crisis, psychological pressure, and social alienation. Therefore, there is no need for activities or programs that can provide motivation for a better life in the future.

The interview results show that the role of the guardian is very important in fostering and increasing the religious motivation of the children under their care. Guardians are positioned as substitutes for parents who not only take care of administrative matters but are also emotionally present in the children's lives. In their daily lives, they provide guidance, advice, and approaches that are tailored to the children's backgrounds and characters. Activities accompanied by a social guardian will greatly influence the character building of children (Purwaningsih & Bhudiman, 2021). Religious activities such as congregational prayers, tadarus, and tausiah are the main mediums for spiritual guidance. Initially, most children participate in these activities out of obligation or pressure from rules, but over time and with the right approach, they develop an inner awareness and sincerity to worship and improve themselves. This

phenomenon is in line with the theory of religious motivation proposed by Nico Syukur Dister.

Psychologically, religion helps the children cope with stress, guilt, and anxiety about the future. Children undergoing rehabilitation at LPKA are not only physically confined but also psychologically confined (Fatah et al., 2021). The psychological dimension in Nico Syukur Dister's theory of religious motivation highlights that a person is driven to approach religion because of basic psychological needs, such as a sense of security, peace of mind, hope for life, and efforts to make sense of suffering or traumatic experiences. In the context of the Blitar Class I LPKA, children who are victims of sexual violence generally experience deep emotional wounds, including guilt, trauma, loss of meaning in life, and low self-esteem. A child who has been a perpetrator will inevitably experience feelings of low self-esteem (Octavina et al., 2024). Painful past experiences cause them to suffer psychological distress, which, if not treated seriously, has the potential to have a long-term impact on their social and spiritual lives in the future. Religion is needed by people who feel guilty, especially those with major and deep-seated problems (Naan, 2018). This is where the central role of the walipas as a mentor is crucial.

Socially and culturally, communal worship activities foster solidarity, discipline, and empathy among children. The socio-cultural dimension of religious motivation includes how religious values are formed, disseminated, and reinforced through social and cultural interactions that surround individuals. At the Blitar Class I LPKA, the social and cultural environment of religious guidance plays an important role in fostering the religious motivation of the children under guidance. Collective worship activities such as congregational prayers, Quran recitation, and regular lectures involving ustadz from outside the institution are important vehicles in shaping collective awareness of the importance of religious values. Children who tend to enjoy participating in religious activities will tend to become religious children (Nirwana, 2020). Children in care who initially felt alienated from worship practices gradually got caught up in the religious habits formed by the social environment at the LPKA. In many cases, children participated in worship not because they were told to, but because of peer pressure and encouragement from their guardians who were actively present during religious activities. One informant mentioned that children in care can be more enthusiastic about worship because they see their roommates praying diligently and having a high enthusiasm for change. This peer-group influence is reinforced by the presence of walipas as companions who not only provide guidance but also set an example in applying religious values in daily life. Sometimes a roommate or peer will find it easier to convey information than a walipas or religious teacher/ustadz, which highlights the importance of peer education (Censa Amelia Febriyanti, Hasna Sri Aprilianti, Hammam Al Hakiim, Dewi Sundari, Muhammad Mezi, 2021).

The existential-transcendental dimension is seen in how children begin to reflect on the meaning of life, their relationship with God, and the purpose of their existence. The existential-transcendental dimension is the deepest core of religious motivation. According to Nico Syukur Dister, this motivation arises from the urge to seek the meaning of life, a relationship with something beyond oneself (the transcendent), and the desire to achieve spiritual salvation. Children who are victims of sexual violence and are in the Blitar Class I LPKA are essentially in an existential crisis: they question who they are, the meaning of their punishment, and what their future will be like after they leave this institution. In this condition, the role of religion and spiritual guidance becomes very meaningful. Walipas, as spiritual mentors, play an important role in directing this search for meaning towards religious values. In their interactions, walipas not only provide

instructions or teachings, but also become a place to ask questions and discuss fate, sin, destiny, and forgiveness.

As explained in a journal written by Faisol et al., (2023), children should be given an explanation of the benefits of remembering God so that they can increase their religious motivation. In a calm and hopeful state of mind, children begin to reflect on their life journey, realize their past mistakes, and build the intention to start a new life. This awareness is a form of transcendental motivation, an inner drive to establish a relationship with God as the source of meaning and salvation. According to a journal written by Sudirman (2018), when a child has strong religious motivation, they will also have strong religious awareness in facing life's problems. Walipas also often facilitates this inner reflection by inviting children to reflect on verses from the Qur'an that speak of forgiveness, hijrah, and the promise of heaven for those who repent. Through this approach, the children feel that they are not being judged, but rather accepted and given the opportunity to improve themselves. The approach taken by walipas is expected to make children realize their mistakes, improve themselves, and not repeat their crimes so that they can be accepted back into society, as stated in a study by Harimurti (2019).

Meanwhile, the coaching approach also considers the historical and contextual background of the child, for example, differentiating between children from Islamic boarding schools and those who have previously been far from a religious environment. The historical and contextual dimension in religious motivation refers to how a person's life history and the cultural context in which they grew up shape the way they interpret religion. It is important for walipas to understand this background so that the approach used is contextual and appropriate to the needs of each child. Walipas' sensitivity to the historical background of these children makes the guidance more meaningful and personally acceptable to the children. Children in LPKA will become sensitive individuals as a result of the sensitivity of walipas (Censa Amelia Febriyanti, Hasna Sri Aprilianti, Hammam Al Hakiim, Dewi Sundari, Muhammad Mezi, 2021).

One important strategy used by walipas to overcome superficial motivation is to reflect on the meaning of worship regularly. Walipas encourage children to ask themselves why they pray, how they feel after reciting zikir, and what is the meaning of the prayers they recite. Walipas must coordinate with ustadz/religious teachers to explain the benefits or rewards of practicing certain acts of worship, so that they can motivate or encourage their students to seek greater rewards (Faisol et al., 2023).

In this superficial dimension, the role of walipas is not only to supervise worship, but also to intervene in the process of internalizing meaning, dismantling false motivations, and guiding children towards authentic spiritual experiences. As criticized by Dister, religious practices based solely on outward appearances will not form a true religious character. Instead, it will only produce a generation that practices religion as a social formality, without moral commitment and ethical awareness. In the context of LPKA, this is dangerous because it can produce foster children who are only "good on the inside," but return to deviant behavior when they leave the institution. Therefore, a guidance strategy that encourages reflection, understanding, and inner experience is absolutely necessary.

Thus, it can be concluded that the role of walipas and religious guidance at LPKA Blitar is not only administrative in nature, but also very significant in reshaping the religious and moral foundations of the children under their care. This shows that the guidance process is able to touch on all dimensions of religious motivation according to Nico Syukur Dister, and opens up opportunities for children to grow into better individuals, both spiritually and socially.

CONCLUSION AND RECOMMENDATIONS

Based on the results of research conducted at the Class I Blitar Special Child Development Institution (LPKA), it can be concluded that the role of the Correctional Guardian (Walipas) is very important and influential in increasing the religious motivation of children under their care, especially those involved in cases of sexual violence. Walipas not only perform administrative duties, but also act as spiritual guides, moral mentors, and psychosocial companions who are actively present in the lives of the children under their care.

Walipas serve as emotional and spiritual companions who help the children overcome anxiety, guilt, and trauma from past experiences through worship guidance and spiritual counseling. Walipas then shapes religious habits through collective religious activities such as recitation of the Quran, which internalizes religious norms as part of the foster children's social identity. Walipas also encourages foster children to rediscover the meaning of life and the purpose of religion by instilling reflective and profound spiritual values. Walipas must align its guidance with the background and life experiences of the children under its care, as well as relate religious values to the social context they experience. Finally, Walipas explicitly guides the children under its care not only to perform religious rituals formally, but to truly make religion a force for self-transformation. Through a personal, educational, and spiritual approach, Walipas is able to instill religious values that encourage the formation of positive character and religious awareness in the children under their care. Activities such as recitation of the Quran, worship guidance, religious counseling, and consistent moral motivation have been proven to contribute to an increase in religious awareness and self-confidence in the children under their care. The role of Walipas as a substitute family figure within the LPKA environment also helps the children in the care of the institution to deal with past trauma, rediscover their identity, and build a spiritual foundation as preparation for life after the care period. However, challenges such as the limited number of Walipas personnel, the lack of support from professional psychological and religious personnel, and the still strong social stigma are obstacles to optimizing this role.

This study recommends that the Blitar Class I LPKA increase the number and capacity of Wali Pemasarakatan (Walipas) so that rehabilitation can be carried out more optimally and evenly for all children under their care. In addition, the involvement of professionals, such as psychologists and religious teachers or counselors, is needed to strengthen the psychological and spiritual aspects of the inmates. The LPKA is also expected to be able to create a more conducive and supportive environment, as well as provide adequate religious guidance facilities and infrastructure. Support from families and the community is crucial to reduce the negative stigma surrounding the inmates, so that the religious motivation developed during rehabilitation can continue to grow and persist even after they return to society. Thus, the rehabilitation process does not end within the LPKA but becomes a valuable asset in the inmates' future lives.

REFERENCES

- Censa, A. F, Hasna, S, A., Hammam, A. H., Dewi, S., Muhammad, M., U. S. (2021). *Entrepreneur Zilenial: Penguatan Character, Culture, Intellectual Bagi Anak-Anak Di Lembaga Pembinaan Khusus Anak Bandung Untuk Menciptakan Wirausaha Generasi Zilenial*. 1-14.
- Faisol, N., Mas'udi, M. M., & Muhsinin, M. (2023). Motivasi Beragama Jamaah Tarekat

- Tijaniyah Di Desa Pakong. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 8(1), 12. <https://doi.org/10.32332/riayah.v8i1.6442>
- Fatah, M., Putrayanda, & Muhammad, A. (2021). Penerapan Bimbingan Sosial Kelompok Tipe Recreational Group Dalam Mengurangi Tingkat Kecemasan Anak Di Lembaga Pembinaan Khusus Anak Kelas I Kutoarjo. *Journal of Correctional Issues*, 4(2), 110–126.
- Haqani, M, F., & Hidayat, D. (2015). Komunikasi Antarpribadi Dalam Membangun Kepribadian Santri. *Jurnal Ilmu Komunikasi (J-IKA)*, II(1), 39–52.
- Harimurti, E. R. (2019). Manajemen Pembinaan Anak di Lembaga Pembinaan Khusus Anak Kelas II Jakarta dalam Rangka Perlindungan Hak Anak Pidana. *Jurnal Ilmiah Wahana Pendidikan*, 5(3), 10. <https://doi.org/10.5281/zenodo.3360407>
- Haslan, M. M. (2024). *Pembinaan Kepribadian Terhadap Anak Pelaku Tindak Pidana Narkotika (Studi di Lembaga Pembinaan Khusus Anak Kelas II Lombok Tengah*. 9, 2771–2777.
- Karina, I., March, B., & Siregar, W. (2023). Pemenuhan Hak-Hak Anak Binaan di LPKA Kelas I Medan. *Jurnal Profile Hukum*, 1(1762), 101–110. <https://ejournal.ust.ac.id/index.php/JPH/article/view/3554>
- Keputusan Menteri Hukum dan HAM Nomor M.02-PK.01.08 Tahun 2007 tentang Pola Pembinaan Narapidana dan Anak Didik Pemasarakatan
- Keputusan Presiden Nomor 36 Tahun 1990 tentang Pengesahan Konvensi Hak Anak (*Convention on the Rights of the Child - CRC*)
- Kurniawan, N. A. (2020). Peran Paralegal Dalam Perlindungan Serta Pemenuhan Hak Hukum Masyarakat. *Jurnal Praksis Dan Dedikasi Sosial (JPDS)*, 3(1), 28. <https://doi.org/10.17977/um032v3i1p28-33>
- Manshur, M. (2017). Agama dan Pengalaman Keberagamaan. *Madinah: Jurnal Studi Islam*, 4(2), 133–143.
- Naan. (2018). Motivasi Beragama dalam Mengatasi Rasa Frustasi. *Syifa Al-Qulub*, 3(1), 11–17. <https://doi.org/10.15575/saq.v3i1.3138%0Ahttps://journal.uinsgd.ac.id/index.php/syifa-al-qulub/article/view/3138>
- Nirwana, A. (2020). Konsep Pendidikan Psikologi Religiusitas Remaja Muslim Dalam Motivasi Beragama. *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, June, 71–88. <https://doi.org/10.47498/tadib.v12i01.324>
- Octavina, M. T., Harianto, S., & M, J. (2024). Ketimpangan Pendidikan dan Peluang Kerja: Perspektif Teori Interaksionisme Simbolik. *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, 10(1), 50–63. <http://jurnal.uinsyahada.ac.id/index.php/TZ/article/view/10980>
- Peraturan Menteri Sosial RI Nomor 26 Tahun 2018 tentang Rehabilitasi Sosial Anak yang Memerlukan Perlindungan Khusus
- Peraturan Menteri Hukum dan HAM Nomor 17 Tahun 2019 tentang Peraturan Lembaga Pembinaan Khusus Anak (LPKA)
- Peraturan Menteri Hukum dan HAM Nomor M.01-PK.04.10 Tahun 2007 tentang Wali Pemasarakatan
- Purwaningsih, P., & Bhudiman, B. (2021). Pola Pembinaan Narapidana Anak di Bawah Umur (Studi Lembaga Pembinaan Khusus Anak Kelas I Tanggerang). *Yustisi: Jurnal Hukum & Hukum Islam*, 8(2), 91–105.
- Ramadhan, A. (2024). *Peran Guru dalam Mengembangkan Potensi Siswa*. 1–7.
- Sudirman, S. (2018). Perkembangan Psikologi Agama. *Sholastica, Jurnal Pendidikan Dan Kebudayaan*, 1(November), 1–13.

<http://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/1456>
Susanto, S. (2022). Optimalisasi Pemenuhan Hak Pendidikan Anak di Lembaga Pembinaan Khusus Anak (LPKA). *Jurnal Ilmiah Universitas Batanghari Jambi*, 22(1), 517.
<https://doi.org/10.33087/jiubj.v22i1.2164>
Undang- Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak
Undang- Undang Nomor 11 Tahun 2012 tentang Sistem Peradilan Pidana Anak (SPPA)
Undang- Undang Nomor 22 Tahun 2022 tentang Pemasarakatan