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CHARACTER BUILDING: INTERNALIZATION OF RELIGIOUS VALUES IN INSTITUTIONS CHILDREN'S SPECIAL COACHING

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ABSTRACT

This article is based on the results of research conducted at a special child development institution in Pontianak. The focus of this paper is the internalization of religious values carried out on students at the Pontianak Special Child Development Institute. The purpose of this study is to find the cultivation of religious values in a special child development institution in Pontianak. The results of this study show that the internalization of religious values is carried out in several religious activities such as: congregational dzuhur prayers, Friday prayers, dhuha prayers, Saturday recitations, joint recitations, recitations in the month of Ramadan, and Islamic holidays. The activity aims to generate individual and social piety of students. Piety that students have

as capital to gain re-admission in the community for criminal acts that have been committed. Individual and social piety is a religious habitus instilled in students through cognitive, affective, and psychomotor aspects to rationally make students aware of the social capital that will be received by society when they leave the special child development institution in Pontianak. This writing is a qualitative descriptive research where data is obtained based on the results of interviews, observations, and documentation at the research site.

Keywords: Internalization, Religious Values, Coaching Institutions

INTRODUCTION

Since childhood, the character needs to be taken seriously, especially in the era of globalization which is characterized by some problems that appear in daily life. Problems that occur in the association of children indicate that there must be special attention to instilling character values both in educational institutions and families. Many children are caught up in promiscuity that prohibits social and religious norms, such as pornography, free sex, violence and sexual crimes, drugs, etc. All of that is only a small part of the phenomenon that occurs in the social environment both educational and community (Sitawa & Lagat, 2022; Syamsul Kurniawan, 2019). The phenomenon resulted in the number of children committing crimes from stealing to murder.

Children who are dealing with the law must arrive at the stage of coaching, education, supervision, mentoring, and training as well as the rights stipulated in the law. Children who commit crimes will be fostered in the Special Development Institute of Children in serving their criminal period. (Irma Cahyaningtyas, 2015; Sri Haryaningsih & Titik Hariyati, 2020). Education is also provided to children who have problems with the law is also part of the state's facilities in granting its rights to every citizen without leaving the young generation in trouble or children in conflict with the law (Gunaldi Ahmad, 2018). The importance of children's rights in education must prioritize the basic principles of fulfilling children's rights in the form of non-discrimination, growth, and development directed at the development of human personality as a whole in strengthening respect for human rights (Aubry & Dorsi, 2016; Tatik Mei Widari, 2012).

Therefore, building character in children who stumble legal cases in special child correctional institutions is one of the offers of solutions to returning the child to real Character. Children serving their sentences should be given a more special portion in the cultivation of religious values and working with competent parties in the field of religion and education. This is what the author found in a special children's correctional institution in Pontianak. Children who are in special coaching institutions get character planting through religious values, especially in a non-formal manner. Some teachers or fillers of activities given to students are also carried out by parties from educational and religious institutions, such as The Ministry of Religion, Pontianak State Islamic Institute, Pontianak Zakat Charity, and others.

Therefore, this research was conducted to see up close how the process of implementation and application are given in the planting of religious values in students at the Institute for Special Development of Children in Pontianak. As for the library, the search conducted some research that discusses the planting of character values in child-specific coaching institutions. As such, Hartono (2019) (2019) entitled “Konsep Pembinaan Anak Dalam Lembaga Pembinaan Khusus Anak (LPKA) Dalam Perspektif Hak Asasi Manusia”. In addition, research conducted by Sri Ismawati (2013) which is titled "Upaya Perlindungan Hak Asasi Manusia dalam Pembinaan Narapidana Anak (Studi di Lembaga Pemasyarakatan Klas II B Anak Pontianak). Another research was also conducted by Rita Rusdiana Dewi, R, H. Wanto Rivaie & Supriyadi (2013) which is titled “Pembinaan Narapidana Anak di Lembaga Pemasyarakatan Anak Klas II B Sungai Raya Pontianak”. Lastly, Narvedha Andriyana (2020) entitled “Pola Pembinaan Anak Didik Pemasyarakatan di Lembaga Pembinaan Khusus Anak Kelas I Kutoarjo”.

From the library review conducted that the research conducted by the author has differences from other authors. If previous research discusses coaching in general conducted by special child development institutions then this study will discuss related to the planting of religious values in students. This article focuses only on the educational aspects of child-specific coaching institutions and not on the legal aspects. From the brief explanation above, the author wants to know the planting of religious values in students who are Muslims conducted by a special development institution for children in Pontianak which is on the road Adisucipto Sungai Raya Pontianak.

This research departs from qualitative research with a descriptive approach where the data is obtained from interviews with, students who are Muslim coaches both from institutions and outside parties who have cooperated with the Pontianak child-specific coaching institute. The data was also obtained based on observations at the research site where the study was conducted.

RESEARCH METHOD

This research discusses the inculcation of religious values in students. This article focuses on the educational aspects of special child development institutions and not on the legal aspects. the author wants to know the cultivation of religious values in Muslim students carried out by a special child development institution in Pontianak, namely in Sungai Raya Pontianak. This research departs from qualitative research with a descriptive approach where data is obtained from interviews with students, Muslim coaches, both from institutions and outside parties who have collaborated with the Pontianak special child development institution. Data were also obtained based on observations at the research site where the study was conducted.

Implementation of Internalization of Religious Values in Institutions Children’s Special Coaching in Pontianak City

Education is one part of aspect of people's lives for a better life (Buchanan et al., 2022; D’Olimpio, 2022). Syamsul Kurniawan and Erwin Mahrus (2011) explain the nature of education is not only an effort to build and bequeath the value that will be the

helper and guide of mankind in living life but also to improve its fate and civilization. Education is the process of man's efforts to develop all potential both temporal and spiritual to become a balanced person. Syamsul Kurniawan & Erwin Mahrus's view at least opens up the space that education is a process of internalization of value in students. This value can also come from values, culture, religion, ideology, nationality, and others (Rohmat Mulyana, 2011). Concerning value, there are two types of conscience and the value of giving. The value of conscience is the value that exists in man and becomes behavior or behavior to others. The value of giving is a value that needs to be practiced or given which will then be received from the internalization of outside parties (Zaim Elmubarak, 2013).

Internalization of religious values should be instilled in students including in correctional institutions. The religious program for students in institution correctional services lies in the claim that convictions are a higher force to prevent criminal acts (Karim et al., 2022; Todd R. Clear, Patricia L. Hardyman, Bruce Stout, Karol Lucken, & Harry R. Dammer, 2000). The planting of religious values is also carried out in special child correctional institutions in Pontianak. Internalization of values carried out by the institution is carried out to all students, be it religious, Muslim, Christian, Buddhist, Catholic, and Hindu. However, the research conducted by researchers only focuses on internalizing religious values in students who are Muslims. The planting of religious character values in students in special child development institutions in Pontianak is done through non-formal education. The characteristics of nonformal education are aimed at community groups to empower according to the needs of the community itself (Ibnu Syamsi, 2010; Yokuş, 2022).

For students who are Muslims internalizing religious values is a need in meeting spiritual needs while in correctional institutions. Moreover, ethics and Islam have no separate place in academic disciplines. Last, there are two morals in the concept of Islam, namely: Akhlak and Adab. In addition, there are three dimensions of morality in Islam, in form of a. obligations, duties, and responsibilities stipulated in syar'i; b. values and manners associated with good parenting; c. quality of personal character that is expected to be shown by a Muslim in daily life. (J. Mark Halstead, 2007). To achieve the dimension of morality, the child-specific coaching institutions through the model of internalization of values, such as:

1. Prayer dzuhur congregation, the implementation of prayer dzuhur congregation is required every day to be carried out in the congregation at the Mosque of Taubatul Ummah which is in prison. After praying dzuhur the students do dhikr together, pray, and end by shaking hands performed by all worshippers.
2. Friday prayers, the implementation of Friday prayers in special development institutions for children before adhan reverberates students first read the Quran and sunnah prayers. Students also do dhikr together. When entering Friday prayer time both muezzin, ma'siral, and khatib were performed by students. But, khatib was more often done by outside parties invited by the child-specific coaching institutions.

3. Dhuha Prayer, based on the results of interviews and observations showed that the child-specific coaching institutions in Pontianak conduct dhuha prayer activities together with students.
4. Saturday study, every Saturday the Pontianak children's special development institute conducts a routine study in the form of giving a lecture to students. Saturday's review was conducted before dzuhur time. As for the supervisor, the institution invites speakers from outside.
5. Recitation together, the implementation of reading the Quran is carried out by dividing two groups. In these two groups, educators teach tajwid and know letters for students who still can not read the Quran. This activity is carried out every Monday to Saturday after performing dhuha prayers together.
6. Prayer practice, and prayer practice activities in its implementation are taught material about the movement and reading of prayers. Training in prayer practice is conducted every Monday to Thursday.
7. Study in The month of Ramadan, at the time of Ramadan the child-specific development institutions in Pontianak cooperate with outside parties, one of which is the Rumah Zakat Institute. Activities are carried out in the form of, iftar together and lectures. In addition, during Ramadan tarawih prayers are also performed together. Imams and giving lectures are also conducted by outside parties, one of them from the State Islamic Institute of Pontianak. After the *tarawih* prayer service continued by reading the Quran by students.
8. Commemoration of The Great Day of Islam, a special development institution for children in Pontianak also commemorates the great day of Islam. Implementation is carried out in commemoration of the Islamic holidays in the form of a lecture to students (Source of interview Mrs. L Employee at the Pontianak Children's Special Development Institute).

Through the implementation of the worship activities, the special development institutions of children in Pontianak internalize religious values in students. In practice, special child development institutions provide materials that are by the needs of students both from internal parties and in cooperation with outside parties. The materials taught to students include Qur'an, Fiqh or worship, Aqidah, and Akhlak. Of the four materials there are several themes taught to students, namely: obligatory prayer ordinances and sunnah, thaharah, learning wudu, tajwid, adab to parents, the virtue of the Qur'an, obedience to parents, the virtue of getting closer to Allah, the morality of a Muslim, pillars of Islam and pillars of faith, buying and selling and usury, not stealing, learning wudu, fasting priorities, tajwid, commendable behavior, the dangers of drugs, there are hanging out with friends, avoiding despicable acts, history and the nature of the prophet.

Internalization of religious values conveyed to students is related to maintaining and upholding human rights and maintaining human morality. The implementation carried out by special child development institutions in Pontianak is a religious basis or a basic humanism-theocentric nature. The meaning of humanism-theocentric is the basis that treats man and glorifies man according to God's instructions or the basis of directing man to be dutiful, obedient, and submissive to God to glorify man.(Abuddin

Nata, 2016). Internalization of the value of religious character in children in special child development institutions in Pontianak is a step to instill habituation about good things so that students become understanding (cognitive) about right and wrong, able to feel (affective) good values, and usually do it (psychomotor). In other words, internalizing the value of character not only involves the aspect of good (moral knowing), but also feeling well (moral feeling), and good behavior (moral action). Planting the value of character is not just in theory but on habits or habits that are continuously practiced and carried out (Amirulloh Syarbini, 2014; Bayu, 2020; Hamzah, 2015; Morgan & Fowers, 2022; Rizqina & Suratman, 2020).

Based on the observations and interviews conducted by the author shows that the methods used in internalizing religious values in students through two processes, namely: classical and individual processes. Activities carried out by special child development institutions in Pontianak tend to use more classical or group processes. As for the implementation of the students gathered in the Mosque. Activities are performed in groups when students receive recitation materials and listen to lectures. As for the process of individual activities carried out by outside parties in cooperation with the child-specific coaching institutions in Pontianak, such as from students of the State Islamic Institute of Pontianak. As for the implementation individually in the form of giving examples or demonstrating prayer services. Furthermore, the protégé demonstrates prayer and gives an example to his other friends. In principle, the internalization of religious values conducted individually has weaknesses due to the classification of students based on individual needs. While classically or in groups is done with Q&A, simulation, role-playing, and teamwork. However, the use of methods whether individual or group must adjust the material delivered to the students.(Irma Cahyaningtyas & Nina Mirantie Wirasaputri, 2020:4).

Meanwhile, the process of religious activities conducted in special child development institutions in Pontianak emphasizes awareness of the religious practice. Internalization of religious values in the form of dzuhur, asr, recitation, Friday prayers, and listening to lectures. Prayer activities dzuhur every protege who is Muslim is required to worship at the Mosque of Taubatul Ummah. Before the adhan dzuhur, the protégé changed clothes and took wudu. After taking wudu the protégé reads the Qur'an individually. Entering prayer time, the students immediately proclaimed the adzan without being instructed by the supervisor of a special child development institution in Pontianak. As for the implementation of Friday prayers, students gathered at the Mosque of Taubatul Ummah while reciting and dhikr led by one of the students. Muadzin and Ma'siral officers are also conducted by students while Friday khatib is conducted by outside parties who have cooperated with the special child development institutions in Pontianak. (based on the observations of the author at the Pontianak children's special coaching institute).

On Saturday religious activities are conducted after dzuhur prayers in the form of recitation and listening to lectures conducted by the Pontianak children's development institute as well as from outside parties. The activity started at 09.00 am by performing dhuha prayers built by students of Pontianak State Islamic Institute. After performing

dhuha prayers students recite in groups. The coach guides the students in as many as two groups consisting of groups that know hijaiyyah letters with tajwid learning groups. On Thursdays and Saturdays, the coach provides learning materials for ablution, adhan, and lecture learning.

Internalization of Religious Values: Efforts to Improve Individual and Social Piety of Students in Pontianak Children's Special Coaching Institute

Ethics, civility, and religiosity are Indonesian cultures that have become characters in social life (Zuhdi, 2018). At least building character is a transformation of life values to be developed in the personality of the individual so that it becomes the behavior of daily life (Hamzah, 2014; Masmuri & Bayu, 2019; Nur Ainiyah, 2013; Suratman & Maemonah, 2021; Syamsul Kurniawan, 2013, 2017). Internalization of values performed on students is divided into two, namely: personal values and social values. Personal values are personally related to psychologically born motivations in an individual. Meanwhile, social values will be born because there is direct psychological or social contact with the outside world (Sofyan Sauri & Herlan Firmansyah, 2010). In this article, call it individual and social piety. Individual righteousness is associated with faith with righteous deeds. Build mental strength based on faith in God. Through righteous charity, it is expected that the awareness that religion is not only believed but must produce social charitable practices (Yedi Yurwanto, 2014).

Internalization of religious values carried out by the special development institutions of children in Pontianak if seen from the material then aims to produce individual and social piety. The concept of learning conducted by the special development institutions for children in Pontianak begins with the initial stage where there is a habituation process such as recitation and other worship activities. At the core stage, there is a process of understanding and intervention and continued the final stage with the use. The use will lead the students to the stage of social piety. Social piety can be interpreted as good personal qualities, being willing to do good, and being well-behaved. (Tatang Muhtar, et al, 2018). To achieve the individual and social righteousness that students have there are at least four, namely: knowledge, charity, morality, and Faith (Piccolo et al., 2022).

The concept of science in Islam is to produce knowledge or cognitive domains. While charities approach the domain of psychomotor and morals contain functional values for affective domains. While the domain of faith is indicated by the behavior of obedience and piety that can be observed through the capacity of one's knowledge, morality, and charity. The principle of internalization of religious values conducted in special child development institutions in Pontianak is a step or effort to form a strong belief in students. To reach that stage, there are at least several stages that can be passed by students, namely: starting with follow-up (*taqlid*), sure with empirical evidence (*ainul yakin*), and true faith (*haqqul yakin*) (Abd. Rachman Assegaf, 2011).

These measures should be an effort to habituation process conducted by the special development institutions of children in Pontianak to students. The process of

habituation in internalizing religious values will lead students to the piety of individuals formed in their cognitive structure or called habitus. Habitus is what mediatizes individuals when dealing with social realities. The implementation of internalization of religious values in children-only coaching institutions in Pontianak in the thinking of Bourdieu (Pierre Bourdieu, 1977) habitus through socialization is a set of objective conditions in the material world that tend to give a structured effect on family socialization practices or in this article special child development institutions (Gellermann & Fuchs, 2022). Practices are instilled through various principles that govern the emergence of practices (what people do and think about what they do) into the individual. Religious activities tend to reproduce various habits (regularity) adjusting to habitus-governed perceptions of the ever-changing external environment.

The involvement of religious values instilled in students serves to form the habitus of students by internalizing the value so that when exiting the special child development institution in Pontianak will form and change the way that positive perceptions of students about the world are faced, namely society (Brian Barrett, 2010). Bourdieu understands the relationship between one's religious and moral practices assuming that all human actions are ultimately motivated and directed at the accumulation of status, prestige, and power. According to Bourdieu, agents do not develop moral dispositions with the ultimate goal of acting morally, but rather use the moral character as a form of capital to gain power and difference in the social world. Therefore, the material given in the internalization of values such as, praying, fasting, prayer, having a commendable morality, etc. is an effort to form individual and social piety. Piety is owned by students as a form of capital to gain re-acceptance in the community for criminal acts that have been committed (Daniel Winchester, 2008).

Therefore, cognitive, affective, and psychomotor influences carried out in the internalization of religious values have an impact on religious practices in the form of (Gary R. Weaver and Jason M. Stansbury, 2014) Related to this the author illustrates with the following chart: cognitive, affective, psychomotor, individual, and social piety

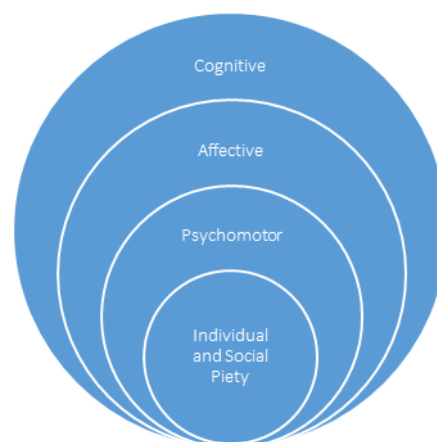


Chart 1. Stages in Achieving Piety

The illustrations contained in the chart show the stages in achieving one's righteousness in internalizing values. Individual and social piety in this case is a religious habitus in which a person's position shifts and changes causing the pre-reflexive agent to ponder why his actions no longer produce the desired social (in this case a criminal offense committed by a protege that is incompatible with religion and values in society). When aware finally agents adapt different habitus that exists in special child coaching institutions in Pontianak. When internalization of religious values is instilled in students through cognitive, affective, and psychomotor aspects to make them rationally aware of the social capital that will be received by the community when they leave the special child coaching institution in Pontianak.

CONCLUSION

Internalization of religious values conducted in special coaching institutions Pontianak children through, prayers dzuhur congregation, Friday prayers, dhuha prayers, Saturday studies, recitation together, prayer practices, studies in Ramadan, and commemoration of the Islamic Great Day. Material internalization of religious values in students is related to maintaining and upholding human rights and maintaining human morality. The implementation carried out by special child coaching institutions in Pontianak is a religious basis or a basic humanism-theocentric nature. The involvement of religious values instilled in students serves to form the habitus of students by internalizing values that aim that when exiting the special child development institutions in Pontianak will shape and change the perception of students about the world that will be faced by society. Religious activities conducted in special child development institutions in Pontianak tend to reproduce various habits (regularity) by habitus-governed perceptions of the ever-changing external environment.

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