

FULFILLING THE CHILD WELFARE ON THE SPIRITUAL ASPECT AT THE CHILDREN CORRECTIONAL INSTITUTION

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Abstract: Fulfillment of the welfare of children in conflict with the law (ABH) in the spiritual aspect is to changes in behavior of the children in conflict with the law who are undergoing treatment the Child Correctional Institution (LPKA). The target of fulfilling the spiritual aspect is increasing religious knowledge and the practice of worship. The purpose of this study was to analyze the fulfillment of the welfare of children in conflict with the law related to spiritual needs in Child Correctional Institute (LPKA) Bandung, Palembang and Tangerang. This study uses a qualitative approach with explanatory research. This study also used a purposive sampling technique. As for the data collection conducted by researchers, namely in-depth interviews, observation and documentation studies. The results of the research explore the spiritual condition of children in conflict with the law, the efforts made, and the presence of risk and protective factors that influence children's behavioral changes as a result of the immediate environment. Changes in the behavior of children are being able to carry out worship even though the implementation of worship is carried out because of obligation not because of their own awareness, children carry out worship because of their own awareness



that they get from training. Another change is that children have the initiative to carry out other acts of worship such as reading the Quran before prayer, performing midnight prayers at night.

Keywords: Child welfare, Children in conflict with the law, Spirituality, Ecological System, Child Correctional Institution

INTRODUCTION

Cases of children who become perpetrators of crimes in Indonesia are increasing, ranging from theft, drug abuse, fights, sexual violence to acts that cause death. Based on the data, it is stated that in 2019 as many as 2,171 children underwent coaching in LPKA.¹ Banten, West Java and South Sumatra provinces have the highest number of child prisoners in Indonesia as of December 2019. Based on data from the Directorate General of Corrections, the number of residents of LPKA Bandung is 109 child prisoners, LPKA Palembang contains 119 child prisoners, and LPKA Tangerang contains 124 children with various criminal cases.²

Although human rights instruments state that imprisonment should always be the last resort for children, there are a number of children who remain unavoidably imprisoned.³ The status of children as prisoners is the stage at which children in conflict with the law (CICL) has received a court decision to carry out his crime. Zulfa⁴ explained the stage is referred to as "correction" because the punishment is translated as a correctional phase where the convicts are corrected through a series of programs carried out by the correctional institution. One of the forms of correction carried out in LPKA is through spiritual formation. Spiritual development is part of personality development provided by LPKA in the form of religious

¹ Direktorat Jenderal Pemasyarakatan (Ditjenpas). (2019). *Data terakhir jumlah penghuni perkanwil*. <http://smslap.ditjenpas.go.id/public/grl/current/monthly>

² *Ibid.*

³ Santi Kusumaningrum dan Mamik Sri Supatmi, *Mekanisme Pembinaan, Rehabilitasi dan Reintegrasi Sosial bagi Anak di Indonesia: Studi Terbatas Terhadap Anak dalam Sistem Pemasyarakatan*. (Depok: PUSKAPA UI, 2012), p. 93.

⁴ Eva Achjani Zulfa, *Pergeseran Paradigma Pemidanaan*. (Bandung: Lubuk Agung, 2011), p. 24



education. The implementation of guidance on spiritual aspects carried out by LPKA in the form of religious education activities and pesantren-based worship. Spiritual education in children in conflict with the law in adolescence needs to be carried out in various spiritual activities to help develop spirituality in various conditions. Spiritual training needs to be done by adolescents to help face life's challenges of depression and anxiety, and improve well-being. In its implementation, training carried out with a spiritual approach is inseparable from the religion and beliefs adopted by children.⁵ Child welfare according to Shireman has a philosophical basis that children are individuals who have rights, especially so that their need can be met.⁶ Through Article 83 of the Juvenile Criminal Justice System Law, the state affirms the responsibility and obligation of LPKA in protecting children's rights by fulfilling the needs based on these rights. Children who commit violations of the law are categorized as Children in Conflict with the Law as affirmed in Article 1 point 3 (Law on the Juvenile Criminal Justice System) that "Children in Conflict with the Law hereinafter referred to as Children are children who have reached the age of 12 (twelve) years, but not yet the age of 18 (eighteen) years who are suspected of committing a crime."

THEORETICAL FOUNDATION

Child welfare includes a series of community-supported programs to improve child welfare.⁷ According to Shireman, the goals to be achieved in the child welfare program are safety, permanent family and well-being for every child. In addition, child welfare takes the form of a series of activities and programs in which the community pays special attention to children and is willing to assume responsibility until the child is able to be

⁵ Samta P. Pandya, "Adolescents, Well-Being and Spirituality: Insights from a Spiritual Program," *International Journal of Children's Spirituality*, 2015, 20(1), p. 29–49.

⁶ Joan Foster Shireman, *Critical Issues in Child Welfare* (New York: Columbia University Press, 2003), p. 55.

⁷ Joan Foster, Shireman, *Critical Issues in Child Welfare*, Second Edition (New York: Columbia University Press, 2015), p. 2.



independent.⁸ Child welfare also includes efforts to meet children's needs. The dimensions of children's needs and development related to children conflict with the law, namely biological, psychological, social and spiritual. The fulfillment of spiritual needs is an important focus in this study because spiritual aspects are needed to support behavior change in children in conflict with the law. The process of change or giving help by involving spiritual aspects is not an easy thing.⁹ With spiritual development in childhood and adolescence acts as a protective factor for children and adolescents who experience stressful life events.¹⁰ Stressful Life Events such as life events experienced by children in conflict with the law become stressful life events. Stressful life events, individual characteristics, characteristics that come from outside the individual including family, school, peer group, neighborhood, community or society can be risk factors. Protective factors can come from individuals or the environment that can minimize the impact of risk factors. Ecological systems theory states that it is important to identify risk and protective processes at every level of human ecology including individuals, families, peers, schools and communities.¹¹

The ecological systems theory approach can facilitate in understanding the complexity related to fulfilling child welfare. As mentioned by Bronfenbrenner (1976) ecological systems theory explains the environment as an interactive system, which is interconnected with each other. The theory also mentions interconnected interactions as dynamic forms of an individual's direct social experience. According to Garbarino (in Berns)¹², the child as an individual is part of a social network consisting of Micro, meso, exo, and macro systems. Micro-systems according to Bronfenbrenner (1979) are as part of the ecological

⁸ Louise C. Johnson and Charles Schwartz, *Social Welfare a Response to Human Need*, Second Edition (Massachusetts: Allyn and Bacon 1991), p. 167.

⁹ Isbandi Rukminto Adi, *Kesejahteraan Sosial (Pekerjaan Sosial, Pembangunan Sosial dan Kajian Pembangunan)*, Ed. 2 Cet. 3 (Depok: Rajawali Pers, 2018), p. 90.

¹⁰ Timothy Davis L., Barbara A. Kerr, and Sharon E. R. Kurpius, "Meaning, Purpose, and Religiosity in at-Risk Youth: The Relationship between Anxiety and Spirituality," *Journal of Psychology and Theology*, 2003, 31(4), p. 356–365.

¹¹ Mark W. Fraser, and Mary A. Terzian, "Risk and Resilience in Child Development: Principles and Strategies of Practice", dalam Mallon, Gerald P., & Hess, Peg McCartt (Ed.), *Child Welfare for the 21st Century: A Handbook of Practices, Policies and Programs* (New York: Columbia University Press, 2005), p. 56.

¹² Roberta Berns, *Child, Family, School, Community, Socialization and Support*, 9th edition (Canada: Thompson, 2012), p. 18.



environment is the environment that most affects child development. Micro-systems are the first basic structure, Micro_system refer to activities and relationships with other meaningful experiences through those who play a role in the development of children in smaller places such as families, schools, peer groups, or communities. The second basic structure, the mesosystem consists of interrelationships, and reciprocal relationships between two or more elements of the micro-system such as family and school, family and peer groups. The impact of the mesosystem depends on the number and quality of reciprocal relationships. The third basic structure is the exo-system, Huston said aimed at a setting where the child is not a participant, but can have an impact on the micro-system in the child. The fourth structure is the macro-system, including society, and the subculture in which a person grows, with guidelines that follow such as belief systems, lifestyles, patterns of social interaction and changes in life.¹³

RESEARCH METHODS

This study uses a qualitative approach with the research used in this study is explanatory research to explain the process of individual behavior change and explore the efforts made.¹⁴ This research was conducted on children in conflict with the law who underwent coaching at LPKA Bandung, LPKA Palembang and LPKA Tangerang involving 22 children in conflict with the law, 3 guidance officers, and 3 religious instructors. Therefore, this study uses informant selection techniques with purposive sampling, namely selecting people who are relevant to the research sample.¹⁵ The basis for selecting informants is those who know the characteristics of children, undergo the coaching process directly and are involved in the coaching process at LPKA Bandung, Palembang and Tangerang

The criteria for child informants are children aged between 15 to 18 years and have only undergone coaching at LPKA for 3 months. All children who become informants are children who participate in formation as prisoners, not including prisoners. In this way, the researcher

¹³ Berns, *Ibid.* p. 21.

¹⁴ Lawrence W. Neuman, *Social Research Methods: Qualitative and Quantitative Approaches* (Toronto: Pearson, 2006), p. 35.

¹⁵ Alan Bryman, *Social Research Method*, (Oxford University Press Inc, New York, 2008), p. 458.



was able to gain an overview of the informants' self-change from the beginning of coaching and adaptation to the LPKA environment. The informants who are willing to participate in the study are evidenced by signing *informed consent*. By interviewing these informants, it can be known how the child in conflict with the law (CICL) served the sentence and how to fulfill spiritual needs while in LPKA.

The data collection carried out by researchers is in-depth interviews, observations and documentation studies. All data and information is further reduced in the summary to further coding through the stages of open coding, axial coding, and selective coding.¹⁶ This research was conducted for one year, from January 2019 to January 2020.

RESULT AND DISCUSSION

Spiritual mental coaching is part of personality coaching provided by LPKA Bandung, LPKA Palembang and LPKA Tangerang. Spiritual formation is in the form of religious education so that children become better individuals. From the field findings, it is known that children in LPKA have problems in the spiritual aspect, namely the lack of religious knowledge and the implementation of worship owned by children. The reason is that children only receive religious education and religious experience from school. In addition, most children do not get parental guidance in the implementation of worship. So that children's understanding of religion is only limited to the implementation of worship, but even then they rarely do it both at home and outside the home. Their parents as the closest people to the children are very important spiritual models in the development and training of their spirituality.¹⁷ Therefore, the role of parenting in the development of children, including their religious upbringing, is crucial.

¹⁶ Neuman, *op.cit*, p. 460.

¹⁷ D. Oman and C. E. Thoresen, "Invited essay: Spiritual modeling: A key to spiritual and religious growth?" *International Journal for the Psychology of Religion*, 2003, 13(3), p. 149–165. https://doi.org/10.1207/S15327582IJPR1303_01



Fulfillment of CICL Welfare Related to Spiritual Needs

The spiritual fulfillment efforts for children in conflict with the law in LPKA have begun since the introduction of the environment. There are routine religious activities that must be carried out by children in conflict with the law, for children who are Muslim every day congregational prayer activities are carried out. In addition to congregational prayers, children are also required to attend joint recitations that are carried out regularly at predetermined times. As for other children who are not Muslims, worship is carried out in accordance with the agreement of LPKA with their respective religious leaders. In its implementation, the spiritual approach is inseparable from the religion and beliefs adopted by children in conflict with the law. Based on the results of the study that the children who became informants in this study were all Muslims. The implementation of congregational prayers at LPKA Bandung must be carried out by children. Meanwhile, children in LPKA Palembang and LPKA Tangerang perform congregational prayers only at certain times. In Ramadan and the third Eid al-Fitr and Eid al-Adha, LPKA also performs congregational prayers. The implementation of congregational prayers that are not carried out at every five prayer times can still be done by children in their respective rooms or blocks. Some children said they prayed regularly five times a day, even if they were done alone in their rooms or in congregation on the block with friends.

Meanwhile, some children of LPKA Palembang and LPKA Tangerang admitted that they did not perform prayers because they overslept, while all children in LPKA Bandung performed dawn prayers because the implementation of dawn must be done together (congregation). Another reason children do not pray while in the room is the availability of clean water for ablution needs in the room. The next reason the child does not pray in the room is because he does not have knowledge of worship such as prayer readings and Quran letters, so the child only performs congregational prayers in blocks or mosques.

After completing the introduction period, the child's environment in conflict with the law is placed in the coaching room to subsequently participate in a coaching program consisting of personality coaching



programs, skills coaching and education. One form of Islamic religious formation carried out by LPKA Bandung, LPKA Palembang and LPKA Tangerang is to accustom children in conflict with Muslim laws to perform five daily prayers. The strategy used begins with the implementation of congregational prayers at certain times. Children who have a good understanding of religion not only perform congregational prayers, they also have the awareness to perform other prayers on their own. The implementation of the prayer itself is carried out by children in their respective rooms. Some children at LPKA Palembang have the awareness to perform the five daily prayers. While in LPKA Bandung it can be said that all child informants perform five daily prayers. There is an obligation to pray five times in congregation at LPKA Bandung in mosques or in blocks. So there is no reason for children not to pray. The policy is accompanied by the opening hours of the children's room at five o'clock in the morning, making children accustomed to getting up early to perform morning prayers in congregation. Religious formation carried out by LPKA Bandung by disciplining children through five congregational prayers, is not easy with the condition that the bathroom is outside separate from the room but children can still perform dawn prayers with the implementation of congregational prayers.

Similar to LPKA Palembang, only a few children in LPKA Tangerang perform five daily prayers. With the religious awareness and knowledge they have gained during the formation, despite having limited space and time, children in LPKA Tangerang still perform five daily prayers. With a small size room, there are obstacles when other children choose to sleep below, when the dawn prayer is carried out in the room by sitting on the bed. As for children who become kitchen tamping with limited time, it is tricked by alternating prayers so that they can still perform the five daily prayers. By praying in congregation, it instills the value of discipline and children are accustomed to carrying out worship.

Some child informants in addition to routinely performing the five daily prayers (*fardhu*), sometimes they also perform evening prayers. When the child feels sad, the child sheds his sadness with the tahajud prayer. Although the bathroom facilities are located separately outside the



room, this is not an obstacle for children to perform night prayers and prepare clean water for ablution needs in the room. In addition to tahajud prayer, other worship carried out by children is worship in the month of Ramadan. Undergoing coaching in the month of Ramadan experienced several children at LPKA Bandung, LPKA Palembang and LPKA Tangerang. Different experiences when children in LPKA by serving criminal time in LPKA children also carry out other worship such as tahajud prayer, fasting, and reciting together (tadarus) which they previously rarely did.

Congregational prayer activities are religious activities that must be carried out by children at LPKA. With the implementation of congregational prayers regularly helps children be disciplined in worship so that children feel heavy leaving other prayers. Knowledge of worship and prayer readings are very lacking as the reason children do not perform other prayers, so children only perform prayers during the mosque. The implementation of congregational prayers at LPKA Palembang is carried out regularly at Zuhur and Asar times. Meanwhile, LPKA Tangerang conducts congregational prayers during Zuhur, Asar, Maghreb and Isya. As stated in the previous chapter that the implementation of congregational prayers at LPKA Bandung is carried out at five prayer times. With the concept of pesantren carried out by LPKA Bandung in religious guidance, the implementation of Fajr, Zuhur, Asar, Magrib and Isya prayers is carried out at the LPKA mosque.

Spiritual formation with the application of religious values and moral values to children in LPKA in the form of religious guidance includes congregational prayer activities, reading the Quran including learning *iqra*, *fiqh*, *aqidah*, and *akhlak*. Religious guidance carried out by the three LPKAs is given in different forms, but still with the same material. Religious guidance at LPKA Bandung is provided in the form of pesantren, while at LPKA Palembang and LPKA Tangerang in the form of recitation. Islamic boarding schools organized by LPKA Bandung must be followed by all children who are Muslim, especially children who do not attend formal education. Children who attend formal education are still required to take part in pesantren activities after school is over or when



there is no learning at school. Pesantren activities start at 10.30 a.m. until the eve of the Zuhr adhan. Each material is given by different teachers and different learning methods, such as lectures, practice methods, memorization and group learning. In group learning, children who have the ability to read the Quran are usually chosen to be tutors to help other children learn the Quran. This method is also carried out by LPKA Palembang and LPKA Tangerang. However, the recitation organized by LPKA Palembang and LPKA Tangerang starts at noon at one o'clock until before the Azan Asar. The material presented was in addition to knowledge of the implementation of worship, as well as changes in behavior as conveyed by Ustadz HI at LPKA Tangerang, "We focus on the material of *aqidah* (creed) and *akhlaq* (moral) so that their character changes, not as rude as when outside. Some children in LPKA have good religious knowledge, just need to be directed." Religious teachers when fostering children in conflict with the law need to reinstall religious moral values so that children's abusive behavior changes. The formation of children in conflict with the law is a process of planned change, so according to Adi,¹⁸ to bring back the spiritual aspect in a process of planned change requires practice and sincerity.

Changes Related to the Fulfillment of Spiritual Needs

After undergoing coaching activities at LPKA, the changes that occur in children in conflict with the law are spiritual development. The achievement of spiritual and religious development in children according to Santrock can be assessed by the frequency in the implementation of worship, attending religious lectures, religious learning and doing other activities that are useful in daily life.¹⁹

Some children perform worship, especially prayers because of obligations while in LPKA. When performing congregational prayers, children must participate in praying, not because of their own awareness so that in carrying out irregular worship. Children perform prayers,

¹⁸ Adi, *op.cit*, p. 91

¹⁹ John W. Santrock, *Child Development*, 13th edition (New York: McGraw-Hill, 2010), p. 388.



especially when together in the mosque or on the block. As for cognitive changes, children have religious knowledge and can read the Quran after attending Iqra training. While other children carry out worship because of their own awareness that they get during the formation and implementation of congregational prayers makes children regularly perform prayers even though they have obstacles, they try to be punctual and do not leave prayer. Other changes in children in addition to never abandoning compulsory worship, they also have the initiative to perform other worship such as reading the Quran before prayer, performing evening worship tahajud prayer, and fasting.

The results of research based on the ecological system theory approach from Bronfenbrenner (1976), indicate that the fulfillment of child welfare conflicts with the law at the microsystem level that affects children directly. *First*, at the microsystem level, which affects children directly, the relationship between parent and child is very important, especially impacting the mindset and behavior in children. The family is the first environment for children to gain experience so that it has a great influence on moral development. Children in conflict with the law often find disrespectful behavior and rude speech. According to Iglesias, the spiritual parenting style of parents affects moral values in children.²⁰ Parental support is a protective factor for children in LPKA to behave positively and diligently carry out worship so that children have the motivation to be better. *Second*, friends and the LPKA environment, at the level of the roommate micro-system and limited room conditions by using resilience protective factors of children who have social competence in making friends and solving problems, children are protected from risk factors. They are able to adapt the conditions, by supporting each other alternating worship while on training between LPKA's strict schedule and limited room area. *Third*, the connections and collaboration among two or more microsystems as the mesosystem, such as teachers, religious instructors,

²⁰ A. Iglesias, *A Study of the Influence Parent-Child Dynamics on Children's Internalization of Religious and Spiritual Beliefs and Values*. (Doctoral dissertation, California School of Professional Psychology at Alliant International University-San Diego) (2010) ProQuest LLC.



and guides officers. The religious instructors guides teach and guide children about behavior and morals so that there is change. Religious education in the form of pesantren or recitation teaches reading the Quran, worship procedures and other religious knowledge. Religious guidance is a protective factor for children with experience and knowledge that support them. The teaching methods were adopted in the form of lectures, discussions, practices, memorization and positive interaction in group learning. In addition, the implementation of shalat jamaah that has been scheduled by guidance officers and the addition of schedules at LPKA during Ramadan are protective factors for children's spiritual development. Children in the juvenile system encounter a vast number of stake holders who play a vital role in their well-being.²¹

CONCLUSION

Children who are in conflict with the law and are placed in LPKA have problems in the spiritual aspect, namely lack of religious knowledge and lack of skills to carry out worship. Efforts to fulfill the spiritual aspects of children in conflict with the law in LPKA are carried out with routine religious activities. The presence of potentially protective factors in the child's environment can provide the well-being of developmentally children in the juvenile justice system.

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²¹ Shantel Crosby, et.al., An Ecological Examination of Factors That Impact Well-Being Among Developmentally Disabled Youth in the Juvenile Justice System, *Juvenile and Family Court Journal*, 2017, 68. 1-18. 10.1111/jfcj.12091.



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