

Character Development of Child Prisoners to Form a Good Citizen

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Abstract

The purpose of this study is to describe the character building policy for child inmates to form good citizens. The form of research that will be used is descriptive analytical qualitative research. Some data collection techniques used are observation, interviews, documentation, and literature studies. Data analysis includes data reduction, data presentation, and drawing conclusions. The results showed that the purpose of fostering for Prisoners and Penitentiary Students (ANDIKPAS), is closely related to the purpose of punishment. However, the penitentiary is not a place to punish children, but is a place to nurture children and educate children so that they will not repeat their actions. The benefits of doing character building include raising moral awareness on Andikpas. Character development can be done through character education. Character development in Kutoarjo LPKA is carried out using the assignment, habituation, training, learning, direction and exemplary methods. To prepare and equip the future of Andikpas, LPKA has prepared a series of applicable skills training. Among other things, training, fisheries training, farming, and job training make items that can be sold.

Keywords: policy; coaching; character.

Introduction

Children are a gift from God Almighty which is an important asset for the nation for the future. This is also supported by Nashriana (2011: 1) which states that children are the nation's next generation and the successor of development, namely the generation that is prepared as the

subject of implementing sustainable development and in control of the future of a country, Indonesia is no exception. A child is obliged to receive guidance and protection in his life. In social life, children do not escape from a legal conflict so that it often causes them to deal with criminal law.

Indonesia has accepted the 1989 Convention on the Rights of the Child (United Nations UN Resolution 44/25), and ratified it with Presidential Decree No. 36 of 1990 concerning "Ratification of the Convention on the Rights of the Child". Then implemented in Law No. 23 of 2002 concerning Child Protection. In article 1 paragraph (2) of Law No. 23 of 2002, states "Child protection is all activities to guarantee and protect children and their rights in order to live, grow, develop and participate, optimally in accordance with human dignity, and receive protection from violence and discrimination".

Article 9 paragraph (1) Law No. 23 of 2002 explained that every child has the right to education and teaching in the context of personal development and intelligence level according to their interests and talents. The right to education applies to all children. The state is obliged to make every effort and provide the widest possible opportunity for children to get education, including for children who are children of prisoners in the "Lembaga Pembinaan Khusus Anak" (LPKA). Children who are in LPKA must receive character development in order to become good citizens. Coaching is character rehabilitation for inmates based on Pancasila. It is hoped that after this training, prisoners who return to society can be responsible for themselves and do

not want to repeat their actions again and can be useful for social life.

Efforts to develop child prisoners with adult prisoners are different and must be separated. The goal is that child prisoners do not get bad influence and mental pressure. This has been regulated in Law No. 12 of 1995 concerning Corrections, article 18 paragraph (1) states that criminal children are placed in child prison.

One of the characteristics of a good citizen is if a person has character or morals. According to Novianto, Rachman, and Redjeki (2012: 58), moral is described as a general opinion that is accepted and becomes a guideline for a society about bad or good human behavior. According to Muchlas Samani and Hariyanto (2011: 43), character can be interpreted as a basic value that builds a person's personality, is formed either because of the influence of heredity or environmental influence, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life. Good or bad character of a person can be seen from their behavior. People with good character and morals will behave well too. In this case, it is focused on child prisoners, in fact child prisoners lack character and morally are not good, because they have violated legal norms that apply in society. According to Poernomo

(1985: 180), one day the prisoner will return to be a good human member of society and obey the law. Therefore, this child prisoner needs character and moral development in order to become a good citizen, besides that he does not want to repeat his actions again.

RA Kusnan (2005: 113) argues that children are young people who are young in their soul and life journey because they are easily influenced by their surroundings. It is not uncommon for children to become naughty because of several factors, including a lack of affection, low education, and being affected by the negative effects of technological advances. So from this it can cause children to deal with criminal acts. Therefore, in order to create a generation that is good and has character, comprehensive guidance and education is needed for children, especially about character and morals.

Based on data from the Directorate General of Corrections in March 2020, it shows that the number of child prisoners in LPKA Kutoarjo alone has 65 children. This number is not all over Indonesia. If combined, all of Indonesia will increase in number. Criminal acts committed by children must receive special attention from the government, because remembering that children are an important asset for the nation. LPKA is a way to

improve children's character and morale. This study aims to determine the character building of child prisoners to form a good citizen.

Method

The form of research that will be used is descriptive analytical qualitative research. This research attempts to explain certain social phenomena. This type of research is a case study, the data source can be obtained from all parties concerned, either through interviews with informants, observation, and documentation. Some data come from secondary data sources.

Some of the data collection techniques are observation, interview, documentation, and literature study. Observations were made with online participation, namely participation through digital online intermediaries. Interviews were conducted with prison officials. One of the documentation can be in the form of photos, and literature studies are used by browsing important documents or journals related to the research focus. The informants were selected by purposive sampling, which is a non-random sampling technique, in which the researcher determines the sampling by assigning special characteristics in accordance with the research objectives, so that they are able to answer the research.

Data analysis techniques are carried out at the time data collection takes place and after completing data collection for a certain period. Miles and Huberman (1948), argued that activities in qualitative data analysis were carried out interactively and continued to completion, so that the data was saturated. Activities in data analysis, namely starting with data collection. After that, data reduction, data presentation, and drawing conclusions or verification.

Data reduction means summarizing the data obtained, selecting the main things so that the reduced data will provide a clearer picture and make it easier for researchers to collect further data, if needed. Data presentation is done in the form of a brief description and chart. Drawing conclusions or verification, initial conclusions are still temporary, and will change if strong data are not found that support the next data collection stage. But if the conclusions put forward at the outset are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions

Result and Discussion

Coaching is often called a calculated lifestyle improvement. Coaching can also be called an effort to maintain and create a situation that should have happened or to maintain

the situation as it should. Article 2 of Law No. 12 of 1995 concerning Corrections states that the correctional system is held in order to form Correctional Assistance Citizens to become fully human, aware of mistakes, improve themselves, and not repeat criminal acts so that they can be accepted back by the community, can play an active role. play a role in development, and can live naturally as good and responsible citizens. Article 3 states that the correctional system functions to prepare prisoners to be able to integrate healthily with the community, so that they can play a role again as free and responsible members of society. Likewise with the coaching carried out at LPKA Kutoarjo. Guidance at LPKA is carried out with the aim that Andikpas (Pemasyarakatan Anak Protestant) can be responsible for themselves and not repeat acts that violate rules and norms so that good citizens can be created.

The purpose of training for prisoners and students is closely related to the purpose of punishment. The Draft Criminal Code regulates the imposition of crimes, namely:

1. Prevent criminal acts by upholding legal norms in order to protect society.
2. Make corrections to the convicted person so that he becomes a good

and useful person and is able to live in society.

3. Resolving conflicts resulting from criminal acts, restoring balance and creating a sense of peace in society

4. Release guilty prisoners.

Soejono D. (1985: 24) argues that the development of prisoners is all efforts to improve residents or prisoners with a direct intention and at least to avoid a repeat of the behavior that leads to a judge's decision. Prisons have the duties and functions of a correctional facility in providing guidance to prisoners or students, providing guidance, preparing facilities and managing work results, maintaining security and order, and carrying out prison household administrative affairs. The Criminal System is synonymous with social reintegration, the convict is not only an object but also a subject of guidance.

From the above description, it can be said that the Penitentiary is not a place to punish children, but a place to foster and educate children so they don't repeat their actions again. The form of guidance given to Andikpas is designed and developed to support Andikpas' future.

In carrying out coaching, LPKA Kutoarjo adheres to 10 (ten) social principles as stated in the attachment to the Decree of the Minister of Justice of the Republic of

Indonesia Number M.02 - PK. 04.10 of 1990 concerning Guidance Patterns for Prisoners / Detainees in CHAPTER IV, namely:

1. protect and provide provisions for life so that they can explain their role as good and useful citizens.

2. Punishment is no longer based on the background of retaliation. This means that there should be no torture against prisoners and students in general, whether in the form of action, treatment, speech, treatment or placement. The only pain that prisoners and students experience is limited freedom of movement in a free society.

3. Give instructions (not torture) to repent. Give them an understanding of the norms of life and social activities to foster a sense of community life.

4. The state has no right to make them worse off or worse than before they were punished. One way is to avoid mixing prisoners with students, who have committed serious crimes with minors.

5. As long as (limited) freedom of movement is lost, prisoners and students should not be isolated from the community. There needs to be a contract with the community which translates into entertainment visits to LPA and RUTAN by members of the free community and more

opportunities to gather with friends and family.

6. The work assigned to prisoners and students should not be just time. Also not allowed to be given a job to meet the needs of services or interests of the state except at certain times. Jobs that exist in society, and which support development, such as increasing small industry and food production.

7. Coaching and coaching given to prisoners and students based on Pancasila. This means that they must instill a spirit of kinship and tolerance in addition to increasing their provision of spiritual education to them accompanied by encouragement to carry out worship in accordance with their religious beliefs.

8. Prisoners and students are like sick people who need to be treated so that they are aware that the violation of the law they are committing is destroying themselves, their families and their environment, then they are nurtured and guided to the right path. In addition, they must be treated as human beings with self-respect in order to regenerate a personality that believes in their own strength.

9. Prisoners and students are only punished by limiting their freedom for a certain period of time.

10. For the guidance and guidance of prisoners and students, the necessary facilities are provided.

Guidance for child perpetrators of criminal acts in correctional institutions / detention is carried out based on the principles of guidance as stipulated in Article 5 of Law Number 12 of 1995 concerning Corrections, namely:

1. The principle of protection, that the treatment of prisoners assisted by prisoners is in the framework of protecting the community from the possibility of repetition of criminal acts by prisoners assisted by prisoners. And also provide provisions for life to the prisoners, so that they become useful citizens in society.

2. The principle of equal treatment and service, that the prisoners assisted in receiving the same treatment and services in the correctional institution, regardless of the person.

3. The principle of education, that in the correctional institutions, the residents of prisons receive education which is implemented based on Pancasila, among others by instilling a family spirit, skills, spiritual education and opportunities to perform worship according to their respective religions.

4. The Principle of Guidance, that the people assisted by prisons in

correctional institutions also receive guidance that is organized based on Pancasila by instilling a family spirit, skills, and spiritual education.

5. The principle of respect for human dignity and respect, that the people assisted by prisons are still treated as human beings with respect for their dignity.

6. The Principle of Losing Independence The only suffering, that a prisoner must be in a correctional facility for a certain period of time according to a judge's decision. The purpose of the placement is to provide opportunities for the state to improve it, through education and guidance. While in a penitentiary, the people who are assisted by the correctional facility continue to obtain other rights like humans, or in other words, their civil rights are still protected, such as the right to obtain health care, food, drink, clothing, bed, skills training, sports, or recreation. The inmates may not be treated outside the provisions of the law, such as being mistreated, tortured, and so on. But the only suffering imposed on him was the loss of freedom.

7. The principle of relating to certain families or people, that the prisoners must be brought closer to and introduced to the community and must not be isolated from the community. For this reason, a criminal child must be able to keep

in touch with the community in the form of visits, entertainment to the correctional facility of free community members and opportunities to gather with friends and family such as a leave program to visit family.

Children who are in LPKA have the right to receive formal, informal and non-formal education. Development programs for child prisoners are implemented based on Government Regulation No. 31 of 1999 concerning Guidance and Guidance of Assisted Citizens. The coaching and mentoring program includes personality coaching and coaching activities. One of the goals of the activity is to instill character in Andikpas.

Character building is very important. The benefits of character building include fostering moral awareness in Andikpas. Children who commit violations can be said to be not moral conscious. If you already have good moral awareness, children will be able to apply moral values such as respect for life and freedom, responsibility for others, honesty, justice, tolerance, courtesy, self-discipline, integrity, kindness, compassion, and courage to define many ways. to be a good person.

The concept of coaching is an improvement of the pattern of life that has been planned to fit the expected goals. Character building is

used to improve behavior patterns and raise awareness. Mr. A, who is an employee of a Penitentiary, said "Children here are nurtured in character so that they are aware of mistakes that have been made, with the hope of not repeating them. This means that the character building process is carried out with the aim of improving again. To carry out character building, it can be through character education in everyday life.

Currently, character education is being intensified in Indonesia. Character education is considered capable of growing and improving the mentality of the Indonesian nation. As expressed by Doni Koesoema (2012: 57) that character education is an effort to develop overall dynamics both inside and outside himself so that he can take responsibility or himself as a person based on moral values. Character education can be interpreted as an effort to cultivate intelligence in thinking and in shaping attitudes.

Zubaedi (2011: 17) states that character education is not only a process of transferring knowledge but character education also requires an exemplary and cultural process within the individual within the community, family and mass media environment.

The objectives of the guidance and guidance policies at LPKA Kutoarjo are in line with the

character education goals put forward by Dharma Kesuma et al (2011: 9-10), namely facilitating the strengthening and development of values, correcting behavior that is not in accordance with the rules and building harmonious connections with family and society in playing the responsibility of character education collectively.

Rukiyati's research results in the character education journal (2013: 201) show that the implementation of education should be supported by all components of society. In short, it can be said that achieving the goal of character education requires participation from the prison and third parties to work together. At LPKA Kutoarjo, Andikpas is given assistance, which is known as the child's guardian. The LPKA officer himself is the guardian of the child. Each child guardian represents 7-10 Andikpas. The duty of the child's guardian is to act as parents for Andikpas during the coaching period. The child's guardian is also the liaison between the parents and Andikpas, not infrequently the child's guardian is also used as a place for consultation and confession by Andikpas.

Mulyasa (2013: 9-10) says that character education is carried out by using the method of assignment, habituation, training, learning, direction and exemplary. This is in accordance with the character

building implemented in LPKA Kutoarjo. Character building is carried out by habituating the meaning, by doing daily habits. Such as religious development and character. For those who are Muslims, religious guidance is carried out in collaboration with the Ministry of Religious Affairs in Puworejo Regency. These activities are usually carried out by praying, reading the Koran, and listening to lectures. For those who are non-Muslims according to their religious activities.

Character is synonymous with morals. Morals can be formed by habituation and growing awareness in these Andikpas. Although at first Andikpas did this forcibly or even refused, after it was done continuously and while also being given an understanding of the worship he was doing, the longer a good character would be embedded in him. For Andikpas who is still in school, he participates in package school teaching and learning activities with PKBM Tunas Mekar. PKBM Tunas Mekar is a Teaching and Learning Activity Center under the management of LPKA. At Andikpas school, you get additional character development through several relevant subjects. Character in school is also instilled through scouting activities in collaboration with the Muhamadiyah University Purworejo. Every Monday also carries out routine flag ceremony

activities. From the Andikpas scouting activities, LPKA Kutoarjo won 2nd place in the National LPKA Community Jamboree (Jampas).

Apart from the religious aspect, fostering good character and moral attitudes in Andikpas, is carried out by verbal guidance such as bringing in relevant speakers from a social and other perspective. Attitude guidance is also carried out, such as instilling discipline and responsibility while in LPKA with existing regulations. With the existence of regulations, which in the beginning Andikpas did not know the rules, they were forced to obey the rules. Even though at first it was forced, over time it will get used to it and the rules will change the behavior patterns and character of Andikpas. If there are Andikpas who do not obey the rules, there will be consequences. Pak A said, "For those who break the rules or nag, the consequences depend on how annoyed they are but usually they will follow orders".

In fostering love for the homeland, the LPKA provides training for national awareness and national insight in collaboration with Koramil 05 Kutoarjo, to shape the character of national defense. From this program, it is hoped that Andikpas can learn well to raise awareness of the nation and state, foster a spirit of nationalism, patriotism, tolerance, and tolerance.

In addition, this national and state awareness fostering aims to form citizens, especially Andikpas, to have good character and think about the future of themselves, the nation, and the country so that they can implement the values of defending the state as a foundation of attitudes and behavior in everyday life.

Andikpas also gets facilities such as school supplies, clothes, toiletries, worship tools. Public facilities such as a library are also provided. The provision of these facilities will foster a responsible attitude in Andikpas to look after and care for him. Health services and facilities are also available.

To prepare and equip Andikpas' future, LPKA has prepared a series of applicable skills training. The training includes fisheries training, farming and job training to make goods that can be sold. Usually make batik sandals or doormats. It is not uncommon for outsiders to also provide training, as reported by kemenkumham.go.id several Andikpas who have taken the assessment stage or following the screen printing training given by the Medium Business Unit (UKM). This training was conducted to increase Andikpas' confidence in his abilities so that it is hoped that after leaving LPK he can work in the screen printing field or even become a young businessman in the screen printing home industry in the village.

In addition, batik training was also conducted. Given that currently the batik business has good prospects and each region has its own batik characteristics and must be raised.

After getting a series of coaching, one of which is character building, usually Andikpas will experience a change in attitude for the better. Their behavior and attitude will be different from before entering LPKA. However, this cannot be a guarantee that Andikpas will not repeat his crime again after this LPK. Pak A said, "Andikpas character and behavior after leaving LPKA depended on his environment. He could have repeated what he had done if he had been affected by a bad environment again, but what we hope is not to enter here again".

Conclusion

Coaching is often called an improvement to the planned pattern of life. The aim of training for prisoners and correctional students is closely related to the purpose of punishment. The Draft National Criminal Code has regulated the imposition of crimes, namely:

1. Prevent criminal acts by upholding legal norms for the sake of protecting society.
2. Making corrections to the convicted person, thereby making

him a good and useful person, and able to live in society.

3. Resolving conflicts caused by criminal acts, restoring balance and creating a sense of peace in society

4. Freeing guilt on the convict.

Penitentiary is not a place to punish children, but it is a place to foster children and educate children so that they will not repeat their actions again. Character building is very important. The benefits of character building include fostering moral awareness in Andikpas (Correctional Students). Character building can be done through character education. Character building at LPKA Kutoarjo is carried out by using methods of assignment, habituation, training, learning, direction and modeling. The programs carried out are, religious and character development, character building during teaching and learning activities through relevant material. In addition, the motorbike and scout ceremony activities are also expected to be able to change the character of Andikpas for the better.

To prepare and equip Andikpas' future, LPKA has prepared a series of applicable skills training. The training includes fisheries training, farming and job training to make goods that can be sold. After conducting a series of coaching, one of which is character building, it is hoped that Andikpas

after leaving LPKA can be aware of morals and will not repeat his actions that violate these legal norms.

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