

Da'wah Communication in Forming Children's Character at LPKA Class II Bandar Lampung

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ABSTRACT

LPKA is a place where children who are in conflict with the law receive education and counselling. Coaching is the main project carried out by LPKA to improve the quality of devotion to God Almighty, Intellect, Skills, Attitudes, and Behavior, as well as children's welfare. This research was conducted at LPKA Class II Bandar Lampung. Data collection methods used are observation, interviews, documentation, and literature study. The analysis technique used is a qualitative descriptive method, namely each method or approach is described in the form of exposure and data obtained from field data sources. The research results show that da'wah communication in character building, should be carried out continuously so that the coaching will run well and in accordance with the demands of Islamic teachings, based on religious teachings and using several counseling techniques and using psychological theories to understand the behavior of correctional students in LPKA Kelas II Bandar Lampung, but it is still not optimal, this can be seen from the quality of the coaching staff, especially for Islamic religious or spiritual mental development, where there is still a lack of Islamic religious or mental spiritual supervisors with a counseling or psychology background. So that there is still a lack of child observer stakeholders involved in Class II LPKA Bandar Lampung.

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1. INTRODUCTION

A child is part of the next generation and is prepared to be able to move the nation in a more profitable direction in the future. So it is very important for a child to always be in a positive state. A child also has the right to be treated like a human being in his position as a legal subject. Because children are young, undeveloped human beings with inherent ethical obligations, it is very important to

protect their rights. The implementation of human rights includes child protection as described and all that is needed is called coaching and consultation as a form of appreciation [1].

In the convention on the rights of the child which is a component of human rights, there are four categories of children's rights, namely: survival rights [2] [3], protection (protection rights) [4], development (development rights) [5], and the right to

participate. It is explained in more detail, especially in the fourth point regarding the child's right to development. In general, the child's right to development includes all forms of formal or informal education as well as the right to live according to standards appropriate for the child's spiritual, mental, physical, moral and social development. Therefore, the government implements as stated in Law Number 23 of 2002 concerning Child Protection regulates state and government guarantees for the implementation of child protection. There is also the right to education and self-development, so coaching is necessary [6].

Coaching is one aspect of character rehabilitation or character and behavior, the process of fostering guidance and education must be in accordance with Pancasila. When children have received useful coaching and knowledge, it is hoped that students at LPKA can organize their lives for a better future. The coaching referred to in this article is communication-based coaching with a da'wah approach. Da'wah communication is one of the processes of delivering da'wah messages from the sender of the message (da'i) to the recipient of the message (mad'u), where the message contains a way to attract and invite Allah SWT [7].

The Special Development Institution for Class II Children in Bandar Lampung has 92 personnel consisting of 12 Structural Officers including Head of Administration, Head of Administration, Head of Development and Discipline Enforcement (P2D) Head, Development Head, Registration Head, 70 security team, 10 staff, children convicts totaled 106 people and 5 officials so that there were 111 people with different characters [8]. Children's prisons have been filled with andikpas since June 2013 [9].

Research similar to this article includes the Development of Children's Character at the Special Development Institute for Class 1 Children in Medan by Agung Seftiawan, the results of the study can be concluded that the pattern or form of coaching is carried out without classification, that is, every child gets coaching according to

his needs without any classifications. or discrimination on religion, ethnicity, race etc [10]. The next article by Mutiara Ayu et al [11], entitled Strengthening Character in Teenagers Facing the Law in Special Children's Development Institutions (LPKA), the results of the research lead to the use of an intervention model, which is deemed appropriate, it is hoped that efforts to strengthen character with intervention techniques will be completed so that students can determine appropriate actions and be able to express but still respect the feelings and rights of others. Subsequent research entitled Analysis of the Model of Child Development in Forming the Character of Independence in the Special Development Institution for Class 1 Children in Blitar, the results of the research lead to good coaching, but also put forward supporting factors such as facilities and infrastructure and budget limitations, while the inhibiting factor lies in the characteristics diverse participants, so it is necessary to adjust the coaching models [12]. The focus of previous research revealed several coaching models with various approaches, the thing that differentiated it from previous research was the da'wah communication approach that was applied as an approach in building children's character in LPKA.

As stated in the background, this study aims to explain the process of implementing Da'wah Communication in Forming Character and Soft Skills Development for Special Development Children, with the formulation of the problem to be examined, namely How Da'wah Communication in Forming Character and Special Development at Special Development Institutions for Class IIB Children Bandar Lampung and child welfare. This research was conducted at LPKA Class II Bandarlampung. Data collection methods used are observation, interviews, documentation, and literature study. The analysis technique used is a qualitative descriptive method, namely each method or approach is described in the form of exposure and data obtained from field data sources.

2. LITERATURE REVIEW

2.1 *Juvenile Delinquency and Correctional Institutions*

Juvenile delinquency is a complex social problem that has far-reaching consequences for individuals, families and society. A number of studies have highlighted the risk factors associated with juvenile delinquency, including family dysfunction, peer pressure, school-related problems, substance abuse, and exposure to violence. It's important to address these factors early to prevent delinquent behavior and provide at-risk youth with the necessary support [13]–[15].

Correctional Institutions, such as Class II LPKA in Bandar Lampung, play an important role in the rehabilitation and reform of juvenile offenders. These facilities aim to provide a structured environment in which children can learn from their mistakes, develop important life skills, and undergo character transformation. However, the success of these facilities in reforming youth is highly dependent on the effectiveness of their programs, including educational and religious interventions.

2.2 *Da'wah Communication and Character Development*

In Islamic teachings, da'wah communication is considered a fundamental aspect in spreading the message of Islam and guiding individuals towards good behavior. The concept of da'wah involves dialogue, teaching, and counseling to foster moral and ethical values among Muslims. Previous research on religious education and character development has emphasized the positive impact of spiritual teachings on individual behavior and attitudes [16], [17].

Research has shown that da'wah communication can function as a catalyst for character development in various ways. By emphasizing core Islamic principles such as compassion, honesty, humility, and self-discipline, da'wah can instill a sense of purpose and responsibility in individuals. In addition, Da'wah teachings often focus on self-reflection, which leads to increased self-

awareness and personal growth. For imprisoned children, engaging in da'wah communication can offer opportunities for self-redemption and transformation, contributing to their process of reform.[14], [18]–[20].

2.3 *Religious Education in Prisons/Detention Centers*

The implementation of religious education, including preaching, in correctional institutions/detention centers has received attention as a potential means of encouraging positive change among prisoners. Studies examining religious education in prisons/detentions have reported various benefits, including reduced recidivism rates, improved inmate behavior, and increased psychosocial well-being. Additionally, religious education programs have been associated with increased resilience and improved coping mechanisms in challenging environments [14], [21], [22].

However, the successful integration of religious education in prisons requires careful consideration of various factors. Researchers have identified challenges such as ensuring program inclusiveness, respecting diverse religious beliefs, and avoiding potential radicalization [11]. Therefore, it is critical to design religious education initiatives that balance religious teachings and promote broader positive values that benefit all prisoners, regardless of their religious background.

In addition, the effectiveness of religious education programs in prisons/detention centers can be influenced by the qualifications and training of religious facilitators or counselors. The role of LPKA staff and external religious organizations in delivering da'wah communications should be thoroughly explored to identify potential areas for improvement.

3. METHODS

Data collection methods used are observation, interviews, documentation, and literature study. The analysis technique used is a qualitative descriptive method, namely

each method or approach is described in the form of exposure and data obtained from field data sources. This research took place at Class II LPKA in Bandar Lampung, Indonesia. The participants will consist of LPKA staff members, religious counselors, and imprisoned children aged 12 to 18 years. A purposive sampling technique will be used to ensure representation from a variety of backgrounds and experiences.

4. RESULTS AND DISCUSSION

Correctional Institutions are places to provide guidance to prisoners and correctional students in Indonesia. Correctional Institutions are a Technical Implementation Unit under the Directorate General of Corrections of the Ministry of Law and Human Rights. The occupants of a correctional institution are convicts or prisoners and prisoners. Correctional Institutions are also divided into several types, there are Women's Correctional Institutions, Children's Correctional Institutions, Narcotics Correctional Institutions and General Correctional Institutions or Adult Correctional Institutions (Permenkumham Number M.HH-00T.01.01 of 2010).

Currently, the development of juvenile correctional institutions is intended to accommodate criminal children or children with legal problems. The Children's Correctional Institution was built in 2010 with assistance from the Governor of Lampung Province, namely a donation of ± 5 hectares of land located on Jalan Ikatan Saudara, Kota Agung Masgar Village, Tegineneng District, Pesawaran Regency. The construction of the Bandar Lampung Class II Children's Lapas is being carried out in stages, 2 units of official housing (home of the chief of staff and the head of security and order); wall fence around; classroom; Polyclinic; kitchen and mosque (LPKA 2021).

Coaching Activities at LPKA Class II Bandar Lampung

Development activities at the Special Development Institute for Class II Children in Bandar Lampung are carried out in the form of program activities, namely religious/mental spiritual development, arts development, and also several supporting program activities such as Schools, Scouts, Recitation/ Spirituality, Sports and Gymnastics, Making Skills Miniature Elephants, Carpentry, Barbershop, and Band (Head of LPKA Sambiyu).

Religious/Spiritual Mental Development

This religious development is carried out routinely which includes religious/mental spiritual development here in collaboration with various foundations. For the Islamic religion, such as the Al-qiom Hajimena Islamic boarding school. For Islamic spiritual or religious development in the form of carrying out routine recitations, holding congregational prayers, commemorating Islamic holidays and boarding schools, meanwhile, for Christianity, students are required to read the Bible (Ayu Selviana 2021).

Table 1: daily activities of students at LPKA Class II Bandar Lampung

O'clock	Type of activity
05-07 wib	Clean residential houses
07-08 WIB	Breakfast + shower
08-11 wib	formal school
10-12 pm	Koran (for those who are not in school)
12-13 pm	Lunch + midday prayer together
13-15 WIB	Clean residential houses
15-17 pm	Afternoon sport
17-19 WIB	Maghrib prayer + dinner
19-05 wib	Sleep

Notes:

spiritual/mental development => every day
School => Monday-Saturday (Friday sports, Saturday scouts)

Picture1. Guidance on Prayer Practices by Udzatad Miftah and Development Officers

Source: LPKA Class II Bandarlampung documentation

The implementation of fostering the practice of praying complete with the practice of ablution, as well as reading and the pillars of prayer is aimed to teach good and correct prayer procedures and train students so that later they become accustomed to always

praying in congregation. In addition to worship, this coaching is also accompanied by explanations using the da'wah communication approach, with Da'wah Bi al-Hikmah, and Da'wah Bi Mawidhah al-Hasanah.

Arts Development

Arts development is carried out in the form of bands, music, in schools it is like an extracurricular. In fostering the arts, LPKA works with volunteers and marawis works with Darul Quran. (Revelation 2021). Besides that, they were also taught about the art of marawis, there were those who sang and played musical instruments in turns."

Mental Development for Child Convicts in Cases of Theft at LPKA Class II Bandar Lampung by Officers

Mental development activities for child convicts in cases of theft at LPKA have no comparison with other criminal cases. All children enrolled in LPKA are treated the same and have the same rights and are not discriminated against. The role of coaching carried out by officers (counselors) [23] in Class II LPKA Bandar Lampung, namely by carrying out the activities of the guidance, supervision and implementation service program. Cases of theft are one of the criminal acts in Class II LPKA Bandar Lampung. Officers also play a role in providing support and encouragement to correctional students so they are able to deal with the problems they face, directing and explaining what must be done, encouraging the enthusiasm and confidence of students, prepare and distribute the information needed by students, provide an assessment of the results that have been achieved.

In carrying out coaching duties, officers will serve as facilitators in carrying out the following programs:

a. Service

- 1) Services carried out by officers such as giving conditional rights, making referrals for correctional students who are sick and have to be taken to hospitals outside LPKA to receive more serious treatment, guiding and supervising educational and coaching activities.

- 2) Stages such as the initial stage include: a period of observation, introduction, and environmental research. Planning the personality and independence development program, implementing the personality and independence development program and assessing the implementation of the initial stage of the development program. The advanced stages include: planning advanced coaching programs, implementing advanced coaching programs, evaluating the implementation of advanced coaching programs and planning and implementing the assimilation program then the final stages include: planning integration programs, implementing integration programs and ending the implementation of the final stage of coaching.
- 3) The method used in coaching at LPKA is the method of coaching individuals (individuals) from outside themselves. This method is in the form of coaching from the outside based on the personal analysis of a correctional student. So the need for coaching is determined by the coach.
- 4) The approach used is: "The approach used is the RET (Rational Emotive Therapy) approach [24], [25]. This approach aims to improve and change attitudes, perceptions, ways of thinking, beliefs, and client views that are irrational to become rational so that correctional students can develop themselves and achieve optimal self-realization.

b. Mentoring

- 1) Guidance is carried out such as providing work guidance to correctional students. Work guidance provided such as electric welding, handy crafts, and barber shops. Officers bring directly coaches who are experts in the field.
- 2) The mentoring stages, like the initial stage, include: a period of observation, introduction, and environmental research, mentoring program planning. The advanced stage includes: planning the follow-up work program,

implementing the follow-up work program, evaluating the follow-up work program and planning and implementing the assimilation program. The final stage includes: planning the integration program, implementing the integration program and ending the implementation of the final stage of guidance.

- 3) The method used is the method of coaching individuals (individuals) from outside themselves. This method is in the form of coaching from the outside.

The implementation of fostering students at LPKA Class II Bandar Lampung includes religious/mental spiritual, intellectual development, independence development and artistic development. With the existence of a coaching program that has been held for students, it makes it a must for students to carry out and participate in the coaching program. The coaching programs shown for students are followed by students within the LPKA environment.

CONCLUSION

Based on the results of research conducted by the author on da'wah communication in the formation of children's character in developing skills at the Special Development Institute for Class II Children in Bandar Lampung in carrying out religious or mental development of children in da'wah communication, the authors can conclude that the results of the research include Da'wah Communication in Character Building Against Child convicts at the Class II Special Development Institution for Children in Bandar Lampung, continuous character building so that the coaching will run well and in accordance with the demands of Islamic teachings, based on religious teachings and using several counseling techniques and using psychological theories to understand the behavior of correctional students at Class II LPKA Bandar Lampung but still not optimal, this can be seen from the quality of the officers in the coaching department, especially for religious or mental spiritual development Islam where there is still a lack of Islamic religious or mental spiritual

advisors with a counseling or psychology background[26]. So that there is still a lack of child observer stakeholders involved in Class II LPKA Bandar Lampung.

Based on the conclusions described above, the author provides suggestions for Class II Bandar Lampung Special Development Institutions for Children (LPKA), which are as follows: It is necessary to improve the quality of coaching staff, especially religious supervisors and character building officers, whose background is undergraduate counseling or undergraduate psychology[27]. So that it is very necessary for stakeholders who are concerned with children who are involved in Class II LPKA Bandar Lampung. So that religious coaching or character building can be carried out optimally so that special coaching children after leaving LPKA have a better personality.

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