



Religious Education For Juvenile Offenders

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Abstracts:

This paper aims to find out the religious education for special juvenile prisoners provided through religious guidance. Religious education is certainly the main thing that must be instilled in a child where they are considered the next generation of the nation. This paper uses *field research*, using the main type of research is descriptive qualitative. The data is obtained from various articles, magazines, books, and media about religious education for special child prisoners. The results of the study explain that religious education for special child prisoners can be provided by the Child Special Development Institution (LPKA) through religious development in children by introducing hijaiyah letters, teaching iqro, reading the Qur'an, and fiqh worship which involves teaching prayer procedures. Such basic things must be taught to children as a basis for them to know which things provide harm and which provide benefits.

Keywords: Religious Education, Religious Development, Child Prisoners.

Introduction

Education is alternatively defined as a conscious effort made by families, communities and governments, through teaching guidance or training activities that take place in school and out of school throughout life to prepare students to be able to play roles in various environments appropriately in the future.¹ Education can be defined from various points of view, such as based on psychological views, it is said that education is a way of self-development of each individual. Based on the sociological view, education is an important indicator in improving the quality of society, ideology, culture and economy².

Education is all learning experiences that take place in the environment and throughout life (*long life education*)³. Education is all the influences that are sought on children and adolescents who are handed over to have perfect abilities and full awareness of their social relationships and duties⁴. Education is one of the keys to the progress of

¹ Renatha Ernawati, "No Education Without Learning Activities (What is School for?)". *Journal of Harmonized Studies: Guidance and Counseling Studies and Educational Psychology*, 2, no. 1 (2019): 52, <http://repository.yuki.ac.id/id/eprint/4149>.

² Desi Pristiawati, Bai Badariah, Sholeh Hidayat, and Ratna Sari Dewi. "Definition of Education". *Journal of Education and Counseling (JPDK)* 4, no. 6 (2022): 7913, <https://doi.org/10.31004/jpdk.v4i6.9498>.

³ Syahrul Riza, "The Concept of Islamic Education Throughout Life", *Tarbiyatul Aulad* 8, no. 1 (2022): 19.

⁴ Nahdatul Hazmi, "Teachers' Tasks in the Learning Process". *Journal of Education and Instruction (JOEAI)* 2, no. 1 (2019): 57, <https://doi.org/https://doi.org/10.31539/joeai.v2i1.734>.



The 7th Borneo Undergraduate Academic Forum (BUAF)
Monday-Thursday, 11-14, August 2023
Institut Agama Islam Negeri Palangka Raya, Indonesia

the nation and state because education is the spearhead in order to improve the quality of human resources in order to compete in the life of a country that is increasingly advanced and modern. Education is a long-term investment and is the main key to a more organized and good future in the life of the nation and state⁵ .

Children are often associated with the renewal of a nation. Children are also a brilliant generation that will be the successor of the nation's ideals. In order to become the nation's successor who has noble character, children must get a good education and teaching in order to shape their morals and intellect. As time goes by, not all children are able to form as expected, sometimes there are children who deviate from religious teachings and norms. According to Piaget quoted by Sunarto, there are several stages in the developmental phase of a child, namely: the sensory stage (0-2 years), the preoperational stage (2-7 years), and the formal operational stage (12 years and over)⁶ .

The Child Special Development Institution (LPKA) class II located on Jalan Tjilik Riwut Km 2.5 is the only one in the city of Palangka Raya which was only formed on December 04, 2018 and is under the auspices of the Regional Ministry of Palangka Raya City. The Child Special Development Institution (LPKA) class II Palangka Raya City also has various forms of activities, including equivalency education programs (Packages A, B, C), mental and spiritual education programs, skills education programs, physical health education programs, civic education programs and entrepreneurship education programs.

There are differences in adult, women's and children's prisons, categorized by gender and age⁷ . Children convicted of cases and placed in the Special Development Institute for Children (LPKA) have an average age under 18 years. In principle, there are some differences in the pattern of guidance for juvenile prisoners, namely the prison provides guidance to juvenile prisoners who are skill-building in nature and are very much based on the world of education. In terms of security, children's prisons do not use maximum security such as adult prisons that use iron trails and so on. As for the results of observations made by researchers in the environment, there is no prayer room so that mental and spiritual education is carried out in a multifunctional room. As for the most common cases of children, namely sexual intercourse and murder.

Religious education given to children is very important because children need spiritual guidance. Allah has glorified man but Allah can also turn man's glory into humiliation, as said in surah Al-Tin verses 4-6. Allah says: "Indeed, we have created man in the best possible form, then we return him to the lowest place, except for those who believe and do good deeds; then they will have an uninterrupted reward". From the verse we can know that avoiding bad deeds and doing good is the command of Allah⁸ .

⁵ Sudarmono, Lias Hasibuan, and Kasful Anwar Us. "Education Financing". *Journal of Education Management and Social Sciences* 2, no 1 (2021): 266, <https://doi.org/10.38035/jmpis.v2i1.448>.

⁶ Hamdanah, *Knowing Psychology & Phases of Human Development*. (Yogyakarta, Learning Library, 2017), 132.

⁷ Intira, "Development of Elderly Women Prisoners during the Covid-19 Pandemic at the Class IIA Sungguminasa Women's Correctional Institution", *Doctoral dissertation*, Hasanuddin University, 2021.

⁸ Andri Agas, Ajahari, Marsiah, and Surawan, "Guidance on Iffah Behavior in Adolescents at TPA Sukamulya Kelurahan Tangkiling Kota Palangka Raya", *Martabe: Journal of Community Service* 5, no. 7 (2022): 2423-2424, <https://doi.org/10.31604/jpm.v5i7>.



Therefore, so that children can know which actions are not good and which are good, religious education needs to be instilled and taught.

Religious education is delivered by a religious extension coordinator from the ministry of religion. They are taught about morals, prayer procedures and they must also be taught to read the Koran because most of them cannot read the Koran so they start from learning Iqro. Therefore, religious education that aims to make children aware of their potential is very important, so based on the above problems, the researcher is interested in conducting a study with the title **"Religious Education For Juvenile Offenders"**.

Methods

The type of research conducted by the author is *field (field research)*, using the main type of research is descriptive qualitative. The purpose of this qualitative research is to gain a general understanding of social reality from the perspective of participants. This understanding is not immediately determined, but rather an analysis of reality is carried out first, namely on the social problem that is the focus of the research. Based on this analysis, conclusions will be drawn in the form of a general understanding that is abstract⁹.

Results and Discussion

Religious Education

In the Islamic view, education is a model for the future life of mankind. Education is the transformation of knowledge, culture, and values developed in one generation in order to be transformed in the next generation. Education directs humans to the realization of culture towards the good and development of society. Education is an essential need for human existence because humans cannot live well and maximally without the educational process.¹⁰. Meanwhile, religion is a belief or belief in a supernatural power or human ability¹¹. Religion as one of the values in education as an attitude and behavior that is obedient in carrying out the teachings of the religion that is adopted. Religious education is education that teaches and instills religious values that are able to form noble souls and morals according to religious teachings.

Religious education is taught to special child prisoners through religious guidance. Coaching comes from the word bina, which gets the affix pean, so that it becomes the word coaching which means actions, efforts, and activities carried out efficiently and

⁹ Albi Anggito and Johan Setiawan, "Qualitative Research Objectives", in *Qualitative Research Methodology*, ed. Lestari (Sukabumi, West Java: CV Jejak, 2018), 16.

¹⁰ Dwi Larasati, "Paulo Freire's Humanist Education in the Perspective of Islamic Education", *Bachelor's thesis*, Jakarta: FITK UIN Syarif Hidayatullah Jakarta, (2020): 2.

<https://repositoryuinjkt.ac.id/dspace/handle/123456789/51030>.

¹¹ Dian Popi Oktari and Aceng Kokasih, "Religious and Independent Character Education in Pesantren", *Journal of Social Science Education* 28, no. 1 (2019): 47, <https://dx.doi.org/10.17509/jpis.v28i1.14985>.

effectively to achieve better results¹². According to Miftah Thoah, coaching is an action, process, result or advice given to someone so that he can change for the better. In this case, coaching means showing progress, improvement, growth, and evolution of various abilities and developments¹³. Religious development is a form of effort to guide and maintain, even develop or perfect in various aspects, both in terms of faith, worship, and morals¹⁴. Religious development plays a very important role in realizing the ideals of the nation and educating the nation's life¹⁵. Religious development in special juvenile prisoners is the right step, because children are individuals who are in productive age and as the next generation who will continue development for the welfare of a nation in the future.¹⁶

Based on the results obtained during the research related to the pattern of religious guidance taken based on interviews, namely the pattern of religious guidance carried out for children in LPKA has materials taught such as moral creed, prayer procedures, and learning the Koran. This is certainly very influential for the growth and development of children. As for those who provide material to children are instructors from the ministry of religion of the city of Palangka Raya who have collaborated with the Special Development Institute for Children (LPKA).

The pattern of religious guidance provided has two sides, namely classically and personally. This aims to educate and provide guidance on mental spirituality through experience and provide supervision to children so that one day they will become useful people who are in line with religious teachings. Religious guidance is very important, this is because religion is one of the most solid pillars in human life on earth. The existence of religious learning through guidance, we as humans created by God will be given a guide that directs us back to the right path, namely by providing religious guidance to teenagers who are in LPKA.

This is very important because they will be the successors so providing religious guidance is the most highly recommended form of teaching so that they can distinguish what is harmful to them and what is best for them. Coaching can be an action, a process, or a statement of purpose and it can also indicate the improvement of something.

¹² Hamdanah, M. Redha Anshari, Endah Mustika Pertiwi, and Linda Wirda Sari. *Fostering Tolerance in Islamic Religious Universities*. Yogyakarta, K-Media, 2022.

¹³ Amin Nur Kholid and Amita Oktaviani. "Religious Development of Fitrah Madani Meranti Foundation (YFMM) on Muallaf of Akit Tribe in Sonde Village, Riau Province". *Journal of Bina Ummat: Fostering and Fortifying the Ummah* 4, no. 1 (2021): 58, <https://doi.org/10.38214/jurnalbinaummatstdnatsir.v4i1.10>.

¹⁴ Yuvita Sari, Abdul Karim, and Zaki Faddad SZ. "Religious Development for Inmates of the Women's Correctional Institution Class II A Palembang City". *Journal of Religious Studies (JSA)* 5, no. 1 (2021): 20, <https://doi.org/10.19109/jsa.v5i1.8948>.

¹⁵ Aswi Rosita, "Islamic Education Strategy in Religious Development at Class II B Correctional Institution Cilacap Regency", *Tavaddu Journal* 5, no. 1 (2021): 20, <https://www.jurnal.unugba.ac.id/index.php/twd/article/view/171>.

¹⁶ Muhammad Yusuf, Marsiah, Ajahari, and Surawan. "Youth Development in the Preservation of Al-Banjari Art through Gebyar Nasyid". *Journal of Paris Langkis* 3, no. 1 (2022): 14, <https://doi.org/10.37304/paris.v3i1.5219>.



Coaching has a close relationship with the family, especially the relationship between parents and children, parents or guardians or caregivers who will accept children to be educated¹⁷.

Purpose of Religious Education for Juvenile Prisoners

Religious education for special juvenile prisoners through religious guidance has the aim of fostering awareness and maintaining religious norms continuously and behaving according to religious teachings. Broadly speaking, the purpose of religious coaching is to cover two aspects, namely: a) goals oriented to the afterlife, which forms a servant to be pious to Allah SWT. b) goals oriented to the life of the world, which is to form a human being who is able to face all forms of needs and challenges of life so that his life is better and useful for others (Arief, 2002: 23).

In general, religious guidance has several objectives including: a) straightening the creed or tawhid. b) continuing the good deeds that have been done. c) cleaning the innerform of the soul or heart. d) strengthening character or forming good morals. e) strengthening brotherhood (ukhuwah). f) rejecting things that are syubhat or everything that is doubtful in religion. g) preventing bad deeds that include shirk, heresy, and superstition¹⁸. In addition, it is also mentioned that the purpose of religious development in particular can be divided into two aspects, namely in terms of da'wah partners and in terms of da'wah messages.

a. In terms of Da'wah Partners

The purpose of religious development in terms of da'wah partners can be seen from the formation of a person with strong faith, behaving according to God's laws, and having good character. In addition, it can be seen from the formation of a prosperous society full of religious atmosphere. Religious guidance has the same goal for humanity throughout the world, namely the formation of a world society full of peace and tranquility through the establishment of justice, equality of rights and obligations, *non-discrimination* and exploitation, as well as mutual assistance in goodness and mutual respect for one another.

b. In terms of Da'wah Message

The purpose of religious guidance in terms of da'wah messages can be seen from the purpose of the creed, namely the embedding of a firm and unwavering creed in every human heart to believe in the teachings of his religion without mixing with doubts. In addition, the purpose in terms of da'wah messages can be seen from the legal objectives of religious coaching, namely the formation of a noble

¹⁷ Rusviana, "Pattern of Religious Development of Class II Special Prisoners of Palangka Raya City". *Thesis*, 2021: 63-64.

¹⁸ Muti'ah and Indah Muliati, "Religious Development of Students Through Basic Leadership Institute (LDK) Activities", *An-Nuha: Journal of Islamic Education* 2, no. 2 (2022): 381, <https://doi.org/10.24036/annuha.v2i2.199>.



The 7th Borneo Undergraduate Academic Forum (BUAF)
Monday-Thursday, 11-14, August 2023
Institut Agama Islam Negeri Palangka Raya, Indonesia

personality with good, praiseworthy morals, and clean from despicable traits¹⁹.

So religious education provided through religious guidance has more specific objectives including: a) introducing the Islamic creed, the basics of religion, and procedures for worship according to sharia. b) fostering a serious awareness in each individual including the principles and foundations of noble morals. c) fostering faith in God as the creator of nature, angels, messengers, and books. d) fostering one's interest in increasing knowledge of manners, religion, and law, as well as voluntary efforts to practice. e) fostering a sense of love and appreciation for the Qur'an; reading, understanding, and practicing. f) fostering pride in history and culture. g) fostering a sense of willingness, optimism, self-confidence and responsibility. h) educating the instincts, motivations and desires of the younger generation and strengthening them with faith and moral values²⁰.

Formation in the form of religion always emphasizes on two perspectives including the spiritual side and the material side. The spiritual side focuses on creating internal conditions that can create a sense of peace and tranquility, while the material side consists of community organizations, religions, and other institutions²¹. Religious development has a very important role that aims to shape the personality of each individual into a person who is devoted to God, which is expected to produce people who are useful for themselves and for society, so that they can be accepted in their environment after leaving the correctional institution²².

As for the research findings of interviews from religious instructors, coaching sections, and the head of LPKA that the purpose of this religious guidance is very important because religion is the strongest foundation in life and to shape the character of children to be in line with the teachings of the religion they adhere to. In addition, by applying a pattern of religious guidance to children, it can provide many positive things including that they embrace belief in the existence of God, understand and have a fear of making things that harm themselves, have a polite attitude between each other and they also learn how to respect their elders. It can be understood that the purpose of religious guidance carried out at LPKA is:

- a. Make them realize that they should not repeat their mistakes again.

¹⁹ Windi Julina, "Communication Patterns of Functional Islamic Religious Counselors in Religious Development", *Syi'ar: Journal of Communication Science, Counseling and Islamic Community Guidance* 3, no. 2 (2020): 152, <https://doi.org/10.37567/syiar.v3i2.723>.

²⁰ Imam Syafe'i, "The Purpose of Islamic Education", *Al-Tadzkīyah: Journal of Islamic Education* 6, no. 2 (2015): 157, <https://doi.org/10.24042/atjpi.v6i2.1876>.

²¹ Muslimah, Hafidzatul, Zainap Hartati, Surawan, and Rio Irawan. "Methods of Worship Development for Muslim converts in an Epistemological Perspective." *In Proceedings of Palangka Raya International and National Conference on Islamic Studies (PINCIS)*, ed by Muslimah, Abdul Azis, and Muzalifah, 2021, 548.

²² Wiwik Aggranti, "Religious Development in increasing Joint Awareness of Prisoners of Women and Children Class II Tenggarong". *Journal of Community Service* 1, no. 1 (2022): 16, <https://doi.org/10.53640/jpm.v1i1.1031>.



- b. Shaping children's character to be in line with the teachings of their religion.
- c. Forming children so that they are more religious and when they leave prison their behavior can be better than before they learned about religion.

Material

The material taught in the religious guidance process prioritizes reading the Quran, Iqro, and Fiqh Ibadah which concerns the procedures for Taharah and prayer. Religious instructors also provide religious lectures for them. Reading the Qur'an is the material taught in religious guidance with the main objective of eradicating Qur'anic illiteracy in children who are the next generation of the nation. For those who cannot read the Qur'an, guidance is given through the introduction of the hijaiyah letters with the iqro pandan²³. In addition to reading the Qur'an, it is no less important to teach fiqh, especially fiqh of worship. Fiqh is actually the root of the implementation of worship because without knowing a good concept, it will hinder the implementation of worship. Fiqh of worship is very important to be taught to any Muslim, including in special prison for children²⁴.

Religious Education Coaching Methods

Method is a way or tool to achieve a goal²⁵ (Uliyah, et al. 2019: 35). In the process of providing a material, an instructor or coach must be able to adjust the material he provides to students through methods. The method means that there is a sequence of work that is planned, systematic, and is the result of scientific experiments in order to achieve a planned goal. Therefore, a teacher must try as much as possible in using a method and is expected to achieve learning objectives.

Based on the results of the analysis of the religious instructors, the coaching section, and the head of LPKA, many said that the methods often applied were lectures, classical, and private.

a. Lecture

Lecture is the process of conveying religious teachings, both in the nature of prohibitions and in the nature of orders and recommendations to the fostered residents as the object of da'wah by using the tongue as a tool²⁶. Throughout the history of education, the lecture method is one of the longest traditional teaching

²³ Ibid, 17.

²⁴ Ana Yunitasari Ana, Abdul Muis, and Ainur Rofieq. "Guidance on the Practice of Fiqh Kewanitan and the Use of Menstrual Calendar Applications in Improving the Reproductive Health of Adolescent Girls in Karanghaur Village". *Journal of Community Service and Empowerment (JCSE)* 4, no. 1 (2023): 23, <https://doi.org/10.32639/jcse.v4i1.284>.

²⁵ Asnul Uliyah and Zakiyah Isnawati. "Educational Game Method in Arabic Language Learning". *Journal of Shant Al-'Arabiyah* 7, no. 1 (2019): 35, <https://doi.org/10.24252/saa.v1i1.9375>.

²⁶ Try Wiganda Irfan, Hasrul, and Isnarmi. "Moral and Spiritual Development of Prisoners (Case Study at Class Ila Correctional Institution Pekanbaru)". *Islamika: Journal of Islamic Sciences* 19, no. 1 (2019): 3, <https://doi.org/10.32939/islamika.v19i01.320>.

methods used in the teaching process from the most basic age level given its very practical and efficient nature for teaching models whose material and the number of participants are many²⁷. The material taught in this religious guidance using the lecture method is conveying about moral creed and also providing motivation to children.

The material about moral creed is delivered by the lecture method because when compared to other methods, this lecture method is a method that requires certain skills in delivering the material so that it is not boring²⁸.

b. Classical

The classical model or method is a method that has been used for a long time. This method is centered on the one who delivers the material, therefore the material taught must follow whatever material is given by the teacher at that time²⁹. In the Big Indonesian Dictionary (KBBI) the meaning of classical is defined together in class. There is also according to Aunurrahman (2009: 147) which states that the classical learning model involves more on the role of the teacher in providing information through the presented subject matter. Classical learning model uses class learning in the learning process³⁰. So it can be concluded that the classical learning model/method is not entirely centered on the teacher alone, but the role of students is also required actively in the process of teaching and learning activities.

The classical method used by instructors when teaching religious guidance at LPKA is when reading prayers, selected surahs before starting learning and finishing learning. The classical learning model is a learning pattern where at the same time activities are carried out by all children in the same class. The classical learning model is mostly used as a learning model in secondary schools and in universities³¹.

c. Privat

Private Method is a way of delivering learning materials delivered privately, separately, or one-on-one by the teacher (ustadz) to students (santri). So the teacher teaches learning material to students directly one by one or privately, either in the

²⁷ Ridwan Wirabumi, "Lecture Learning Method", *Annual Conference on Islamic Education and Thought* 1, no. 1 (2020): 108.

²⁸ Muzakkir Walad, "Islamic Character Cultivation Strategy in Learning Aqidah Akhlak for Class VIII Students at MTS Darussolihin NW Kalijaga", *Al-Nahdlah: Journal of Islamic Education* 1, no. 1 (2021): 33, <https://doi.org/10.51806/an-nahdlah.v1i1.11>.

²⁹ Lutfiyati Unsiyah Zulfa, Hibana, and Susilo Surahman. "The Role of Teachers in Increasing Children's Learning Interest through Classical Teaching during the Pandemic Period at RA Al Anwar Kediri". *Journal of PG-PAUD FKIP Srimijaya University* 8, no. 2 (2021): 126, <https://doi.org/10.36706/jtk.v8i2.14412>.

³⁰ Aunnurrahman, *Learning and Learning*, (Bandung: Alfabeta, 2009).

³¹ Septi Fitriana, Andhita Diva Maulieftha, Rina Puspita Dewi, and Cinta Nurul Fadillah. "Implementation of Classical Learning Model in Early Childhood Education at PERTIWI 1 Kindergarten Bengkulu City in 2022". *Seulanga: Journal of Childhood Education* 4, no. 1 (2023): 4, <https://doi.org/10.47766/seulanga.v4i1.1056>.



The 7th Borneo Undergraduate Academic Forum (BUAF)
Monday-Thursday, 11-14, August 2023
Institut Agama Islam Negeri Palangka Raya, Indonesia

form of teaching the Koran, memorization material, or understanding material³². The private method used by religious instructors in providing religious guidance at LPKA is when children come forward one by one to read the Koran and also Iqro. When it takes place, the religious instructors have been divided into three people to teach the Koran and also Iqro³³.

Conclusion

Religious education is education that teaches everyone to instill in themselves morals and attitudes that are in accordance with religious teachings. Special child prisoners certainly need religious education as a basis for them to be able to distinguish which ones provide maslahat and which ones provide mudharat. Religious education is very important and main to be fostered in special child prisoners. Religious education for special juvenile prisoners is provided through religious guidance. Religious coaching is a form of effort to guide and maintain, even develop, or perfect in many ways, both covering faith, worship, and morals. The pattern of religious guidance provided has two sides, namely classically and personally. The material on religious guidance as religious education for special prisoners of children is teaching reading the Qur'an, introducing hijaiyah letters, teaching prayer procedures, fiqh worship, and so on. Religious guidance is carried out through various methods including lecture, classical, and private methods.

The purpose of religious education provided through religious guidance is to form a character in children that is in harmony with religious teachings, as well as a foundation in their lives. Religious guidance provides them with religious provisions that can shape themselves to be able to distinguish which ones provide maslahat and which ones provide mudharat. It is highly expected that the provision of religious guidance is able to provide fear in children when they want to do something that is harmful. Religious guidance is also expected to make children grow into the next generation of the nation that is smart, noble, in line with religious teachings.

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The 7th Borneo Undergraduate Academic Forum (BUAF)
Monday-Thursday, 11-14, August 2023
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The 7th Borneo Undergraduate Academic Forum (BUAF)
Monday-Thursday, 11-14, August 2023
Institut Agama Islam Negeri Palangka Raya, Indonesia

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