



Design Character Building Model Based Islam for the Prisoners

Muhammad Akbar; Arismunandar; Abdullah Siring

Department of Educational Science, Universitas Negeri Makassar, South Sulawesi, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i2.3419>

Abstract

Character building based religious education is believed to have been able to change and transform prisoners. Because religion can function as a guide and control behavior. This study seeks to find a model of character building based on Islam that can be used in coaching activities at the Kolaka State Detention Center. Based on the results of the study, it was found that there was a relationship between religious development and character education. It is this relationship that is trying to be connected into a pattern of coaching models. The coaching model designed is based on several theories, namely character education theory, Islamic education theory, behavior change theory and habituation theory. Based on the results of the synthesis of several theories, a character building model is formulated called the AKBAR Model whose syntax consists of relaxation, presentation, muhasabah, character strengthening, habituation, control and evaluation.

Keywords: *Character Model; Islam Education*

Introduction

Talking about character is very important and basic. Character is what separates humans from animals. Humans without character are humans who have lost their identity as humans. People with strong character, both individually and socially, are those who have good character, morals, and character. Given the importance of character, educational institutions have a responsibility to instill it through the learning process (Zubaedi, 2011).

If you look at the phenomena that occur in our midst, such as rampant brawls between students, rampant behavior of drinking, gambling, theft, corruption, persecution of immoral acts and other actions that are troubling to society, we really need character education not only for students but for all levels of society. All negative behavior that occurs in society is an indicator of the fragility of the character of the nation's children (Gunawan, 2012). One of the reasons is the lack of optimal implementation of character education in various educational institutions.

Character education is the responsibility of all parties. Therefore, the implementation of character education is not enough to only be carried out in college or formal schools. However, character education must also be promoted in all sectors, including community-based or non-formal education. So far, community-based or non-formal character education has rarely received attention. Even though its

existence is no less important than formal education in schools. One of them is character education for inmates or inmates in correctional institutions or detention centers.

Guidance in the detention center or prison itself is divided into two, namely personality development and independence development. Personality development in correctional institutions basically boils down to character building. (Khwela, 2014) In order to realize the goal of this development, it is the task of the detention center to try to organize activities that can make the prisoners aware of their actions and they do not repeat their actions so that when they get out of prison, they can be accepted by the community.

If we look at the implementation of personality development (character) inmates in various detention centers or prisons, they have a similar pattern, namely using a spiritual approach. Such as the model of character building based on religious therapy in the Makassar Rutan (Muhammadong, 2018). ESQ training-based coaching model in Padang and Sleman prisons. Assemblies taklim-based personality development model (Susanti, 2017)

Some of the innovations above have the same mindset, namely that religious education is expected to be the main basis for character improvement for prisoners. Through this guidance, it is hoped that an inmate will be aware of his wrongdoing and not repeat his crime again, so that inmates can add to their religious insight, and apply it in life in the midst of society after the inmate is released from the Correctional Institution.

At the Kolaka Detention Center itself, efforts to develop the character of prisoners have not been carried out in a systematic format. Coaching activities are carried out in two forms, namely personality development through a spiritual approach. However, the weakness of the coaching currently underway is the absence of coaching guides and systematically prepared materials oriented towards improving attitudes and memorable learning methods. The coaching materials are handed over to the ustadz who come to foster so that there is the potential for a miss perception to occur between the coaching objectives that have been set by the detention center and the coaches who come from outside.

In addition, character education is also carried out through direct reprimand and a persuasive approach primarily to problems that often occur in prisons. Based on a preliminary study through interviews with the head of the detention center and prison officers for class II B Kolaka, it was found that there were still frequent there are problems such as low levels of compliance in obeying the rules, low participation in activities organized by the detention center, lack of respect for officers; and the low spiritual attitude of prisoners in carrying out worship. For this reason, the head of the detention center and officers periodically control the inmates to prevent and improve the attitude of the prisoners.

To overcome this, formulating character building with religious education is believed to have been able to change and carry out transformations for prisoners. (Hayati, 2018) Because religion can function as a guide and control of behavior, attitudes and movements in life (Hidayatulloh et al., 2016). Several previous studies have shown evidence that there is a relationship between the level of religiosity with good behavior. The higher the level of religiosity, the lower the bad behavior (Anwar & Choeroni, 2019). Marfuah et al., (2015) revealed the results of his research related to the implementation of Islamic education programs in several prisons that had given a positive impression on religion, as well as the behavior of those who participated.

Research Methods

The research that has been carried out uses the Research and Development method which is used to produce instructional and non-instructional products and new enhanced models (Richey, 2007). This research is to develop a model of religious development based on Islamic Religious Education for

prisoners. The developed model is based on the results of a literature review, a review of relevant previous research results, and an empirical study of the actual needs and conditions of prisoner development. The product specifications produced are in the form of model manuals and textbooks. This research uses development research steps by Borg and Gall. which is adapted and modified in a simpler way, namely the researcher simplifies it into five main steps. (Emzir, 2013) which suggests limiting research to a small scale as long as it does not alter the substance. For this reason, researchers modify it to be simpler, namely 1) initial research or needs analysis 2) initial product design, 3) expert validation and revision, 4) field trials, 5) final product. This paper describes one of the stages of development, namely the initial product design.

Research Results and Discussion

1. Research Results

Regarding character education, there are several theories according to the author that can be used as a basic reference, namely Thomas Lickona's theory of character education, the theory of moral education in Islamic Religious Education, the theory of behavior change and the theory of habituation. From the formulation of these theories, a coaching steps are produced which are referred to as coaching models.

The model developed below is more accurately referred to as a coaching model, not a learning model. Because the activities designed by the author are activities that do not only occur in the teaching and learning process, but also occur outside the teaching and learning process. It is this unified coaching system that forms a coaching pattern which is referred to by the author as a character building model.

After reviewing several theories, a model of character education based on Islamic education was developed. The syntax of this model was developed referring to Thomas Lickona's theory of character education and the concept of moral education, habituation theory and behavior change theory. as well as the facts of the coaching that has been carried out by the Class II B Kolaka State Detention Center. The model development framework can be seen in the table below

Table Rationale of Islamic-Based Character Education Model

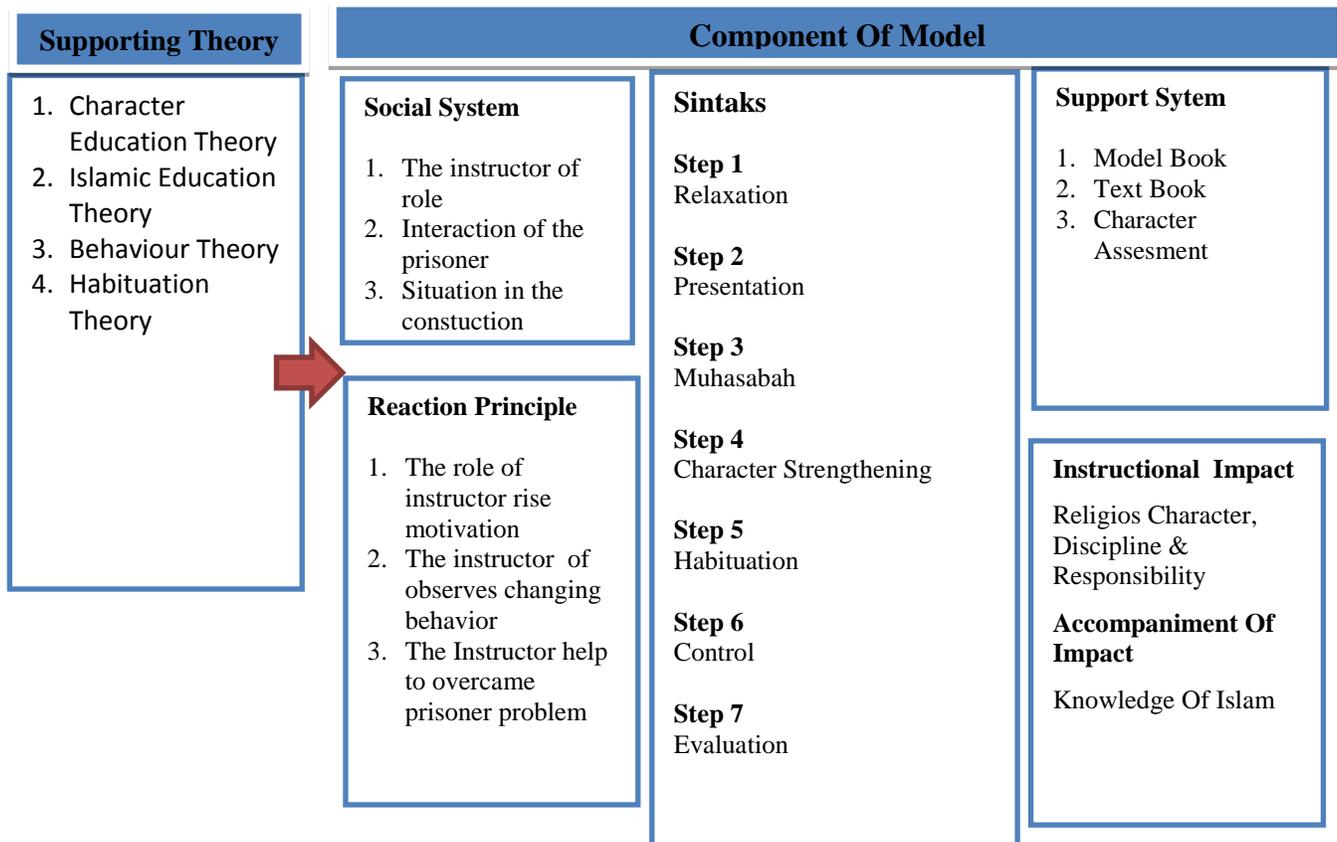
Supporting Theory	Result of Theory Synthesis	Syntax Formulas
<p>Character Education Theory In character education, (Lickona, 1996) emphasizes the importance of three components of good character, namely moral knowing, moral feeling and moral action.</p>	<p>Based on several supporting theories, it can be concluded that in an effort to build character, there are several important points that must be made</p> <ol style="list-style-type: none"> Character education must consist of three important parts, namely moral knowing, moral feeling and moral action. Changes in behavior change are the result of the learning experience, the response is the result of the given stimulus. Doing self-cleaning, that in order for a person to improve his attitude, he must realize that what he did was a mistake. And stick to the attitude that should be done. Trying to do positive things, that 	<p>Based on this, the syntax is formulated as follows:</p>
<p>Islamic Education Concept According to Islamic education, the steps for the formation of morality go through several stages, including the following:</p> <ol style="list-style-type: none"> Purify yourself by repenting from sins Decorate yourself with good morals Realizing a noble position by practicing worship (Hafid, 2018; Rahman et al., 2017) 		<p>Stage 1 Relaxation</p>
<p>Behavior Change Theory According to behavioristic theory, learning is a change in behavior as a result of experience (Berliner, 1984) Learning is the result of the interaction between stimulus and response</p>		<p>Stage 2 Percentage</p> <p>Stage 3 Meditation</p> <p>Stage 4 Character Strengthening</p>

(Slavin, 2000).	good deeds are something that must be done and get used to. e. Carry out control that to ensure this activity takes place properly and obtain optimal results, it is necessary to control the existing activities	Stage 5 habituation
Habituation Theory Habituation (conditioned) is a process of forming attitudes and behaviors that are relatively permanent and automatic through a learning process that is repeated.		Stage 6 Control
		Stage 7 Evaluation

Based on the results of the synthesis of several theories above, a formula related to the steps of character building based on Islamic education is obtained. These steps are relaxation, presentation, muhasabah, character strengthening, habituation, control, and evaluation. The syntax consists of two activity agendas, namely learning activities carried out in the classroom and habituation activities carried out outside the classroom. Which can be simplified into steps of teaching, self-cleaning, habituation, control and evaluation.

This model of character building based on Islamic education refers to the model made by Joyce and Weil which contains a framework consisting of components: syntax, social system, reaction principle and support system. (Joyce et al., 2013) These components are then combined with an input-process-output system approach based on relevant supporting theories. In general, the framework can be schematized as follows:

Design Of Character Building Model Based Islam for The Prisoner



2. Discussion

Character education can be understood as an effort to cultivate intelligence in thinking, appreciation in attitude, and experience in the form of behavior that is in accordance with the noble values that become his identity, manifested by interactions with His Lord, oneself, between others and the environment. Character can be formed if an action is repeated in a certain time scale until it becomes a habit (habits) (Lathifah & Rusli, 2019). These habits will become an inherent character. Mulyasa (2013) revealed that in general character education emphasizes example, creating an environment and habituation through various scientific tasks and conducive activities. Thus, what is seen, heard, felt and done by students will form character. In addition to making exemplary and habituation the main educational method, the creation of a climate and culture as well as a conducive environment is also very important and helps shape character.

Character can be formed if an action is often repeated in a certain time scale until it becomes a habit (habits). These habits will become an inherent character. In general, character education emphasizes exemplary, creating an environment and habituation through various scientific tasks and conducive activities (Haeruddin et al., 2019). The expected character output for character building of prisoners is more focused on improvement efforts (Isnarmi, 2019). Socially emotional prisoners are people who are in trouble with the law. They were put in detention because they had problems with their personalities. So that requires a special approach and serious efforts in conducting coaching. For this reason, a model of character building based on Islamic education is formulated which contains coaching steps that combine character education and an Islamic approach. This model is a bridge to improve character because religion is the basic foundation. Comprehensively the syntax of the coaching model can be described in detail as follows.

a. Relaxation

Preliminary activities are intended to establish an atmosphere of intimacy with the prisoners. Familiarity is done to create an atmosphere of getting to know each other by getting acquainted or asking about daily activities. This strategy is not mandatory, because other strategies are very likely to be used as long as they are considered capable of achieving the objectives of the approach stage. At this stage, the coach can start by providing motivation related to the spirit of living a life that is based on reference sources for Islamic teachings.

b. Presentation

Presentation activities or material presentations are intended to increase Islamic knowledge and communication and empathy skills. Through the activity of delivering learning materials, it is expected to increase Islamic insight and empathy for others.

c. Muhasabah

The muhasabah activity is intended to make inmates realize and regret their past mistakes, and leave the bad deeds behind. The core activities are remembrance, muhasabah, and asking forgiveness from Allah.

d. Character Strengthening

Strengthening morals or attitudes is intended to establish new or emerging attitudes. This is done through inference, advice, commitment and prayer.

e. Habituation

To strengthen the character that appears during the taklim process, prisoners must be familiarized with a number of activities, including obeying the rules, respecting others, praying in congregation, running Friday prayers, reading yasin on Friday nights, getting used to dhikr after prayer, getting used to saying greetings. This activity is used as the agenda for the detention house and inmates are sought to follow it.

f. Control

Personal assistance activities to the object of guidance. This activity is intended to ensure that prisoners continue to worship, do not commit violations, and solve problems faced from heart to heart. dialogue regarding issues that need to be transformed while leading the coaching target towards a new mindset as desired by the coach. Inmates who do not follow well will be given punishment.

g. Evaluation

Evaluation activities are carried out after the coaching cycle is carried out for one month or four meetings. Evaluation is intended to determine the extent of the changes experienced by prisoners after undergoing the coaching cycle.

Conclusion

This model of character building based on Islamic education refers to the model made by Joyce and Weil which contains a framework consisting of components: syntax, social system, reaction principle and support system. These components are then combined with an input-process-output system approach based on relevant supporting theories. This model was later named by the author as the AKBAR Character Education Model. It is hoped that this model can improve the character of prisoners for the better.

Reference

- Anwar, K., & Choeroni, C. (2019). Model of Character Education Development Based on Cultural Strengthening of Religious Schools at Sultan Agung 3 Islamic High School Semarang. *Al-Fikri: Journal of Islamic Education Studies and Research*, 2(2), 90–101.
- Berliner, G. (1984). *Educational Psychology Third Edition*. Toronto: Houghton Mifflin.
- Emzir. (2013). *Qualitative Research Methods Data Analysis*. Jakarta: Rajawali Press.
- Gunawan, H. (2012). *Character building; Concept and Implementation*. Bandung: Alfabeta.
- Haeruddin, H., Rama, B., & Naro, W. (2019). Implementation of Character Education in An-Nurîyah Bonto Cini' Islamic Boarding School, Jeneponto Regency, South Sulawesi Province. *Journal of Islamic Religious Education Al-Thariqah*, 4(1), 60–73.
- Hafid, UD (2018). The Concept of Islamic Perspective Character Education. *Ta'dib: Journal of Islamic Education*, 7(1), 93–98. <https://doi.org/10.29313/Tjpi.V7i1.3428>
- Hayati, M. (2018). Religious Moral Development and Its Implications for Changes in Convict Behavior in the Melati Lp Block Class II A Mataram City. *Ibtida'iy: Journal of PGMI Study Program*, 4(1), 55-67. DOI : 10.31764/ibtiday.v4i1.1060
- Hidayatulloh, A., Herman, H., & Setiawan, AI (2016). Guiding the Morals of Prisoners at the At-Taubah Islamic Boarding School, Cianjur Correctional Institution. *Tadbir: Journal of Da'wah Management*, 1(1), 35–5.
- Isnarmi, I. (2019). Moral and Spiritual Development for Inmates (Case Study in Class Iia Penitentiary, Pekanbaru). *Islamika: Journal of Islamic Sciences*, [SL], V. 19, N. 01, P. 1-7, Sep. 2019. ISSN 2502-7565.
- Joyce, B., Weil, M., & Calhoun, E. (2013). *Yogyakarta: Student Library*.
- Khwela, MN (2014). A Need to Re-integrate Prisoners to the Community: A Case of Polokwane Medium B Prison, South Africa. *Athens Journal of Social Sciences*. Volume 1, Issue2-Page145-146. <https://doi.org/10.30958/ajss.1-2-5>

- Lathifah, ZK, & Rusli, RK (2019). Spiritual Habituation to Improve Character Education of Students. *Tadbir MUWAHHID*, 3(1), 14. <https://doi.org/10.30997/jtm.v3i1.1649>
- Lickona, T. (1996). Eleven Principles Of Effective Character Education, *Journal of Moral Education*, 25:1, 93-100, Doi:10.1080/0305724960250110
- Marfuah, S., Afkari, R., Hassan, R., & Madya. (2015). An Islamic education guidance in prison: Improving women prisoner's faith. *International Conference of Character Education (ICCE)*, 11. <http://eprints.uthm.edu.my/7366/2>
- Mulyasa. (2013). *Character Education Management*. Jakarta: PT. Earth Literature.
- Rahman, MRF, Supriadi, U., & Fahrudin, F. (2017). The Tazkiyatun Nafs Education Model as an Effort to Form the Noble Morals of the Santri at the Al-Huda Islamic Boarding School in Kuningan, West Java. *Journal of Islamic Religious Education-Ta'lim*, 15(1), 37–47.
- Susanti, R. (2017). Strengthening the Islamic Religious Development Model for Convicts and Detainees at the Banyumas State Detention Center (Rutan). 17(2), 11. DOI 10.30595/kosmik Hukum.v17i2.2328
- Zubaedi. (2011). *Design of Conceptual Character Education and Its Application in Educational Institutions*. Jakarta: Kencana.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).