

## Religious Character Development Strategy Based on Pancasila in Fostered Children in LPKA Class II Bandung

Sri Sulistijaningsih<sup>1\*</sup>, Juntika Nurihsan<sup>2</sup>, Encep syarief Nurdin<sup>3</sup>, Muhammad Sabri<sup>4</sup>

<sup>1,2,3</sup>Universitas Pendidikan Indonesia, Bandung, West Java, Indonesia

<sup>4</sup>Badan Pembinaan Ideologi Pancasila, Central Jakarta, DKI Jakarta, Indonesia

Email: [tijaningsih@upi.edu](mailto:tijaningsih@upi.edu)<sup>1</sup>, [juntikanurihsan@upi.edu](mailto:juntikanurihsan@upi.edu)<sup>2</sup>, [Encep.sn@upi.edu](mailto:Encep.sn@upi.edu)<sup>3</sup>,

[Muhhammad.sabri@bpip.go.id](mailto:Muhhammad.sabri@bpip.go.id)<sup>4</sup>

---

---

### ABSTRACT:

The era of globalization and openness has had a significant impact on the behavior of the nation's children, marked by an increase in child protection crimes committed by children. The number of residents in LPKA Class II Bandung related to child protection cases, particularly immoral acts, has increased significantly over the past five years. This research aims to develop religious character based on Pancasila for children assisted at LPKA Class II Bandung, so they become useful, faithful, knowledgeable, and devoted individuals to God Almighty. A qualitative research method was used, with data collection techniques including observation, interviews, documentation, and literature review. The results show that developing religious character based on Pancasila can help assisted children have a positive outlook on the future and realize their role as the next generation of the nation. In conclusion, developing religious character based on Pancasila is essential for children assisted at LPKA Class II Bandung, as it can shape them into individuals who positively contribute to society and the country.

**Keywords:** Development Strategy, religious Character, Pancasila, Fopster Children.

---

---

### INTRODUCTION

Children are the hope of the future of a nation. When children are confronted with the law, they are entitled to the right to survival, growth and development and the right to education, health and social security services according to their physical, mental and spiritual needs (Bellamy, 2001).

Globalization has a positive and negative impact on every Indonesian citizen (M. I. Kurniawan, 2015). Globalization also targets all areas of life, including education. According to (M. I. Kurniawan, 2015) globalization has a positive and negative impact on every Indonesian citizen. One of the negative impacts of globalization is the increase in the number of crimes committed

by children. The increase in the number of inmates of foster children in December in the last five years, in the case of child protection (moral crimes), namely in 2019; 2020; 2021; 2022; 2023, can be seen in Table 1. as follows:

**Table 1. Most cases in the last five years**

It	End of December Contents	Most Cases		Highest Percentage of Cases	
		Case	Sum	Percentage	
1.	Year 2019	121	Child protection	35	42,35 %
2.	Year 2020	88	Child protection	28	24,64 %
3.	Year 2021	94	Child protection	43	40,42 %
4.	Year 2022	115	Child protection	48	55,2 %
5.	Year 2023	171	Child protection	67	114,57 %

Data source: LPKA Registrar Sub Sie January 2023

KPAI data in 2022 states that in 2022 West Java Province ranks first with the number of cases as follows: 929 cases (30.3%) of the total number of child protection cases throughout Indonesia as many as 3066 cases. So that the number of data on child protection cases throughout Indonesia from the Indonesian Child Protection Commission (KPAI) has a significant effect on the content of LPKA Class II Bandung. The data can be seen in table.1.2 Indonesian Child Protection Cases in 2022 below:

**Table 2. Indonesian Child Protection Cases in 2022**

It	Province	Number of Cases	Percentage
1.	West Java	929 Cases	30,3 %
2.	Jakarta	769 Cases	25,1%
3.	East Java	345 Cases	11,3 %
4.	Banten	312 Cases	10,2 %
5.	Central Java	286 Cases	9,3 %
6.	North Sumatra	197 Cases	6,4 %
7.	South Sumatra	62 Cases	2,0 %
8.	South Sulawesi	54 Cases	1,8 %
9.	Lampung	53 Cases	1,7 %
10.	Bali	49 Cases	1,6 %
	Number of Cases	3066 Cases	100 %

Data source: KPAI in 2022

The future of a nation is greatly influenced by the character of the nation, the character of the nation is an important aspect of human resources (HR), because the quality of the nation determines the progress of a nation (Barker, 2024). The formation of a quality national character must be the collective consciousness of all elements of the nation. Nation and Character Building, first initiated by Ir. Sukarno on June 1, 1945. Development is not only building physically but also development in the field of character. The development of the nation's character is a collective-systemic effort of a nation-state, to realize the life of the nation and state, in accordance with the foundation and ideology, the constitution, the direction of the state, and its collective potential in the context of civilized national, regional, and global life. The purpose of character development is to form a nation that is resilient, competitive, noble, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science and technology-oriented based on Pancasila and imbued with faith and piety to God Almighty.

The non-inclusion of Pancasila material in Law number 20 of 2003 concerning the National Education System (Sisdiknas) has a great effect on the moral degradation of the nation's children. The moral degradation that occurs can be corrected with character education (Sandria et al., 2022). Children with character will have good emotional intelligence, good children's emotional intelligence will make children able to face all kinds of challenges in life, so that they are able to face the future well (Setiardi & Mubarak, 2017). Efforts to cultivate children's character must involve the family environment, school environment and community environment, that education is a lifelong effort that must run in an integrated and integrated manner (H. Kurniawan & Hermawan, 2016).

In carrying out coaching for fostered children, there are challenges that hinder it, especially the implementation of religious character development based on Pancasila. To anticipate and minimize these challenges, a strategy is needed in the implementation of coaching, especially religious character development based on Pancasila.

The development of religious character in fostered children is faced with a number of complex challenges. The first challenge comes from within or internal factors of the fostered child. The lack of understanding of religion before becoming a fostered child is often the main obstacle in internalizing religious values. In addition, psychological and emotional factors such as trauma, low self-esteem, and difficulties in managing emotions also affect the process of forming their religious character (Astuti et al., 2024; Romadhon et al., 2023).

On the other hand, challenges from outside the self or external factors also influence. The problematic environment of origin often does not support religious practices, and can even introduce negative influences such as peers or a less supportive surrounding environment (Maulidya & Fitri, 2020; Wijaya Mulya & Aditomo, 2019). In addition, the lack of an adequate curriculum in fostering religious character is also a serious problem. An inappropriate curriculum

can hinder the integration of religious values in the daily learning of fostered children, as shown in several studies (Badry & Rahman, 2021; Santoso, 2022).

Limited resources are also another challenge. Limited budgets, minimal teaching staff, and less relevant learning materials often affect the implementation of a curriculum that is in accordance with the development of religious character (Prasetyo, 2020). Religious character assessments, which tend to be subjective and difficult to measure objectively, also add complexity in evaluating the development of fostered children in religious aspects (Setiawan, 2021).

In addition, the institutional environment where the fostered children receive religious character coaching also plays an important role. Norms, rules, and culture within the coaching institution can affect the institution's ability to meet the individual needs of the fostered children (Lestarinigrum & Wijaya, 2019). The significant influence of social media also needs to be considered, because social media can affect the understanding of religion, attitudes, and behaviors of fostered children in unexpected ways (Aminah, 2018).

The research aims to facilitate the diverse individual needs of each fostered child in the development of their religious character. It seeks to understand and accommodate their spiritual and emotional needs, addressing the challenges involved in strengthening their religious character

## **RESEARCH METHODS**

---

This study uses a qualitative approach with a descriptive type of research. The qualitative research approach aims to explain events using scientific methods (Moleong, 2007). This study was carried out at the Class II Bandung Special Children's Development Institute (LPKA). The data collection technique used in this study is the interview method. The informants in this study consisted of fostered children at LPKA Class II Bandung, officials, religious character development instructors who were in charge of providing religious character coaching consisting of two instructors, LPKA Class IIA Bandung officers who became caregivers or guardians of the correctional care of the fostered children. The selection of respondents was based on random sampling techniques. The data analysis technique used is using an interactive model from Miles and Huberman (1994) which consists of the stages of selecting data, presenting data, and drawing conclusions

## **RESULTS AND DISCUSSION**

---

### **Fostered Children**

LPKA Class II Bandung is one of the Correctional Technical Implementation Units (UPT), which has the task and function of coaching fostered children. Correctional Assisted Children are children who are 14 years old and 18 years old who are serving a criminal sentence at the Special

Children's Development Institution. Fostered children at LPKA Class II Bandung while serving their sentences have the right to receive education and coaching.

Children are an inseparable part of human survival and the survival of the nation. In the 1945 Constitution of the Republic of Indonesia, it is expressly stated that the state protects and guarantees the rights of every person to survive, grow, and develop as well as to protect from violence and discrimination.

**Table 3. Data on Types of Crimes of Assisted Children in December for the Last Five Years at LPKA Class II Bandung**

NO	Types of Crimes	Amount by year				
		31 December 2019	December 31, 2020	December 31, 2021	December 31, 2022	December 31, 2023
1	Theft	6	3	11	7	13
2	Murder	12	7	6	4	5
3	Robbery	14	8	4	4	3
4	Crimes against order	33	26	19	33	12
5	Procurement	1	-	-	-	-
6	Child Protection Psl. 81 & 82 Child Protection Law	35	32	43	48	66
7	Narcotic	3	16	9	9	4
8	Persecution	3	2	2	6	1
9	Extortion	2	1	-	-	3
10	Traffic violations	-	1	-	1	-
11	Health	-	1	-	-	-
12	Decency	-	-	-	3	2
13	Child Protection Psl.80/Brawl	-	-	-	-	56
14	Sharp Weapons	-	-	-	-	1
15	Embezzlement	-	-	-	-	1
Total Contents of LPKA		109	97	94	115	167

Data source: LPKA Class II Bandung Registration, December 31, 2023

From Table 3. Data on the Type of Child Crime in December of the Last Five Years at LPKA Class II Bandung, it can be seen that there has been a significant increase in the last five years, in the case of child protection and the content of LPKA Class II Bandung. This condition requires an immediate strategy for fostering religious character based on Pancasila for fostered children.

The fostered children in living their daily lives at LPKA Class IIA Bandung, are expected to reflect their attitudes and behaviors as godly (religious) human beings based on Pancasila. Religious character development based on Pancasila in children assisted in child protection crime cases, is one of the religious character development based on Pancasila, especially related to the first precept of Pancasila "The One Godhead". As well as imbued with the following precepts of Pancasila. The One Godhead is derived from the values of non-egoistic spirituality and values that live in the homeland. The development of religious character in the fostered children is carried out through a comprehensive, continuous, and continuous coaching program. The formation of religious character based on Pancasila will help create a young generation that cares, is resilient, and is able to build a united Indonesia, guided by religion (religion).

### **Construction Programs**

Based on the Law on the Juvenile Criminal Justice System (SPPA), coaching is an activity to improve the quality, piety to God Almighty, intellectual, attitude and behavior, skills training, professional, and physical and spiritual health of children both inside and outside the criminal justice process. Coaching for children in accordance with Government Regulation (PP) Number. 31 of 1999 concerning the Coaching and Guidance of Correctional Assisted Citizens, article 3 states that the coaching and guidance of personality and independence includes devotion to God Almighty, awareness of the nation and state, intellectual, attitude and behavior, physical and spiritual health, legal awareness, healthy reintegration with society, work skills and work and production training.

Meanwhile, according to Law number. 22 of 2022 concerning correctional services, what is meant by coaching is an activity held to improve the quality of personality and independence of Prisoners and Assisted Children. Specifically coaching for fostered children is enlarged with ten principles of coaching for children called the Arcamanik Charter. The Arcamanik Charter was held at the Bandung Class III Children's Prison (now LPKA Class II Bandung) on August 4, 2015, is the principle of treatment of fostered children better known as the Ten Principles of Child Development and is known as the Arcamanik Charter. The Coaching Program includes:

#### ***Personality Development based on Pancasila***

The Personality development program aims to improve education, mental, spiritual, intellectual, national insight, character, physical, social, artistic and cultural in fostered children. Personality development based on Pancasila is carried out through:

#### **2. Spiritual Mental Development/ Religious Character**

- a. The development of Islamic spiritual mentality/religious character is a coaching that must and must be followed by Muslim fostered children. It is carried out routinely every Tuesday, Wednesday and Thursday. Character development through pesantren education "MiftahulJannah". This program is in collaboration with the Bandung City Office of the Department of Religion (Kandepag). The material was given by four

instructors in turn in two weeks. Among others: (1) Congregational prayer materials, prayer worship as one of the things that make a change in a person; (2) Procedures for reading and writing the Qur'an properly and correctly.

- b. Cooperation is carried out with various private and government foundations, related to Islam, including: Office of the Department of Islamic Religion (Depag), West Java Provincial Da'wah Council, Indonesian Ulema Council (MUI) West Java Region, Darul Quran, Quran Assessment Institute, Al-Quran Waqaf, Tadabur Al-Quran.
- c. Christian Spiritual Mental Development, a guidance that must be followed by the guidance of Christian foster children. The implementation of this coaching program is carried out in collaboration with: BKBP, BKPFKK and every Friday accompanied by a pastor to provide spiritual watering.

## 2. Intellectual development and national vision

The development of national intellectuals and visions aims to improve the intellect and national vision of the fostered children. Intellectual development and national insight are organized through courses. Stakeholders in the implementation of the courses are carried out in collaboration with Social Community Institutions (NGOs); participants who have concerns about coaching for students. The form of coaching includes: in the form of English courses, article writing training, motivation, etc. For National Insight through national insight and leadership education, Scouting education, which includes marching line training (PBB), carrying out ceremonies on every 17th which aims to increase awareness of the nation and state and train discipline, as well as national insight training in collaboration with: Bandung City Scout Kwarcab, LAHA (Children's Rights Advocacy Institute), LPA, BP3AKB, Ombudsman, UPI (Indonesian University of Education), UNPAD (Padjajaran University), ITB (Bandung Institute of Engineering), School of Nursing, STKS (College of Social Welfare), UNJANI (Jenderal Ahmad Yani University), MARANATHA University, UNISBA, UNPAS (Pasundan University), Sharing Student Movement, etc.

## 2. Sports and arts coaching.

Routinely every day sports activities such as morning gymnastics are carried out, while other sports such as futsal, badminton, and table tennis which are expected to be carried out in turns, most of them have not been carried out due to the limitations of art and sports equipment owned by LPKA Bandung, for the arts that can be carried out are drum band training, angklung and band, music, nasyid, marawis, dance (in collaboration with the Indonesian Institute of Cultural Arts)

## 2. Social Community Development

To support the Correctional System, namely restoring the unity of life relationships, the life and livelihood of children as individuals, and members of the community, in carrying out the program to the students are given: the opportunity to participate in events outside LPKA

organized by partners or NGOs (LAHA) and external agencies through the Assimilation program, Leave Ahead of Freedom (CMB), Conditional Release (PB), etc. Nasyyid competitions for all prisons and prisons throughout West Java (first place), Indomart music festival, music festival at Saung Bambu Lembang Bandung, National Children's Day event at the Bogor Palace in 2015, and music performance activities in prisons/prisons in the Greater Bandung Region.

### ***Fostering Independence***

Through the Skills Training program: including Tailoring, Animal Husbandry, Mechanics/Motorcycle and Car Repair Shops, Landscaping, Fisheries, Barbers, Lantern Making Training, Screen Printing, Shoe Laundry, Making Children's Toy Crafts from Used Newspapers, Painting, HP Service Courses, etc.

### ***Stakeholders in the implementation of coaching***

The coaching program for fostered children at LPKA Class IIA Bandung, both personality development programs and independence development programs require cooperation with various parties. Limited human resources, facilities and infrastructure in the implementation of coaching programs for fostered children both in quality and quantity, so cooperation with various parties is needed. Some of the stakeholders who collaborate in the coaching program include in the fields of:

#### **1. Health Sector**

- a. Bandung City Health Office
- b. Arcamanik Health Center, in terms of health counseling and periodic health checks for children.
- c. RAGI Foundation: provision of temporary assistance in terms of procurement of medicines
- d. AKESWARI Foundation (Indonesian Mental Health Association): in the field of psychological guidance and psychiatry for students
- e. Academics who have made MOUs with LPKA in the field of Psychology include UPI, UNPAD and LAHA

#### **2. Education:**

- a. West Java Provincial Government Education Office in the Implementation of Special Service Schools for National High Schools.
- b. Bandung City Education Office: in the implementation of an Open Junior High School which is the parent at SMP Negeri 08 Bandung.
- c. Academics and NGOs who have made MOUs with LPKA in the field of Psychology include UPI, UNPAD and LAHA in terms of guardian training education and assessment training for LPKA Bandung Officers
  1. Bandung Music House
  2. Shout Network: Writing and drawing comics

### 3. Wallagri: Agriculture and Plantations

#### 3. Legal Field

- a. Cooperation is harmonious and integrated with the Arcamanik Police in terms of periodic legal counseling.
- b. In the field of Litmas Manufacturing for initial assessment, and coaching, LPKA collaborates with BAPAS KLAS I BANDUNG
- c. In the field of Legal Aid Post, LPKA collaborates with Maranatha University and the Children's Law Advocacy Institute.

## CONCLUSION

---

The strategy for fostering a Pancasila-based religious character in foster children at LPKA Class II Bandung is rooted in the first precept, belief in One God, and is interconnected with the other precepts of Pancasila. This strategy includes several programs: fostering the habit of congregational prayer in mosques and rooms, encouraging sincere worship, adherence to regulations, and instilling trustworthiness; promoting proper Quran reading to develop discipline, time management, and consistency in daily activities; conducting religious lectures after congregational and Friday prayers; and cultivating national insight through Scouting activities, marching drills, and leadership value instillation. Through this comprehensive approach, it is hoped that the foster children will grow into faithful, knowledgeable individuals who fear God Almighty, possess a positive outlook on the future, and understand their role as the nation's future generation.

## BIBLIOGRAPHY

---

- Aminah, A. (2018). PERAN MEDIA SOSIAL DALAM MEMPERKENALKAN BAKAL CALON MENJELANG PEMILIHAN UMUM LEGISLATIF 2019 DI KABUPATEN ACEH JAYA. *SOURCE: Jurnal Ilmu Komunikasi*, 4(1).
- Astuti, M., Pratiwi, Z. P., Iklimah, L., Septiani, L., & Karunia, T. (2024). Perkembangan Psikologi Anak dalam Pendidikan Karakter di Sekolah Dasar Negeri 157 Palembang. *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam*, 7(1), 105–114.
- Badry, I. M. S., & Rahman, R. (2021). Upaya Guru Pendidikan Agama Islam dalam Menanamkan Nilai Karakter Religius. *An-Nuha*, 1(4), 573–583.
- Barker, E. (2024). *National Character: and the factors in its formation*. Taylor & Francis.
- Bellamy, C. (2001). *The state of the world's children 2001* (Vol. 1). Unicef.
- Kurniawan, H., & Hermawan, R. (2016). Program parenting untuk membentuk karakter anak usia dini di lembaga pendidikan anak usia dini. *As-Sibyan: Jurnal Pendidikan Anak Usia Dini*, 1(01), 29–39.

- Kurniawan, M. I. (2015). Tri Pusat Pendidikan Sebagai Sarana Pendidikan Karakter Anak Sekolah Dasar. *Pedagogia : Jurnal Pendidikan*, 4(1), 41–49. <https://doi.org/10.21070/pedagogia.v4i1.71>
- Lestarinigrum, A., & Wijaya, I. P. (2019). Pengembangan Model Pembelajaran Berbasis Budaya Lokal di TK Negeri Pembina Kota Kediri. *PAUDIA : Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 8(2). <https://doi.org/10.26877/paudia.v8i2.4755>
- Maulidya, Z., & Fitri, Y. (2020). Pengaruh religiositas, perilaku tidak etis, dan keefektifan pengendalian internal terhadap kecenderungan kecurangan akuntansi (studi empiris pada bank umum syariah di kota banda aceh). *Jurnal Ilmiah Mahasiswa Ekonomi Akuntansi*, 5(1), 127–136.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Moleong, L. J. (2007). *Metodologi penelitian kualitatif edisi revisi*.
- Romadhon, K., Hidayat, N., Malahati, F., Rizki, A., & Fitriyati, I. (2023). Menggali Pendidikan Karakter Siswa Melalui Kegiatan Keagamaan di Madrasah Ibtidaiyah. *Literasi: Jurnal Ilmu Pendidikan*, 14(2), 103–112.
- Sandria, A., Asy'ari, H., & Siti Fatimah, F. (2022). Pembentukan Karakter Religius Melalui Pembelajaran Berpusat pada Siswa Madrasah Aliyah Negeri. *At-Tadzkir: Islamic Education Journal*, 1(1), 63–75. <https://doi.org/10.59373/attadzkir.v1i1.9>
- Santoso, S. A. (2022). Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19. *Jurnal Pendidikan Islam*, 8(2), 282–292. <https://doi.org/10.37286/ojs.v8i2.165>
- Setiardi, D., & Mubarok, H. (2017). Keluarga sebagai sumber pendidikan karakter bagi anak. *Tarbawi: Jurnal Pendidikan Islam*, 14(2).
- Setiawan, D. (2021). PERAN GURU AQIDAH AKHLAK DALAM PEMBENTUKAN RELIGIOSITAS PERILAKU KESEHARIAN DI PONDOK PESANTREN DAAR EL-QOLAM: Penelitian di Kelas IX MTs Daar El-Qolam 1. *QATHRUNĀ*, 8(2), 1–21.
- Wijaya Mulya, T., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: a case study from Indonesia. *British Journal of Religious Education*, 41(4), 446–457. <https://doi.org/10.1080/01416200.2018.1556602>

---

**Copyright holder:**

Sri Sulistijaningsih, Juntika Nurihsan, Encep syarief Nurdin, Muhammad Sabri (2024)

**First publication right:**

Asian Journal of Engineering, Social and Health (AJESH)

**This article is licensed under:**

