

Religious Guidance and Character Education for School Dropouts at the Social Rehabilitation Center

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ABSTRACT

Purpose of the study: This study aims to determine the implementation of religious guidance at the Social Rehabilitation Center.

Methodology: This study uses a qualitative approach with 12 respondents as research subjects. The interview method is the main method and the documentation method is complementary. The data collection method is carried out using a research instrument in the form of an interview, namely an interview with questions regarding the implementation of religious guidance. While the documentation method is used to determine the location and subject of the study.

Main Findings: The research results obtained show that religious development activities include: recitation (study of Fiqh), mujahadah and al-Qur'an, learning about read and write the Quran, yasinan and tahlil at regular recitation, tadarus Al-Qur'an. The methods used in implementing coaching are: lecture, question and answer, habituation and example methods and every time coaching is completed, the coach always conducts an evaluation. The aim of implementing religious coaching is so that the beneficiaries are to direct teenagers about the importance of knowledge about religion and have the awareness to carry it out. So that it is useful in this world and in the afterlife.

Novelty/Originality of this study: This study opens up new insights into the importance of integrating religious guidance with character education in restoring the learning spirit and morals of school dropouts at the Social Rehabilitation Center.

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1. INTRODUCTION

Children as the next generation and heirs to the nation's ideals are a very important human resource in achieving success [1], [2]. A child has rights and life needs, for example the need for food, health, spiritual and moral development, and education, which are very important for children [3], [4]. Education requires a very good environment, both a family environment and a social environment that supports the environment, growth and development and its protection [5]. Children are an important asset for realizing the future, failure to understand children's needs will lead to failure to help children become independent and determine their own future, so it is not surprising that the lack of attention to children's needs coupled with the never-ending crisis situation also adds to the ranks of street children.

One of the problems currently facing the Indonesian nation is the high number of school dropouts [6], [7]. The dominant cause is the inability of parents to send their children to school [8]. In addition, due to parents or families not being able to fulfill their children's needs as a reason for making them neglected children. Dropping

out of school is a crucial problem in the life of the nation and state [9]. Dropping out of school can occur due to various political, economic, legal and cultural issues [10]. School dropouts are children who cannot continue or stop school before completing primary and secondary education [11], [12]. This is caused by special conditions experienced by a child, such as lack of social attention, lack of physical facilities, and lack of opportunities to excel.

The government through the social services department has formed a social institution that is able to accommodate and provide moral guidance, religious guidance for school dropouts in the form of guidance at the Social Rehabilitation Center specifically for school dropouts. A child cannot continue his education but after the child is placed in a dormitory in the rehabilitation center, the child gets a decent education and the child gets lessons and various skills such as sewing, make-up, welding, automotive. In addition to getting skills, a child also gets guidance in the form of theoretical guidance, social guidance, skills guidance, extra guidance and at the rehabilitation center a child also gets Islamic religious education services so that the child has a good personality and good behavior and can distinguish between good and right.

Islamic education is present to color the lives of school dropouts and at least provides a positive influence, for example, they speak more politely, respect others more, and are better able to organize their school study schedules. With Islamic education, children are expected to move towards a healthy life, have useful knowledge for now and the future, in addition, they are expected to still have a self-defense mechanism to avoid the negative influence of street life and have positive thoughts about their lives. Educational activities are more directed at instilling values, increasing insight and forming good attitudes and behaviors [13], [14]. Dropping out of school does not mean dropping out of religious education, specifically moral education in this rehabilitation center, a child, even though he drops out of education, can still receive religious education and personality development. The Social Rehabilitation Center has the following goals: the formation of useful and independent individuals, the formation of quality human resources, and beneficiaries who are ready to work and are able to become entrepreneurs [15], [16]. However, from the initial survey on religious guidance for school dropouts, there are still many shortcomings.

Previous research conducted by Nisa et al [17] The gap analysis between previous research and the current research lies in the approach used. Previous research focused more on the general social service aspect in fostering dropout adolescents, without specific emphasis on the spiritual aspect and character development. Meanwhile, the current research highlights the importance of integrating religious guidance and character education as key elements in the rehabilitation process, offering a more holistic and in-depth approach in shaping the personality of adolescents so that they are ready to return to society.

The novelty of this study is that it offers a new perspective by emphasizing the importance of a spiritual approach and character development in the rehabilitation of drop-out adolescents. This study provides a unique contribution by integrating these two aspects, which were previously rarely the main focus of coaching programs in rehabilitation institutions. This holistic approach is expected to be an effective solution in helping adolescents rediscover their identity, as well as preparing them mentally and spiritually to face life's challenges and play an active role in society.

This research is very important to conduct considering that dropout adolescents are in a crucial phase of their moral and emotional development. Without proper intervention, they are at risk of falling into deviant behavior or losing their direction in life. Religious guidance and character education offer a strong foundation for forming ethical values, spirituality, and social responsibility needed for their rehabilitation and reintegration into society. This research has the potential to provide a more comprehensive solution in overcoming the problem of dropout adolescents, which in turn will have an impact on the quality of the nation's next generation. Based on this phenomenon, the researcher wants to conduct research with the aim of finding out the implementation of religious guidance at the Social Rehabilitation Center.

2. RESEARCH METHOD

2.1. Research Design

This study uses a qualitative approach, which aims to produce descriptive data in the form of words, behavior, and actions of the subjects studied [18], [19]. This qualitative research places more emphasis on an in-depth understanding of the phenomena being studied through observation and interviews [20], [21]. The focus is on interpreting the meaning behind the actions and social interactions that occur in the context of fostering school dropouts in social rehabilitation centers.

2.2. Research Subject

The subjects of this research were out-of-school teenagers who were the targets of coaching, as well as other relevant parties such as caregivers, mentors, or experts involved in the rehabilitation process. Their words and actions are the main data source in this research.

2.3. Data Collection Technique

Data collection techniques in this study were conducted through interviews and direct observation. Interviews were conducted in depth to explore the experiences, perceptions, and thoughts of the subjects related to religious guidance and character education [22], [23]. In addition, participant observation was also used to see the behavior and interactions that occurred in the rehabilitation environment.

2.4. Data Analysis Techniques

Data analysis in this study used the data triangulation method, namely by comparing interview results with relevant documents to ensure data validity. Data collected from various sources, such as interviews and archives at the rehabilitation center, were analyzed by matching the conformity between subject statements and written data, resulting in accurate and comprehensive findings.

2.5. Research Procedures

The research procedure began with data collection through in-depth interviews and participant observation at the Social Rehabilitation Center "Wira Adhi Karya" Ungaran. Furthermore, the data were analyzed using triangulation, where the interview results were compared with related documents. The researcher also recorded all field data obtained during the research process. The final step is to formulate valid analysis results and draw conclusions based on verified data.

3. RESULTS AND DISCUSSION

3.1. Implementation of Religious Guidance for Out-of-School Adolescents

Interview Results At the Social Rehabilitation Center "Wira Adhi Karya" Ungaran, religious guidance for school dropouts is carried out through several types of religious guidance activities, religious guidance related to God is part of social guidance activities that aim to increase the faith and piety of beneficiary teenagers so that they have a deeper religious awareness, can carry out religious teachings or worship more actively and form character, good mental attitudes.

This activity aims for beneficiaries to be able to increase their firmness of faith, especially providing understanding so that they are aware of the consequences of wrong actions and actions that can harm their future. Beneficiaries who previously did not know about religion are expected to be able to increase their faith and worship through this religious guidance. As expressed by one of the beneficiaries as follows:

"The benefits after following religious guidance, previously I rarely prayed, sis, after I was here and received religious guidance, I became diligent in praying and afraid of sin."

Religious guidance activities do not only emphasize knowledge alone, but also emphasize practices such as congregational prayer, tahlilan, yasinan, berzanjian, mujahadah, iqro recitation, tadarus. Religious guidance related to God is manifested by the manifestation of gratitude to God. Before starting an activity, the beneficiary youth are invited to always pray first so that all activities carried out can run smoothly. The goal is for the beneficiaries to always remember and ask for protection from God so that all activities that will be carried out during the guidance are given safety, smoothness, and blessings.

The implementation of religious guidance requires an important role from the mentors and caregivers. As a mentor and caregiver, they must provide examples of good attitudes so that they can be imitated by the beneficiaries. In addition, mentors and caregivers must always teach religious values and invite, guide, and direct the beneficiary youth. As stated by Mr. SB as follows:

"The mentor plays a very important role in guidance in terms of religious mentality. If a child never prays at home, but then gets a mentor who doesn't pray, then it's over, Sis. Therefore, the mentor should try as much as possible to provide a good example for them."

The above is one way to teach adolescent beneficiaries to further increase their faith in Allah. In addition, prayer is never left during the guidance at the Social Rehabilitation Center "Wira Adhi Karya" Ungaran. As much as possible, perform prayers in congregation on time.

In addition to praying in congregation, beneficiaries are also trained to call the call to prayer and become imams for their friends, these activities are carried out when the mentor is unable to come to the prayer room. As a provision where one day they will become imams in their families. Religious activities at the Social Rehabilitation Center "Wira Adhi Karya" Ungaran are as follows:

a. Islamic study gathering

The religious study is held every Monday in the prayer room by bringing in an outside ustad who is a religious teacher who is specifically given about fiqh which includes: procedures for ablution, prayer, and the position of humans in the afterlife. The study aims to strengthen the personality of the beneficiary teenagers so that they have knowledge about religion. Religious education about fiqh also provides benefits for the beneficiaries as stated by the beneficiary teenagers as follows:

“The benefits after taking part in religious training are that I have become better, more polite, more obedient to my instructors and can control myself and know which actions are good and which are not.”

b. Berzanji

The prayer of prayer is a routine that is carried out in the prayer room every Tuesday evening after the evening prayer. The purpose of this activity is to send prayers to the Prophet Muhammad Shallallahu `alaihi Wa Sallam. The aim of holding this zanji activity is so that the young beneficiaries can pray because there are still many of them who cannot at all, because there are no zanji activities in their area. The benefits of taking part in the zanji are also felt by young beneficiaries as follows:

“There are many benefits, Sis. I gain more knowledge about religion and am more diligent in praying and reciting the shalawat. My heart is calm and not in a hurry. I am happy to be able to hang out with friends.”

c. Reading the Yasin and Tahlil letters

Reading the Yasin and Tahlil letters is a routine activity carried out every Thursday which is carried out in the prayer room. The purpose of this activity is as a means of learning and training the beneficiary teenagers to be able to read the Yasin and Tahlil letters by hoping for the pleasure of Allah Subhanahu Wa Ta'ala and sending Tahlil prayers for the souls of those who have died. In addition, reading the Yasin letter has several advantages, including if there is an evil person who dies and then the Yasin letter is read, the torture in the grave is lightened by Allah Subhanahu Wa Ta'ala and if there is someone who is in trouble and then reads the Yasin letter, Allah Subhanahu Wa Ta'ala will eliminate his sadness.

d. Mujahadah and Kultum

Mujahadah and kultum activities are routine activities carried out in the prayer room every Tuesday. This activity aims to get closer to Allah Subhanahu Wa Ta'ala and train the beneficiary youth to be able and confident in speaking in public. The beneficiary youth are trained to become public speakers and it is seen that the beneficiary youth can do it, they are able to lead an event starting from leading the opening of the event, leading prayers and dhikr and are able to be like a cleric who is actually giving a lecture.

e. Tadarus Al-Quran and Read Iqra

The activities of tadarus Al-Qur'an and reading Iqra' are carried out routinely every Sunday. Through this activity, it is hoped that the beneficiary teenagers can learn to read the Al-Qur'an because many are still not fluent in reading the Al-Qur'an. In addition, in this activity, the beneficiary teenagers are also taught about tajwid, punctuation in the Al-Qur'an. As stated by Mr. Sobirin as the supervisor as follows:

“Most of them cannot read the Al-Qur'an fluently and do not read it correctly using punctuation marks (wasol, waqof, etc.). Most people still don't understand the tajwid.”

The provision of religious materials is carried out every night by the guidance officers from the Social Resos Center and in collaboration with the religious department. The purpose of implementing this religious guidance is:

“So that they have the provisions to carry out worship as much as possible, as well as possible, in carrying out worship. The goal is also to improve their mentality, miss, and it is hoped that after they receive religious guidance at the hall they will have a good change in attitude. Religious guidance is also to guide teenagers so that they know about Islamic teachings.”

3.2. The function of religious formation in out-of-school youth

The function of religious guidance at Balai Resos includes that beneficiaries are expected to become better individuals and have knowledge about religion. As conveyed by Mrs. AS as follows:

“The function of religious guidance can provide information and knowledge about religion to school dropouts and after receiving religious guidance, these youth can change their attitudes and behavior and can develop the skills they have acquired in the guidance provided here.”

The function of religious guidance for out-of-school teenagers at the Ungaran "Wira Adhi Karya" Social Rehabilitation Center is of course adapted to the vision and mission of the Ungaran "Wira Adhi Karya" Social Rehabilitation Center. In general, this coaching functions to educate teenagers who have dropped out of school so that they have a better attitude than before, more independent and prosperous, as well as restoring the psychological and social mental condition of treatment targets in everyday life so that they are able to carry out social functions in everyday life.

In general, this religious guidance functions to educate drop-out teenagers so that they have a better attitude than before, more independent and prosperous, and restore the mental, psychological and social conditions of the target of handling in everyday life so that they are able to carry out social functions in the order of life and community life. As expressed by Mr. SK as follows:

“Actually, coaching here functions as a habituation or behavioral process for teenagers. Through the activities here, such as assembly, the point is to make children disciplined in obeying the rules, so that teenagers will later become responsible and disciplined children.”

The benefits of implementing religious guidance are that the beneficiaries are expected to become individuals who are disciplined in worship. The benefits of this learning include children becoming more organized and having responsibility in carrying out all their obligations. In addition, children will have the awareness to follow the rules and norms in their environment. As stated by AD as follows:

“Improve discipline in performing the five daily prayers and increase the sense of responsibility.”

The religious guidance activities have benefits for dropout teenagers because they can increase the strength of their faith, especially by providing an understanding to realize the consequences of right and wrong actions. Teenagers who previously lacked religious education are expected to improve their faith and worship through this religious guidance. As stated by KK as follows:

“In the past, when I was praying at home, I used to be lazy, sis, sometimes when I prayed at dawn I couldn't get up, when I was here I was even more diligent, the point is that my congregation never lied here.”

The benefits obtained from religious guidance include adolescent recipients getting closer to Allah Subhanahu Wa Ta'ala, always remembering Him, and adolescent recipients making Him their motivation and goal in life is none other than to worship Him alone.

3.3. Religious Guidance Can Build Motivation to Develop Superior Characters for School Dropouts at the “Wira Adhi Karya” Social Rehabilitation Center in Ungaran

The guidance carried out in this rehabilitation center is by providing lessons on religion and for those who are very lacking or do not know anything about religion, the Resos Center carries out a religious guidance program to intensively guide beneficiaries and with this guidance, beneficiaries can be motivated to carry out worship and stay away from bad things.

Religious guidance at the Resos Center prioritizes learning about religion with the aim of fostering the religious soul of adolescent beneficiaries. The instructor assumes that if adolescent beneficiaries have a good spiritual soul, noble values will be embedded which will later become the character of adolescent beneficiaries and it is hoped that religious learning will be a provision later when adolescent beneficiaries are in their environment.

When a religious spirit has grown in a child's soul, the next task of educators is to make religious values into students' religious attitudes [24]. Religious attitude is a condition that exists within a person which encourages him to behave in accordance with the level of his devotion to religion [25], [26]. This religious attitude is due to the consistency between belief in religion as a cognitive element, feelings towards religion as an affective element and behavior towards religion as a psychomotor element [27]. So religious attitudes in children are very closely related to the child's psychological symptoms which consist of these three aspects.

Religious education also aims to build superior character for adolescents who receive the benefits of character education. Character education is oriented towards forming people with noble morals and noble personalities [26]-[28]. The Social Rehabilitation Center “Wira Adhi Karya” Ungaran in collaboration with the

Social Service of Central Java Province held a Character Development activity that was carried out for 10 days which was attended by representatives from several Social Rehabilitation Centers in Central Java. The material provided in the character development program aims to change attitudes and behavior, become role models for other people with social welfare problems, become motivators in their respective social rehabilitation centers and become independent people in community life. After receiving the program, the beneficiaries at the social rehabilitation center experienced changes where they were motivated to change for the better (personality).

This study is expected to provide significant contributions in the development of more effective and holistic social rehabilitation programs. The impact is an increased understanding of the importance of integrating spiritual and character aspects in supporting the mental, emotional, and social recovery of school dropouts. This can help formulate more comprehensive policies for rehabilitation centers in the future. However, this study has several limitations, such as the limited number of subjects that may not fully represent all school dropouts in various rehabilitation centers. In addition, the qualitative approach used relies more on subjective interpretation, which can affect the generalization of the results to a wider population.

4. CONCLUSION

The implementation of religious guidance for out-of-school teenagers at the Social Rehabilitation Center includes: recitation (study of Fiqh), mujahadah and al-Qur'an, learning about read and write the Quran, routine yasinan and tahlil recitation, tadarus Al-Qur'an. The function of religious guidance for out-of-school teenagers at the "Wira Adhi Karya" Social Rehabilitation Center after receiving religious guidance is to develop the knowledge they have acquired and skills and can apply them in everyday life. Religious coaching can build motivation and form superior character. Adolescents who have dropped out of school at the "Wira Adhi Karya" Social Rehabilitation Center with religious coaching can increase their faith in worship, and have a good personality, responsibility in the tasks they have been given so that teenagers can carry out their functions. socially appropriate. Further research can explore the effectiveness of more specific religious values-based character building methods integrated with skills education programs, to support the sustainability of rehabilitation and social reintegration for school dropouts in rehabilitation centers.

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