

Model of Implementation of Juvenile Criminal System to the Criminal Offender (Educative Perspective on Institute for Special Development Children LPKA Kutoarjo, Central Java, Indonesia)

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The Kutoarjo Class I Special Guidance Institute Purworejo Regency, Central Java, the author chose as a research locus, because he wanted to see the extent of Article 1 paragraph 2 of Law Number 12 of 1995 implemented. The formulation of the problem in this study as follow: (1) how is the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Guidance Institute Purworejo District, Central Java? (2) What is the model of the implementation of child crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Guidance Institute Purworejo District, Central Java? This study aims to: (1) Describe the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Training Institute Purworejo District, Central Java. (2) Finding a model of the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Guidance Institution in Purworejo District, Central Java. The results of research on the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo First Class Special Guidance Institution in Purworejo Regency, Central Java have not been fully and consistently implemented. This is evidenced by the inconsistencies in the schedule for the existing children facing the law (Anak Berhadapan dengan Hukum, ABH). It is also proven by the lack of competent educators in their respective fields. With the formation that is still theoretical, it can be guaranteed that the ABH will not be able to become a new person who is confident later, because it will be continuously shadowed about jugde as a prisoner. This mindset that must be changed from now on, with various kinds of learning using the Islamic boarding school model that is taught and instilled since in prison, will bring positive impact on ABH along with its good future.

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INTRODUCTION

THE world of children is a world where children are still in the process of forming characters or searching for identity, being different when a child must be faced with a reality that is far from the level and reasoning power of a child, especially having to deal with the law, therefore there is a different treatment for children dealing with the law with other criminal offenders, the special treatment lies in the realization of a judiciary that truly guarantees the protection of the best interests of children facing the law.

Children are a gift from God that brings happiness in the family. How many couples are less happy and harmonious, not only because they do not have enough wealth or love, but because they have not been given a child who has been long awaited. Children are a mandate from God to parents. Parents must be responsible for meeting the needs of children both physically and spiritually. Children need guidance and direction until they are able to be independent and have a purpose in life. The main thing that is the duty of parents is to provide education which is a guide in achieving a happy life in the world and the hereafter.

The obligation of parents in guarding themselves and their families from the punishment of hell fire is found in the Qur'an of the following at-Tahrim verse 6:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Gani 1998: 951).

The verse according to Sayyid Sabiq emphasizes the responsibility of parents to family members. Thus it is very important to protect yourself and your family from the torment of hellfire. One way to look after ourselves and our families from the torments of hellfire is to carry out education that is in accordance with sharia or Islamic teachings (Budiyanto 1999: 2).

Ali Bin Abi Talib also said in connection with the interpretation of this verse, that the way to get to the point of saving oneself and family from the torment of hellfire is by educating and teaching them (Rahman 2008: 17). Humans as a perfect beings and have been provided by their Lord in the form of physical and spiritual reason. Each has the potential to be explored and empowered to the fullest through the educational process. Where reason must be fulfilled with science that is able to expand the horizon thinking about what is in the surrounding environment. The body needs adequate clothing, food and health needs, such as vitamins, nutrition, and medicine. Likewise with the spirituality that the author considers to be an intermediary medium

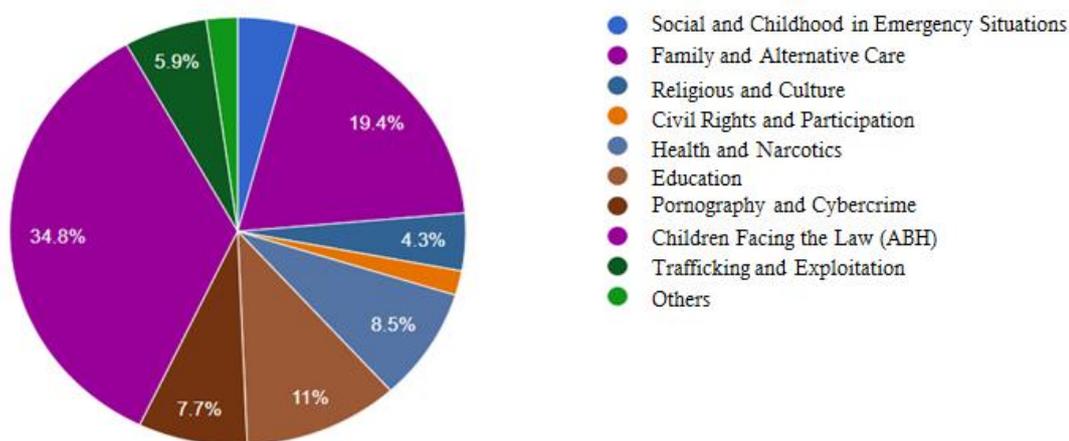
(relationship) between the Creator and His creatures through the spiritual values that have been contained in the Qur'an and Hadith.

This position is very much needed for empowerment through education to lead people towards a better and dignified direction. The most important development of human resources (human resources) and prioritized through the education process is in accordance with the ideals of our nation as outlined in the Constitution of our country, which is the life of the nation. The progress and development of culture, science and technology today, is the fruit of the work of a human civilization that is felt today. The rapid progress and development of the civilization certainly has a huge impact on various aspects of human life today.

Many positive effects obtained from the progress of civilization, but not a few negative aspects that exist. The most prominent and very easy to observe aspect is the increase in the quality and quantity of crime, such as theft, robbery, murder, corruption and so on. The country of Indonesia, which is a developing country, also feels the impact of changing times and the increasing number of crimes.

Primary deviations in the socio-cultural context and are very varied and only have side effects for the individual's physical structure. Basically, primary deviation does not result in symbolic reorganization at the level of self-attitude and social role. Secondary deviations are deviant behavior or social roles based on primary deviations (Utari 2012: 109).

Fig. 1 Cases of Children Based on Clusters in 2011-2016 (Data from KPAI: 2017)



According to KPAI data that ABH in 2011 amounted to 695 children, in 2012 there were 1,413 children, in 2013 there were 1,428 children, in 2014 there were 2,208 children, in 2015 there were 1,221 children, in 2016 there were 733 children. The data is only in one cluster, ABH, not to mention the other clusters, as shown above.¹ Therefore, progressive law enforcement does

¹ <http://bankdata.kpai.go.id/tabulasi-data/data-kasus-per-tahun/rincian-data-kasus-berdasarkan-klaster-perlindungan-anak-2011-2016>

not only apply laws such as black-and-white text rules (according to the letter), but also in accordance with the spirit and deeper meaning (in accordance with the meaning of the laws or regulations (Rodiyah 2017: 125).

The increase in crime that occurred in the country of Indonesia, became a big problem for the nation's development. This problem must be sought immediately, because Indonesia is a country based on law (the 1945 Constitution: Article 1 paragraph 4), so the resolution of the problem against the increasing crime above is to use legal media. The common law and is often used to regulate the problems of governance in society and state in Indonesia are private law and public law (Moeljatno 1982: 1).

These laws are rules that are deliberately made to regulate people's lives and are compelling, meaning that every citizen and foreign citizens who lives or resides in Indonesia, must be willing to comply with existing regulations. That way, every act that violates these rules, as a consequence, will get a reward or punishment as a reaction to the people's desire for the crime they committed (Kansil 1986: 29).

Crime is a form of crime, so the person who commits the crime must be held accountable for what he has done. The process of handling criminal cases is an ongoing process, starting from the stage of investigation, prosecution, and trial until the execution of court decisions. Article 10 of the Criminal Code (KUHP) explains that sanctions or punishments for crimes that occur include: capital punishment, imprisonment, imprisonment, seizure of certain items, etc (Usfa and Tonggat 2004: 2). From the types of sanctions that exist in the criminalization of the perpetrators of these crimes, then prison crimes are often used to punish the perpetrators of the crime.

Offenders are not always committed by adults, but also underage children. The existence of a deviation from the legal provisions carried out by children, forced the government to immediately make efforts to overcome, both preventive (repressive) and repressive, or in the form of sanctions. Preventive countermeasures can be done with efforts to avoid violations of law by the community. Whereas repressive mitigation is the countermeasures carried out by imposing sanctions that are appropriate to the perpetrators in accordance with the criminal acts committed.

The life of the community is sometimes encountered deviant behavior among children who commit acts against the law without recognizing social and economic status. On the other hand there are also children who do not get love and attention both physically and psychologically. The condition of these inadequate children, intentionally or unintentionally, often triggers children to take actions that harm themselves and the community.

Child delinquency or commonly referred to as Juvenile Delinquency is a malicious behavior (*dursila*), or crime/delinquency of children and adolescents caused by a form of social service, so they develop deviant forms of behavior. The manifestation of behavior that leads to juvenile delinquency problems include speeding on the road which disrupts traffic security, gang fights, skipping school, and even child crimes such as stealing, picking,

seizing, grabbing, carrying out murder, rape, and other acts of violence who violates the law (Kartono 1992: 7).

Law No. 11 of 2012 describes children who are dealing with law as children in conflict with the law, children who are victims of criminal acts, children who are witnesses of criminal acts, children in conflict with the law, hereinafter referred to as children, are children who are 12 years old, but not yet 18 years old who is suspected of committing a criminal act.

Regarding the issue of prison, what should be a concern and attention for us is the issue of imprisonment of children. Imprisonment which is the imposition or imposition of prison sentences for someone who violates and commits a crime (Badudu and Zain 1994: 1033), it is not appropriate to use it and apply it to children. This is because the condition of children is still very much different from the conditions of adults and parents.

Children who are fostered in a Child Correctional Institution have child status, namely:

1. Criminal Children, namely children who were found guilty by the court and sentenced to deprivation of independence;
2. Child of the State, namely a child who is found guilty by a court handed over to the State to be educated up to 18 (eighteen) years;
3. Civil Children, namely children who, upon the request of their parents / guardians, obtain a stipulation from the District Court, are entrusted to a special juvenile correctional institution (Marlina 2009: 152).

The imprisonment system uses a penal system which is essentially the treatment of convicts directed through the process of coaching, not punitive (punishment) and revenge. In this system prisoners are placed as prisoners, as individuals, members of society and creatures of God. In the correctional system in Indonesia, it is based on Pancasila, whose policies not only provide punitive sanctions for the removal of freedom of movement or the deprivation of sustainable independence, so that respect for the community and the Correctional Institution can return as development capital.

In general, juvenile correctional institutions, LPKA Kutoarjo Class A Penitentiary Institutions contribute to a variety of positive activities for ABH, one of which is in the field of educative punishment such as life skills, with the aim to provide ABH with expertise that can they use after leaving prison and they are expected to be able to socialize with the surrounding community.

Article 1 number 2 of Act Number 12 of 1995 concerning Correctional Institutions, that the correctional system can be understood as an order regarding direction and limits, as well as ways of fostering prisoners. Based on Pancasila which is carried out in an integrated manner between the coach, the coached, and the community to improve the quality of prisoners. In order to be aware of mistakes, improve themselves and not repeat crimes so that they can be accepted back in the community, and play an active role in development and can live naturally as good and responsible citizens. This system will be realized by the cooperation of the community to participate in

fostering and willing to receive back the prisoners who have completed their prison (Priyatno 2006: 104).

The responsibility of the state, government and regional government in Law Number 35 of 2014 concerning Child Protection is regulated in several articles which include obliging and giving responsibility to respect the fulfillment of children's rights regardless of ethnicity, religion, race, class, sex, ethnicity, culture and language, legal status, birth order, and physical and/or mental conditions, as well as protecting, and respecting the rights of children and responsible in formulating and implementing policies in the field of child protection, then in this law the regional government is obliged and responsible for carrying out and supporting national policies in the implementation of child protection in the regions that can be realized through regional efforts to develop child-friendly districts / cities, as well as providing support for facilities, infrastructure, and availability of human resources in the implementation of child protection.

Obligations and responsibilities as above, the state, government, and local government also guarantee the protection, maintenance and welfare of children by taking into account the rights and obligations of parents, guardians or other people who are legally responsible for children, overseeing the implementation of child protection, guarantee children to exercise their rights in expressing opinions in accordance with the age and level of intelligence of children, and the most important obligations and responsibilities are to provide basic education of at least 9 (nine) years for all children and provide the widest opportunity for children to obtain education and provide free education or assistance or special services for children from underprivileged, neglected children and children living in remote areas. Hopefully the great mandate given by this law can be carried out by the state, government and regional governments to realize their responsibilities and obligations towards children who are the generation of the nation.

The existence of children who commit criminal acts in Indonesia currently extends to the criminal aspects that have formally violated the provisions stated in the Criminal Code (KUHP), or criminal legislation outside the Criminal Code, for example Law Narcotics Law and Child Protection Act (Sударsono 2012: 5).

The term naughty child is contained in the Juvenile Court Law, in the Child Criminal Justice System Act it is no longer used. Terminology is adjusted to Law Number 11 of 2012 concerning the Child Criminal Justice System. The term bad boy is changed to a child who is faced with the law. Children are people who are 12 (twelve) years old, but have not reached 18 (eighteen) years, who are suspected of committing a criminal act (Soetedjo and Melani 2013: 166).

Based on the description above, it will be studied how the Special Guidance Institute for Class I Kutoarjo, Purworejo Regency, Central Java, in forming ABH prison (ABH) independence. On this basis, the title "Model of Implementation of Juvenile Criminal System to the Criminal Offender

(Educative Perspective on Institute for Special Development Children LPKA Kutoarjo, Central Java, Indonesia)” as the research title, in the hope of contributing to the scientific treasures in education, specifically related to educational learning.

CHILDREN PROTECTION *in* INDONESIA: HOW CRIMINAL LAW PROVIDE A JUSTICE *and* SECURITY AT THE SAME TIME?

THE definition of a Child in the Convention on the Rights of the Child (CRC) is stated in article 1 which states that “A child is every human being under the age of 18 (eighteen), except under the Act that applies to children, maturity is achieved faster.” Meanwhile, from the juridical aspects, the definition of terminology, children in Indonesian positive law are commonly interpreted as people under age (mind-working / underage) underage conditions (mind-work/inferiority), or often referred to as people under guardianship (*minderjarige ondervoordij*). Starting from these aspects, it turns out that Indonesian positive law (*ius constitutum*) does not regulate the standard legal unification and applies universally to determining age limitation criteria for a child (Mulyadi 2005: 4). Children are the second descendants as a result of relationships between men and women. In Arabic there are various kinds of words used for the meaning of children, even though there are positive differences in their use, for example the word walad means generally a child, but what is used for children born to humans and animals is concerned (Fahrudin 1991: 24). Internationally the definition of children is contained in the UN Convention on the Rights of the Child in 1989, the 1985 Beijing Rules and the Human Declaration of Human Rights in 1948 (Marlina 2009: 33).

Various existing literature, it turns out in the field of criminal law is not known as the term Child Crime, which is known in the literature of criminal law is Crime. The term refers to a violation of law committed by someone, perhaps someone who is an adult or a child who is underage. Thus the term Child Crime is a combination of 2 (two) terms, namely Crimes and Children, and each term has its own meaning (Sambas 2013: 9).

Criminal or punishment is the general naming of all legal consequences because it violates a legal norm. Criminal words also as a term of words: suffering, education, balancing, and so on (Sianturi 1996: 12). Crime comes from the Dutch language Straf (*Strafbaar feit*) or *Delict* or Crime in English. But in a number of literatures and criminal law legislation, there are other terms used by scholars to translate *strafbaar feit*, such as: criminal acts, criminal cases, criminal offenses, punishable acts, punishable acts etc (Sambas 2013: 9).

The term criminal is more appropriate than the term punishment, because the law is commonly a translation of *Recht*. Criminal is more

precisely defined as a suffering which is deliberately dropped or given by the state to a person or several people as a result of the law (sanction) for his actions which have violated the prohibition of criminal law. In particular the prohibition in criminal law is referred to as a criminal act (*strafbaar feit*) (Chazawi 2002: 24).

The term punishment may be interpreted narrowly, namely punishments in criminal matters, which are often synonymous with criminal penalties or sentences that have the same meaning as sentences or *veroordeling*. The term criminal term has a more specific meaning, so there must be a limitation that can characterize its distinctive characteristics (Sambas 2010: 12).

A. Model of Implementation on Juvenile Delinquency: A Moral, Character and Religious Approach

The implementation of juvenile crime on perpetrators of crimes in Kutoarjo Class 1 LPKA Purworejo Regency, Central Java, has tended to be done normatively as stated in the existing regulations so that the substance of a regulation that is for the good of children cannot be realized, it is proven that crime rates are increasing every year indeed, it is very complex if we tend to blame it on the handling side, such as Kutoarjo Class 1 LPKA Purworejo Regency, Central Java.

The model that the author offers is a model that arises because of the author's overall and complete understanding of the good regulations of Law Number 11 of 2012 concerning the Child Criminal Justice System, Law Number 1 of 1974 concerning Marriage, Law Number 4 Year 1979 concerning Child Welfare, Law Number 39 of 1999 concerning Human Rights, Law Number 20 of 2003 concerning National Education System, Law Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 74 of 2008 concerning Teachers as has been amended by Government Regulation Number 19 of 2017, Government Program on One Day School System, and Purpose of Implementation of 2013 Curriculum in Primary and Secondary Schools. Basically, all the above regulations substantially prioritize the best things for children as the next generation of the nation.

As what was stated by Ivan as a Law-Faced Child (ABH) that the implementation of activities in Kutoarjo Class 1 LPKA Purworejo District, Central Java was conditional, the conditional referred to was inconsistency that there was a schedule but there was no implementation.

The author has the development of a renewable educative model that is considered appropriate and suitable to be applied at the Kutoarjo Class I Special Guidance Institute Purworejo Regency, Central Java. This educational model can be referred to as the A3U, an abbreviation of *Aqidah*, *Akhlaq*, *Agama* (Religion) and *Umum* (General). Of the four pillars, all are one

unity that cannot be separated and has one purpose and purpose, namely Repentance.

The first is Aqeedah. Aqidah is the initial stage because it is considered to have the main role and initial milestone that must be possessed and embedded in the ABH. Aqidah (الْعَقِيدَةُ) is etymologically derived from the Arabic language al-Aqdu (الْعَقْدُ) which means bond, at-Tautstiqu (التَّوْتِيقُ) which means strong belief or belief, al-Ihkamu (الإِحْكَامُ) which means to establish, and ar-Rabthu biquwwah (بِقُوَّةِ الرَّبْطِ) which means binding strongly. In terms of terminology, Aqeedah means steadfast and sure faith, there is no doubt whatsoever for those who believe in it (al-Uthaimin 1999: 614).

Aqidah in syara 'ie faith in Allah, His angels, His Books, His Apostles and to the last day and to good and bad qadar, as stated in the Pillars of the Faith and described in the QS. al-Baqarah verse 177 as follows:

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

Aqidah is in line with the beliefs of the ABH respectively. With the correct teaching the Aqidah can make all the stages on it towards the ultimate goal. Teaching about this Aqidah must be based on God the creator. Every act we have to do must be based on God, because the Aqidah is considered a life-controlled operator, so that ABH can be peaceful and peaceful in every direction. Therefore every human purpose will be achieved if it is based on the perfect Aqidah. Similarly, ABHs in the Special Forces of Special Class Development Kutoarjo Children of Purworejo Regency of Central Java, they must be equipped and implanted in him with correct and perfect injection of Aqidah. Aqidah is what one believes. If it is said "He has the correct aqidah" means his aqidah is free from doubt. Aqidah is the act of the heart that is his trust and justification.

As exemplified by the author, the ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo District, Central Java must be taught with materials that are directly applied to daily activities. Thus it can provide changes and make the ABH in the Kutoarjo Class I Special Guidance Institution Purworejo District Central Java really be a new person who has the faith.

Second is Akhlaq. Etymological understanding of morals can be interpreted as character, character and character (Ministry of Education and

Culture 1994: 15). The word moral comes from Arabic, plural of khuluqun (خُلُق) which according to terminology is interpreted as character, temperament, behavior or character.

According to Rahmat Djatmika explained, morals can be divided into two types, including according to the etymology of the word moral originating from Arabic (ق اخلا) the plural form of khuluq (خ ل ق), which means character. Synonyms are ethical and moral. Ethics comes from Latin, ethos which means habit. Moral comes from Latin too, mores which also means habit. Whereas according to the terminologist, the word character consists of the words "mind" and "character". Budi is what is in humans, which is related to consciousness, which is driven by thought, a ratio called character. Character is what is seen in humans, because it is driven by feelings of the heart called behavior. So, manners are a combination of the results of ratios and feelings that manifest in human intention and behavior (Djatmika 1994: 26). Abuddin Nata explained, morality is an action that is carried out deeply and without thought, but the act is ingrained and inherent in the soul, so that when doing an act no longer requires consideration and thought (Nata 1997: 5).

Elizabeth B. Hurlock explained that behavior which may be called "true morality" not only conforms to social standards but also is carried out voluntarily, it comes with the transition from external to internal authority and consist of conduct regulated from within (Hurlock 1978:386). Imam Al-Ghazali (nd: 58) suggests the definition of morality as follows: "That morality is an embedded character in the soul from which actions arise easily by not requiring consideration of the mind (first)".

The nature of morality according to al-Ghazali includes two conditions. First, an action must be constant, which is done repeatedly in the same form, so that it can become a habit. Second, the act must grow easily without consideration and thought, that is not because of pressure, coercion from others or even beautiful influences and persuasions, etc. According to him also, that morality is not knowledge (ma'rifah) which explains good and evil, and nature (*qudrah*) for good and bad, and not also practice (*fi'l*) that is good and bad, but a state of mind that is stable (*hay'arasikha fi an-nafs*) (Kamil 1975: 81-82).

Morality is an attitude or will of a human being accompanied by a sincere intention in the soul that is based on the Qur'an and al-Hadith from which will arise the deeds or habits easily, without the need for guidance first. If the will of the soul produces good deeds and habits, then it is called a praiseworthy character (*akhlaq mahmudah*). On the contrary, when it comes to bad deeds and habits, then it is called a disgraceful character (*akhlaq madzmumah*).

Raharjo (1999: 63) explains, that moral education is education about the basics of morals and the virtues of temperament, the character that must be possessed and habitual by children from the time of analysis until he becomes a *mukallaf*, someone who is ready to sail the sea of life. Such moral

education will grow and develop by resting on the foundation of faith in God and being educated to always be strong, remember leaning, asking for help and surrender to Him, and will have the potential and an instinctive response in accepting every virtue and glory.

The author concludes, moral education is an activity carried out consciously and intentionally to provide guidance, both physically and spiritually, through the planting of Islamic values, moral, physical training and producing changes in a positive direction, which can later be actualized in life, with habits behave, think and have noble character towards the formation of human beings of noble character, where they can produce actions or experiences easily without having to contemplate and be intentional or without consideration and thought, that is not because of pressure, coercion from others or even influence - beautiful effects and actions must be constant (stable) carried out repeatedly in a frequent form so that it can become a habit.

The description above the author also argues that the ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo District, Central Java need to be equipped with moral education. Such moral education can help ABHs to behave positively both in prison and outside with the community. However, every education taught by a teacher to each student will always be remembered and imprinted on the student. What distinguishes the students lies in their daily applications. If the student belongs to the category of students who are diligent, diligent, clever and obedient, it can be said that he carried out everything taught by the teacher. This situation will turn around one hundred percent, if a student falls into the category of students who have problems, both within the school and the community, then it can be said that everything taught by the teacher when in the classroom, will be heard by the right ear and then released through the ear the left side. In other words all that is taught does not have a significant influence.

The author also argues that it is very necessary to have qualified teachers or *Murabbi* for the ABH at the Kutoarjo Class I Special Guidance Institution in Purworejo District, Central Java, because the assistance from *Murabbi* will determine the success or failure of the ABH in Kutoarjo Special Class I Institution. Purworejo Regency, Central Java, becomes a positive person both in terms of science and behavior, when in prison and after going out and socializing with the surrounding community.

Murabbi is required to have the skills according to the knowledge needed for the ABH at the Kutoarjo Class I Special Training Institute Purworejo Regency, Central Java. In addition to skill that is capable, noble character must also be owned by every *Murabbi* who is assigned to assist the ABH. All will not have a positive effect if the accompanying *Murabbi* is not as expected, because positive influences usually lead to a positive aura too, so the two are related to each other.

Third is Religion. Religion comes from the Arabic ad-Din. The Qur'an uses the word din to refer to all types of religion and belief in God. Etymologically Ad-Din means obedient, submissive, and surrender. In

terminology means something that is made a way by humans and followed (obeyed) in the form of beliefs, rules, worship, etc., right or wrong.

Religion, besides being known as *ad-Din*, is also commonly referred to as Religion. These three terms generally constitute a system of *credo* (belief or order-belief) for the existence of something that is deemed absolute outside of man and one system of human rite (worship) to those he deems absolute, and the system of norms (rules) which regulates the relationship between humans and other realms, in accordance with and in line with the faith and the intended worship system. Religion, Religion and *ad-Din* each have their own etymological meanings, each of which has its own history and history, but in the technical meaning of terminology, the three terms have the same meaning (Saifuddin 1993: 9).

Nasution (1979: 9-10) explains, because there are too many notions of religion proposed by experts, then religion can be given the following definition:

1. Recognition of human relations with magical powers that must be obeyed;
2. Recognition of the existence of supernatural powers that control humans;
3. Binding oneself to a form of life that contains acknowledgment to a source that is outside of human beings that affects human actions;
4. Trust in an occult power that gives rise to a certain way of life;
5. A system of behavior that comes from supernatural powers;
6. Recognition of the obligations that are believed to be a source of an occult power;
7. The worship of magical powers arises from feelings of weakness and feelings of fear of the mysterious powers that are found in the realms around humans;
8. Religion that God revealed to man through an Apostle.

The description above the author argues, that religion is another factor that is considered to have an important role as well, to be taught and instilled in each ABH at the Kutoarjo Class I Special Institution of Purworejo District, Central Java. Religion in question is not only devoted to Islam, but for all religions, because the ABH in the Kutoarjo Class I Special Guidance Institute Purworejo District, Central Java adheres to various religions. All religions always teach the good to their people, therefore the *Murabbi* or other companions are also required to teach ABH at the Kutoarjo Class I Special Guidance Institute Purworejo District, Central Java in accordance with their respective beliefs. The religious material that is taught must be in accordance with the existing curriculum and should be supplemented with other religious materials, which relate to their respective beliefs.

Humans consist of two elements, namely physical and spiritual. Both of these elements have their own needs. Physical needs are fulfilled by science and technology, while spiritual needs are met by the need for religion and morality. If both of these needs have been fulfilled, according to religion, one will get happiness in the world and the hereafter. Religion emphasizes that spiritual happiness is more important than material happiness. Material

happiness according to religion is temporary and will be easily destroyed, while spiritual happiness is eternal.

The expression above can be concluded that religion is the grip of every human being. It can be ascertained, for humans who do not have a handle, then he will be fragile and shaky in every journey of his life. As must be done by the ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo District, Central Java, they are required to have a handle, especially when ABH is in prison. It can be said, all that ABH felt when being in prison became an inner pressure, because ABH experienced various changes, both physical and mental. ABH feels isolated and gets a negative stamp, both from the community in the previous and current environment. Therefore, the ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo Regency, Central Java, must be equipped with a handle that is considered to be the strongest, namely religion.

ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo District, Central Java should also be provided with materials as taught in Islamic boarding schools. The author focuses on the education model in boarding schools, because the material taught and the results obtained are considered very positive. These positive results can be obtained with the maximum and optimal teaching from the *Murabbi*. Islamic boarding school materials that the author intended such as *Fiqh* lessons (containing the procedures for worshipping God), *Ulum al-Qur'an wa al-Hadith* (containing the history of the Qur'an and Hadiths revealed, contents of the Qur'an) and Hadith, the benefits of the Koran and Hadith for the *Ummah* and others), and the Arabic Language (containing the procedures for communicating in Arabic, both for formal and informal events) and other materials.

ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo Regency, Central Java, which is non-Muslim, is expected to also study materials related to their beliefs. For example, for ABH who are Christians, priests or religious assistants are required to teach about the subject matter in the Bible. With a variety of supporting material related to the beliefs of the ABH considered important, because it will bring a positive impact on ABH in particular, positive for everyday thoughts and behavior and is expected to be able to make the ABH in the Special Guidance Institute for Kutoarjo Class I Purworejo Java Middle of being a person and person who has morality in society.

Fourth is General. What is meant by the General term here is general knowledge, other than religious knowledge. General knowledge can be included in the category of science. The author numbered the ending of science, not because it did not have significance, but the portion given to ABH at the Kutoarjo Class I Special Guidance Institute Purworejo Regency, Central Java, about science must still be given accordingly, according to the curriculum implemented by the government. Whereas for aqeedah, morality and religion are prioritized, because according to the authors the three become the initial basis to be owned by ABH at the Kutoarjo Class I Special

Guidance Institute Purworejo Regency, Central Java as a handle in daily life and later supplies.

Science in terms of terminology is the theme of '*alima* which means knowing, knowing, feeling, and believing. In terms of science is the production of images or forms of things in reason (Ministry of Waqf and Islamic Affairs of Kuwait 2007: 291). Sutari Barnadib explained, that Science is a complete and structured description of an object. Whereas Amir Daien Indrakusuma defines science as a systematic and methodical description of a matter or problem (Ahmadi 2007: 79).

In world life, science has a very important war. The development and progress of science makes it easy for life both in individual life and in community life. According to al-Ghazali with knowledge all forms of wealth, glory, authority, influence, position and power will be obtained. What can be obtained by someone as a fruit of science, not only obtained from its relationship with fellow human beings, the animals also feel how the glory of man, because of the knowledge he has (al-Ghazali nd.:12). From here, it can be clearly concluded that the progress of a nation's civilization depends on the advancing scientific knowledge.

General science or science in question is the material or subjects as taught to the ABH in the Special Guidance Institute for Kutoarjo First Class Children Purworejo District, Central Java, such as Indonesian Language, Mathematics and Citizenship. As explained in the third chapter, that these subjects have been taught to the ABH at the Kutoarjo Class I Special Guidance Institution in Purworejo District, Central Java, but the reality of the lessons is only delivered to the ABH when the teachers can attend. If the teacher is unable to attend, then the ABH will be diverted to study independently or for those who are not willing, can fill their spare time with positive activities such as music or farming and others.

According to the author, this situation cannot be left alone, because it can be said that the ABH has been deprived of their rights, especially in the field of education. This general science must be obtained by the ABH at the Kutoarjo First Class Special Guidance Institution in Purworejo Regency, Central Java, according to the hours that all students in formal school must obtain, because with maximum education, it is expected that ABH does not feel that they are isolated and viewed negatively in society. Although in reality this is true, but it would be wonderful if the ABH especially those in the Kutoarjo First Class Special Guidance Institution in Purworejo District, Central Java feel comfortable with the new status they are carrying, maybe even the ABH can forget for a moment if they are in a state unpleasant.

The four factors above show that they are all related to each other and will not get the maximum result, if not equipped with the fifth model is the Refinement. The rehabilitation here is intended as the ultimate goal of the previous four educative educational models. With the repentance it is hoped that the ABH in the Special Building Board for Children Class I Kutoarjo Purworejo Regency of Central Java has been deterred and will not repeat the

previous actions. Repentance is often interpreted with regret. The fruit of the regret is to leave what makes him regret and replace with things that do not make him regret.

B. Integrated Model for Juvenile Criminal System in Educative Perspective

The author argues that the five components above must work together and support each other, because they cannot stand alone. The five are one unit to produce perfect output and as expected. In other words, the important point of the educative punishment model that will be applied to the ABH at the Kutoarjo Class I Special Guidance Institution in Purworejo Regency, Central Java, later can make them become new individuals who have morality and dignity for their lives.

Details of new educative models on the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Guidance Institute Purworejo Regency, Central Java as follows:

1. The prison has competent teachers (clerics) to be used as *Murabbi* (ABH mentors);
2. Each *Murabbi* will guide approximately 10 (ten) ABH, because with increasing numbers will make the model of guidance less than optimal;
3. *Murabbi* is obliged to stay in prison with ABH, by means of always standby and accompanying ABH every day, starting from waking up to going to sleep again;
4. *Murabbi* has multi-educative qualifications, not only fluent in religious sciences but proficient in all sciences. This is very necessary, because it will help ABH to be more intense in changing their behavior;
5. It is permissible for sanctions for ABH to violate, but the sanctions given must be more educational rather than physical;
6. Prison officers must participate in realizing the success of this system.

Management functions are essentially the main tasks that must be carried out by leaders in any organization. The leaders have different thoughts about several functions of management. However, the difference does not make something meaningful, because it is only different in the use of the term.

First, the opinion of Henry Fayol quoted by Siagian states that Management Functions consist of Planning, Organizing, Commanding, Coordinating, and Controlling (Siagian 1985: 103). Second, the opinion of George Terry which is translated by Winardi said that Management as a process consisting of Planning, Organizing, Actuating, and Controlling. As for each of these points, it is still used both in the field of science and other expertise, because in order to achieve the planned goals (Terry 1982: 28).

The author argues, from the description above, it should be better in managing the direction, one should implement a number of programs that have been planned and established. All of that is nothing but not for the development and progress of a particular organization towards a better one.

The explanation of each function in management according to Terry is as follows (Silalahi 1996: 135):

a. Planning

Planning is an activity to set goals and formulate and regulate the utilization of human resources, financial information, methods and time to maximize efficiency and effectiveness in achieving goals. This plan includes actions to select and connect facts and use assumptions about the future, in terms of visualizing proposed activities and deemed necessary to achieve desired results. The author argues, planning is a process of thought and decision-making that is mature and systematic about several actions that will be carried out in the future, with the aim of knowing how management is expected in boarding schools.

b. Organizing

Organizing is grouping and determining various important activities and giving power to carry out these activities. Organizing activities include:

1. Divide the components of activities needed, to achieve goals into groups;
2. Divide task to a manager, to hold the grouping;
3. Establish authority between groups or organizational units.

In organizing the activities of Islamic boarding schools, a leader (Kyai) must carry out the division of tasks and submit responsibility and implementation to their respective members (according to their respective technical guidelines). With the assignment carried out by each officer, it will facilitate the management of the Islamic boarding school.

c. Actuating

Actuating can be defined as an effort or effort to stimulate boarding school management personnel to look for and manage with enthusiasm. With these actions they are expected to have activities and creativity to achieve the goals planned at the beginning.

Mobilization can also be defined by the overall effort, methods, techniques and methods to encourage members of the organization to want and willingly work as well as possible, because all of them are to achieve organizational goals effectively, efficiently and economically (Siagian 1992: 128). The author argues that driving activities for Islamic boarding schools have important meaning, because these mobilization activities are directly related to the implementer (individual/human), so with this mobilization activity, it is considered more effective to complement the two activities above.

d. Controlling

Supervision is the process of observation of the implementation of all organizational activities to ensure that all work being carried out goes according to plan. In order for guardianship to produce the expected results, serious attention needs to be given to the various principles of fundamental thinking, including the following (Siagian 1992: 171-172):

- 1) Efficiency, which is to use the available resources to a minimum, to produce certain results specified in the plan;
- 2) Effectiveness, namely the achievement of various targets that have been determined precisely (accordingly) in time, using certain sources that have been allocated to carry out various activities;
- 3) Productivity, namely maximizing the results that must be achieved by utilizing resources that have been previously allocated;
- 4) Responsibility, which is to carry out the truth of the tasks that have been given to him;
- 5) Evaluation, namely the determination or measurement of standard results of work and correction of deviations that might occur.

The author concludes, the management system should be realized in the Kutoarjo Class I Special Guidance Institute Purworejo District, Central Java, because it is like a building will not be able to stand firm, if not built with appropriate and maximum construction. Therefore, let us participate together, at least contribute to progressive thinking, to deliver generations of nations and nations who are moral *al-karimah* to create a developed and developing Indonesia today.

CONCLUSION

THE implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo First Class Special Guidance Institution in Purworejo Regency, Central Java has not been carried out fully consistently and maximally. The results of the study indicate that there are inconsistencies in the differences between theory and practice in the field. The phenomenon in the field is not in accordance with Law Number 35 Year 2014 which is regulated in several articles including obliging and giving responsibility to respect the fulfillment of children's rights regardless of ethnicity, religion, race, class, gender, ethnicity, culture and language, status law, birth order, and physical and/or mental condition, and protect, and respect the rights of children and are responsible for formulating and implementing policies in the field of child protection, then in this law the local government is obliged and responsible for implementing and supporting national policies in the implementation of child protection in the regions that can be realized through the efforts of the regions to develop child-worthy districts / cities, as well as providing support for facilities, infrastructure, and the availability of human resources in the implementation of child protection. It can be said, that the implementation of juvenile crime on criminal offenders in an educative perspective at the Kutoarjo Class I Special Guidance Institute Purworejo Regency, Central Java, still requires a lot of improvements both in terms of technical and human resources that are directly related to the institution.

The model of implementation of juvenile crime found in criminal offenders in an educative perspective at the Kutoarjo First Class Special

Guidance Institution in Purworejo District, Central Java is only normative and has not been based on Islamic boarding schools, because basically they do not know about the system.

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