

IMPLEMENTATION OF ISLAMIC EDUCATION IN THE ESTABLISHMENT OF NOBLE CHARACTER OF CHILD PRISONERS IN SPECIAL CHILD DEVELOPMENT INSTITUTION (LPKA) CLASS II MAROS

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Abstract: This research focuses attention on the implementation of the program of fostering the noble character of child prisoners by implementing the concept of Islamic education. This research is classified as a type of descriptive qualitative research with research locations at the Special Development Institute for Children (LPKA) located in the maros district. The results of this study showed that LPKA Class II Maros has carried out coaching with the concept of Islamic education through programs including: 1) Personality coaching, 2) Physical coaching, 3) Coaching intellectual abilities, 4) law awareness coaching, 5) Coaching skills.

Keywords: Islamic Education; Noble Morality; Child Prisoners.

I. INTRODUCTION

Islam is a religion that carries a mission for its people to organize education and teaching. The content of the Qur'an as the main source of Islamic teachings is loaded with the values of knowledge that require its followers to know various natural phenomena to think about. With the symbol of the demands of thinking it shows that human beings need science to examine the phenomena of the universe created by God almighty. Islam gives a very significant attention to education. Normatively, the attention can be seen from the content of the Qur'an and hadith about education. For example, in the Qur'an there are 1,500 verses that directly or indirectly allude to education.¹ There is no doubt that Islamic teachings are loaded with educational concepts, so it is not a work of making it up when Islam is adopted as an alternative to the predigma of educational science. In the Qur'an Allah swt. said in Q.S. al-Mujadilah/ 58:11.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

¹Muhaemin, *Komponen Pendidikan Islam Dalam Perspektif Islam* (Cet. I; LPS STAIN Palopo, 2010), p. 1.

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This means:

*"Hi believers when alleged to you, "Be spacious in the council", so make room for you. And when it is said, "Stand up", Allah will raised up those of you who believe and those who have been given knowledge to a degree. and Allah is Well-Aware of what you do."*²

Islamic education as a place that can help to always direct and teach people to be close to Allah swt. what is meant is not in the sense of islamic science education in madrasah, pesantren, or UIN. However, what is meant by Islamic education here is to instill fundamental Islamic values in every Muslim regardless of any discipline studied. It is expected that there will be young and energetic people who are German-brained and mecca-hearted as often said by former indonesian president B.J. Habibie.

Indeed, the phenomenon that occurs today is the deterioration of morality and the crisis of value. However advanced technology is if human beings are equipped with strong knowledge and faith then all of it will not adversely affect. To answer this challenge, Islamic education has a role to instill moral values in children. Deterioration of morality is very influential on negative behavior that ultimately damages one's own children and others.

Symptoms of such moral deterioration have struck in all sectors of human beings, even has afflicted the child as a young generation. In fact, the younger generation has engaged in criminal acts or child delinquency and not a few of them are dragged into prison for their deviant acts that violate the law.

The moral crisis that afflicts the general public is seen in some of their attitudes easily depriving others of their rights. They vigilante by burning criminals without going through a legitimate judicial process. Breaking the rules without feeling guilty, easily hooked on emotions, and so on. Not only that, it is even possible to develop sadism, criminality and the spread of pornography and action porn in the community.³

Crimes happen a lot in our country. It is undeniable because from the past until now even though the law has been enforced but criminal acts are increasing percentages. It is too cruel if the child abuser is referred to as a child criminal is not a juvenile delinquency, while when paying attention to the implementation policy or executive of children who commit delinquency (bad boys), the mention of children who are in the community institution is not limited to child prisoners but as children of correctional education.⁴

Islamic education has an important role in developing morals, this is because Islamic education has Islamic values derived directly from the Holy Qur'an and hadith. Basically Islamic education itself has a concrete role in the formation of personality, especially with moral education. Moral education can be a benchmark for a person's mental development.⁵ LPKA Class II children in Maros are no exception. In LPKA Class II Maros children are not only locked up in a prison cell, they are also built to improve their deeds and nature. One of the ways that is done in lpka is to provide Islamic education as an effort in fostering noble morals for the fostered children.

²Departemen Agama RI, *al-Qur'an dan Terjemahnya* (Bandung: Diponegoro: 2008), p. 543.

³Said Aqil Husain, *Aktualisasi Nilai-nilai Qur'ani dalam Sistem Pendidikan Islam* (Cet. II; Jakarta: Ciputat Press, 2005), p. 25.

⁴Taklimudin dan Febri Saputra, "Pendidikan Akhlak Pada Napi Anak di LAPAS Kelas Iia Curup", *Jurnal Pendidikan Islam Bulajea*, Vol. 2 No. 02 (Desember 2017).

⁵Muhaimin, *Strategi Belajar Mengajar Penerapannya dalam Pembelajaran Pendidikan Agama* (Surabaya: CV. Citra Media Karya Anak Bangsa, 1996), p. 1.

Implementing Islamic education is a guidance that develops what is in each individual optimally in accordance with the teachings or ways contained in the religion so that each individual can be useful for himself, his environment and society in general. In this case it prioritizes the process of changing behavior towards a better direction than before. Coaching is more devoted to Islamic education, which in this Islamic guidance is more to restore the consciousness of prisoners through the strength of faith ingrained in their souls, as well as to regrow the optimism of the prisoners of students not to repeat the bad behavior they have done, so that it is expected that the establishment of noble morals in the personality of the child inmates.

Based on the above exposure, it becomes very important that there is coaching by instilling Islamic values for child inmates in lpka. This is so that they can improve their personality with noble morals afterwards from inside the prison. In addition, so that they have better personality values. Especially in lpka Class II Maros attracted the attention of researchers to see the release of child inmates who had gone through a period of coaching in LPKA there who actually seemed to have a better character than the surrounding community who were not caught up with criminal law, but there was also a reverse still doing immoral acts after going through the coaching period.

II. LITERATURE REVIEW

A. The Concept of Islamic Education

1. Defenition of Islamic Education

The sense of education in general, which is then associated with Islam as a religious system gives rise to new understandings, which implicitly explain the characteristics it has. The definition of education with all its totality in the Context of Islam is inherent in the connotations of the terms "*tarbiyah*", "*ta'lim*", and "*ta'dib*" which must be understood together. These three terms have a very deep meaning concerning people and society and the environment in relation to God is related to each other. The terms also explain the scope of Islamic Education, which is informal, formal, and non-formal.⁶

In the Islamic context, the term education refers to the meaning and origin of the word that forms the word education itself in relation to Islam. So in this concept, it is necessary to examine the nature of Islamic Education with the assessment of general terms and used by islamic education experts.

- a) Yusuf al-Qardawi, Islamic education is the education of a whole human being, namely his mind and heart, spiritual and physical, as well as his character and skills. Because Islamic Education prepares people for life. And Islamic Education prepares people to face society with all good and evil, sweet and bitter.⁷
- b) Omar Muhammad Al-Touny al-Syaebani in Muzayyin Arifin, Islamic Education as an effort to change the behavior of individuals in their personal lives, community life and surrounding natural life through an

⁶Azyumardi Azra, *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru* (Ciputat: Logos Wacana Ilmu, 2003), p. 4-5.

⁷Soleha and Rada, *Ilmu Pendidikan Islam* (Cct 1; Bandung: Shiddiq Press, 2011), p. 21.

educational process based on Islamic values.⁸

- c) Ahmad D. Marimba, giving the definition of Islamic Education is physical and spiritual guidance based on Islamic religious laws leading to the formation of Muslim personalities according to Islamic measures.⁹

From the above exposure, about the understanding of Islamic Education, it can be concluded that Islamic Education is an education that departs from the values and spirit of Islam, which develops on the foundations of Islam in order to be a way of life for Muslims. Islamic education is a form of activity from the transformation of Islamic values from one generation to the next that develops on the foundations of Islamic teachings.

2. The Purpose of Islamic Education

The purpose of Islamic education is basically inseparable from the notion of Islamic education that has been found above, because the purpose of Islamic education in principle is simply a reflection and elaboration of the orientation to be achieved from the meaning of that understanding. In other words, the purpose of Islamic education is a change and development in human beings who want to be cultivated in the process of Islamic education, or Islamic education efforts to achieve it, both in relation to humans as creatures of Allah swt., as well as individual beings, Islamic education must ensure the preserved and development of hidden potentials in each human being perfectly. As a social being, the purpose of Islamic education must be directed towards the growth and development of individuals that are further realized in the social life of the community.

Speaking of the purpose of Islamic Education, it is certainly related to the purpose of human creation and its existence in this world. This goal is then attempted in the form of Islamic education. Ibn Maskawaih on muh book reference. Room, states that human beings are in fact composed of two elements of bodies (material) and non-bodies (non-material) that cause him to life. If a human being gets a good upbringing, then he will get a good mental and soul in order to become a perfect person.¹⁰

Thus the purpose of Islamic education is oriented in accordance with the needs of modern human life, present, and future. Man does not only have the ease of life in this world and as a means of obtaining spiritual happiness in the hereafter. Related to that, the purpose of human beings in their lives is very important in the development of reason and structuring human behavior and emotions with the foundation of Islam.

Abd. Rahman Getteng concluded that the purpose of Islamic education is none other than to form a whole Muslim person, which is an ideal person according to Islamic teachings, namely covering individual, social, and intellectual aspects.¹¹ Based on the above understanding, it can be understood that the issue of Islamic education is a very important thing to be studied because it gives direction to achieve happiness in life.

B. The Concept of Noble Morality in Islamic Education

According to the concept of Islam, morality is an instinct in man that has been

⁸Muzayyin Arifin, *Filsafat Pendidikan Islam*, Edisi Revisi (Cet. VI; Jakarta: PT Bumi Aksara, 2014), p. 15.

⁹Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam* (Cet. IV; Bandung: PT al-Ma'rif, 1980), p. 91.

¹⁰Muh. Room, *Implementasi Nilai-Nilai Tasawuf dalam Pendidikan Islam: Solusi Mengantisipasi Krisis Spiritual di Era Globasasi*, p. 49.

¹¹Abd. Rahman Getteng, *Pendidikan Islam di Sulawesi Selatan: Tinjauan Historis dari Tradisional Hingga Modern* (Yogyakarta: Graha Guru, 2005), p. 47.

created by Allah swt. and led him to like certain traits and to hate the other traits. In morality there are experiences that develop according to the progress of the times.¹² The act of morality arises itself, so that to do an act is no longer needed consideration of positive and negative implications.

Morality is related to mental symptoms so that it can cause behavior. When this behavior arises is good, then it is said noble morals. On the contrary, if the behavior that arises is bad, then it is said bad morals. The soul that can evoke good and bad behavior, will and deeds, indak and ugly, and who can naturally receive education, is also called morality. Thus, if we witness the soul of a person affecting his actions so that it becomes the main behavior, among others: right, love of good, love of good, love of doing good, trained in the love of beauty. These behaviors become his personal disposition, then young for him to do the act without coercion, then that is called noble character. On the contrary, the soul that does not receive proper coaching and education and does not care about the importance of instilling elements of good in a person, delivering an ugly education so that the ugliness is preferred, while the beauty is hated, then the despicable behavior and words become his personal character and easy for him to do so then that is called despicable morality.¹³

The relationship of Islamic education with morals is a thing that will take place contextually with values, because Islam as a religion of revelation contains the basis for fostering noble morals and being a guide to human life in all areas of life, including the field of education. The values contained in Islamic teachings will always be understood and practiced both individually and socially, always influenced by the value system, both cultural and religious values.

In the context of Islamic Education, the moral dimension is one of the dimensions that takes precedence. This shows that morality is very important for human beings. Islamic education is very related to noble morals, these two variables are closely related. Something that is said well in the context of morality is something that is considered good according to Islam and vice versa.

The concept of Islamic education on the basis of moral development is as follows:

1. The Islamic view of the nature of noble moral development is profound and comprehensive, not bound to a particular view and not contrary to any theory or philosophy of education.
2. In the basis of Islamic education in the development of morals looks a comprehensive direction of view, covering all positive aspects of integral development: intellectual, spritual, physical, and other aspects of development.

In principle noble morality is the soul of Islamic Education, it is indicated through analysis that the highest goal in Islamic Education in the formation of noble morals, then the substance of morality is very important instilled in the Muslim community. Moral education itself must be done from a young child until becoming an adult and entering the community in an integrative and comprehensive manner.

Noble morality can be realized through at least two approaches as follows:

¹²Abdullah bin Qasim al-Wasyli, *An-Nahjul Mubin Lisyarhi al-Ushul al-Isyirin*, Terj. Kamal Fauzi Ahmad Zubaidi dan Jasiman, *Syarah Ushul Isyirin: Menyelami Samudra 20 Prinsip Hasan al-Banna* (Cet. III; Solo: Era Intermedia, 2007), p. 55.

¹³Abu Bakar al-Jazairi, *Manhaj al-Muslim* (Makkah: Dar al- Syuruk, 1987), p. 193.

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1. Stimulation, which is human behavior that is manifested because of the encouragement of a state. The situation in question is manifested because of training, question and answer, examples, and so on.
2. Cognitive, namely the delivery of information based on the evidence nakli (Qur'an and hadist), theory, and concept. This can be realized through da'wah, lectures, and so on.

From these two approaches will encourage the realization of a pattern of human behavior that has noble character. Furthermore, the results of such behaviors are material (artifacts) and non-material (concepts, ideas, ideas) that embody the pattern of behavior is the radiance of faith, Islam, and ihsan.

C. Concept of Coaching in LPKA

Prison is no longer scary and boring for children. The government has transformed the Children's Penitentiary into a Special Development Institution for Children (LPKA). This change was made in line with the enactment of Law No. 11 of 2012 on the Juvenile Criminal Justice System on July 31, 2014. According to Minister of Justice and Human Rights Yasonna H. Laoly, Law No. 11 of 2012 is an early milestone in the beginning of the system of treatment of children facing the law. As a form of continuation of the implementation of the Law is to create a new system that is better for children who conflict with the law.¹⁴

The transition of the child treatment system from Child Prison to LPKA is a manifestation of the state's real concern to protect and respect children's rights. Hopefully, they become a generation that is always optimistic, reach asa and walk into the future. The government also places children in development priorities, so that child protection becomes one of the mandatory duties of the government as the organizer of the state. The Ministry of Justice and Human Rights has duties and authorities in handling children facing the law. The duties and authorities of the Ministry of Justice and Human Rights include preparing facilities and infrastructure for fostering, mentoring, child care in the Special Development Institute for Children.

Building an inmate means treating someone who is an inmate to be built in order to rise up to be a good person. Based on the purpose of such development, the target that needs to be built is the character of inmates who are encouraged to evoke a sense of self-esteem in themselves and others and develop a sense of responsibility to adjust to a life of peace, prosperity, fairness, prosperity in society, and furthermore have the potential to become human beings who are noble.

Correctional system with the core coaching as above requires special skills and skills from all elements involved in the coaching process, completeness of infrastructure, and necessary facilities. In connection with that, the following will be presented forms of coaching activities that should be programmed against inmates in lpka, which include several things that are adjusted to the state of the inmate itself, namely as follows:

1. Mental guidance, organized with religious education, personality, ethics, and general education directed to evoke new mental attitudes after realizing past mistakes.
2. Social guidance, that can be held by giving an understanding of the importance of community life. At certain times are given the opportunity for assimilation

¹⁴Yuliyanto and Yul Ernis, *Lembaga Pembinaan Khusus Anak dalam Perspektif Sistem Peradilan Pidana Anak (Ct. I; Jakarta Selatan: Pohon Cahaya, 2016), p. 23.*

and integration with outside communities.

3. Guidance skills, that can be held with courses, certain skills exercises in accordance with his talents, which later become a provision of life to make a living in the future.
4. Guidance to maintain a sense of security and peace, to live regularly and learn to obey the rules.
5. Other guidance related to health care, cultural arts, and wherever possible introduced to all aspects of community life in the form of small communities in harmony with the social environment that occurs outside it.¹⁵

Based on the description above both in terms of the purpose of coaching and the form of coaching, the construction of inmates with the correctional system is carried out to equip them in various aspects according to their needs, so that with that provision they are able to live well in the middle of society after completing their criminal period.

III. RESEARCH METHOD

This research is classified as a type of descriptive qualitative research. Descriptive research is intended to gather information about the status of an existing symptom. That is, the state of the symptoms according to the existence of a case, symptom or condition.¹⁶ The data analysis techniques used are data reduction, data presentation, and verification.

IV. RESULT AND DISCUSSION

A. Child Inmate Development Program at LPKA Class II Maros

As a tangible form and implementation of Islamic education in the formation of noble morals, the Special Development Institute for Children (LPKA) Class II Maros in handling child inmates provide guidance both regularly and periodically. The coaching program is carried out based on the mandate of the law aimed at fostering child inmates to become good citizens. The development of child inmates in the Special Development Institute for Children (LPKA) Class II Maros was carried out with several coaching programs.

1. Personality coaching

Personality coaching is carried out so that children can be easily accepted back into society and their environment. To achieve this, while in lpka is built continuously to obey worship and can do social efforts mutually so that by the time they return to the community, they have had positive traits to be able to participate in the development of the community and its environment.

2. Physical coaching

Through physical development of a child inmate is expected to get used to maintaining himself and his environment from all things dirty and heinous in order to realize and preserve a healthy and comfortable life. Then a healthy and comfortable life is one of the factors that can make a person gain happiness. With happiness obtained by a child inmate is expected to be a driver to instill noble character in his daily life after

¹⁵Bambang Poernomo, *Pelaksanaan Pidana Penjara dengan Sistem Pemasyarakatan* (Yogyakarta: Liberty, 1986), p. 188.

¹⁶Suharsini Arikunto, *Manajemen Penelitian* (cct. II; Jakarta: Rineka Cipta, 2010), p. 234

going through the process of coaching in LPKA Class II Maros.

3. Coaching Intellectual ability

With the intellectual ability of a child inmate, it is expected that they can obtain reasons for the impact of their crimes and obtain and parse the reasons why they should instill noble in their daily. With intellectual knowledge is expected to be the foundation in shaping the personality of a child inmate of his own volit by rationalizing the reasons for the change in his behavior towards a noble character.

4. Law awareness coaching

With the coaching of law awareness, child inmates will feel accompanied and given special attention. So that in accepting and undergoing the coaching process they feel comfortable and sincere in doing so. With a sense of comfort and sincerity in the process of coaching is expected to form a noble character for child inmates in LPKA Class II Maros.

5. Coaching skills

By equipping with the skills expected after the release from the criminal period later a child inmate in lpka Class II Maros can busy himself with productive efforts. Through these productive efforts, child prisoners are able to cover their economic needs and fill the gaps as they experienced before serving their sentences in LPKA Class II Maros. With this busyness closes the possibility for a child inmate who has been free to repeat his crimes, and chooses to instill noble character in interacting with the surrounding community.

B. Islamic Education Method in The Establishment of Noble Character of Child Prisoners in LPKA Class II Maros

In carrying out a coaching program for child inmates, LPKA Class II Maros performs with several methods of Islamic education. . Based on the observations in the field, Islamic education methods in LPKA Class II Maros can be divided into two categories, namely methods based on their objects and methods based on their application. These methods are carried out either one type of method or several methods simultaneously in one program according to the needs and conditions of child inmates in LPKA Class II Maros. Some of the methods applied in LPKA Class II Maros, can then be described as follows:

1. Method based on the object

a) Situation based coaching methods

In this development, consists of two approaches, namely top down approach and bottom up approach. The top to bottom approach is coaching that comes from the builder, or the foster package for child inmates has been provided from above. Child inmates do not have the opportunity to determine the type of coaching that will be carried out so they must undergo certain packages that have been provided. In terms of coaching in LPKA Class II Maros such as examples of personality coaching that requires each child inmate to perform five prayers without exploring the needs of the child inmate.

Coaching from the bottom up is a coaching package that pays attention to the interests and learning needs for child inmates. The key to the success of child inmates is the clever use of a builder to introduce child inmates to themselves. In terms of coaching

in LPKA Class II Maros such as examples of skills coaching that sees the talents and interests of child inmates in the LPKA.

b) Individual coaching methods

This development is given to individual child inmates by the supervisor. Individual coaching does not have to be separate individually but can be done in groups but handled individually. This development is done because each child inmate has a maturity level of emotion, intellectual, different logic. This approach would be very beneficial if child inmates had the ability to get to know themselves.

c) Group Coaching Method

Coaching in a group tailored to the needs of coaching determined by the coach or coaching in accordance with the needs felt by child inmates in LPKA Class II Maros. Through group coaching, it is expected that a child inmate can provide motivation with other inmates. By undergoing coaching such as a diversity program in groups can be a stimulus to child inmates to advise each other and remind each other in an effort to establish noble morals in themselves.

2. Methods based on the application

a) Habituation method

Manifestations of the use of habituation methods based on observations of researchers in the field are described through routine activities both daily, monthly, and even annual carried out by all inmates both ordinary inmates and child inmates, especially child inmates with activities that are so dense. Habituation method is the process of planting habits. By instilling the habit of worship to child inmates, the inmate will easily have a habit so that he can carry out any work easily and happily. It will cause strangeness in the heart if the habit is changed. Therefore, in the process of scientific transformation, it is necessary to instill good habituation. Thus, after the end of the criminal period in LPKA, child inmates have become accustomed to doing good habits and noble morals, so that it continues to be applied in the future life.

b) Advice method

The method of advice can be tucked in the middle of the study activities by the maros reGENCY religious office on Monday which is more effective because it is followed by all correctional child inmates. Therefore, giving advice is one of the important methods in Islamic education. People who are advised are expected to avoid harm and show better roads.

c) Methods of punishment

In fact the method of punishment is the worst method among other methods. However, this method can be used if under certain conditions. What should be noted in this method is that punishment is a method that means to correct when it has made a mistake, not as a media of revenge.

Each method of construction has its own drawbacks. If the method is used properly then the weaknesses can be reduced. Weaknesses can be closed using other methods and can be obtained to the maximum. These methods are carried out either one type of method or several methods simultaneously in one program according to the needs and conditions of child inmates in LPKA Class II Maros. But theoretically in the

implementation of Islamic education methods in fostering the noble morality of child inmates in LPKA Class II Maros, there are four important components that must be considered, so that it can run well, namely yourself, family, community and officers. For the method used runs according to the needs of child inmates. In fact, all methods can be used in the process of fostering noble morals for child inmates who are in LPKA Class II Maros.

V. CONCLUSION

In relation to the implementation of Islamic education in the formation of noble morals of child prisoners, LPKA Class II Maros has carried out several programs that run regularly or periodically and implemented several methods related to Islamic education. Some of these Islamic education programs and methods include:

1. Personality coaching
2. Physical coaching
3. Coaching intellectual ability
4. Law awareness coaching
5. Coaching skills

Then the method of Islamic education in the development of child inmates in LPKA Class II Maros, divided into two categories, namely methods based on the object and methods based on its application. These methods are as follows:

1. Method based on the object:
 - a) Situation based coaching methods
 - b) Individual coaching methods
 - c) Group coaching methods
2. Methods based on the application:
 - a) Habituation method
 - b) Advice method
 - c) Methods of punishment

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