

Learning Integration of Islamic Education for ex-prison Children at SMK Istimewa Tangerang Banten

Muhammad Hidayat Ginanjar

STAI Al Hidayah Bogor

e-mail: m.hidayatginanjar@gmail.com

DOI: 10.14421/jpi.2019.82.223-238

Received: 17 March 2019

Revised: 19 April 2019

Approved: 12 Dec 2019

Abstract

The phenomenon of adolescents that cause crime is quite alarming in a child's social environment. Vocational High School (SMK) Istimewa Tangerang is part of the education at the Institute for Child Special Development (LPKA). This study aims to describe the learning model of the integration of Islamic Education (PAI) for students of Vocational High School in Tangerang. The method used is qualitative with descriptive analysis. The results showed that the learning model integrating Islamic Education (PAI) improved moral morals and personality effectively. Appropriate learning methods become the main instrument in the development of the PAI integration learning model. Moral changes in moral attitudes are the leading indicators of Learning Success Attitudes. In the future, the need for developing learning integration models is in line with the development of pesantren. The pesantren model is a participant for participants.

Keywords: *Integration, Islamic Education, Vocational High Schools (SMK) Istimewa, Institute for Child Special Development (LPKA).*

Abstrak

Fenomena remaja sebagai pelaku tindak kejahatan cukup mengkhawatirkan dalam lingkungan pergaulan anak. Sekolah Menengah Kejuruan (SMK) Istimewa Tangerang merupakan bagian dari pendidikan di Lembaga Pembinaan Khusus Anak (LPKA). Penelitian ini bertujuan untuk mendeskripsikan model pembelajaran integrasi Pendidikan Agama Islam (PAI) untuk peserta didik SMK Istimewa Tangerang. Metode yang digunakan adalah kualitatif dengan analisis deskriptif. Hasil penelitian menunjukkan bahwa model pembelajaran integrasi Pendidikan Agama Islam (PAI) meningkatkan moral akhlak dan kepribadian peserta didik cukup efektif. Metode pembelajaran yang tepat menjadi instrumen utama dalam pengembangan model pembelajaran integrasi PAI. Perubahan moral dalam sikap akhlak menjadi indikator utama dalam penentuan keberhasilan pembelajaran. Ke depan kebutuhan pengembangan model pembelajaran integration selaras dengan pengembangan

pesantren. Model pesantren menjadi tawaran untuk peserta didik dalam pemahaman keagamaan yang utuh.

Kata Kunci: *Integrasi, Pendidikan Agama Islam, SMK Istimewa, Lembaga Pembinaan Khusus Anak.*

Introduction

The phenomenon of adolescents as perpetrators of crime is quite alarming in a child's social environment. Based on the data, the child's delinquency has increased significantly every year. This is indicated in the report of the Commission of Indonesian Child Protection (KPAI). In 2014 recorded 67 cases of children in the behavior of perpetrators of violence. While in 2015, it increased in 79 cases. Also, children as brawlers risen from 46 cases in 2014 up to 103 cases in 2015. KPAI also mentioned the number of physical violence with children facing law (ABH) in 2015; there were 100 cases¹. In 2017 KPAI has recorded 3,849 cases of child-related complaints. Only in 2017 has decreased from the data before this year.

Meanwhile, over the past seven years, KPAI's complaint reports with the number of victims and perpetrators of child-age violence reached 28,284 with the number of male victims and perpetrators. This condition shows that criminal acts are dominated by male ABH. This is the background factor in child crime. Based on several research results, boys tend to have lower levels of self-control compared to girls. Teenagers have higher delinquency in males than females because of family, friends, and the school environment. Another factor that influences is self-esteem. The 2017 Ginanjar Research corroborates this. The findings reveal that boys dominate the majority of criminals among children at 90.5%. This justifies the criminal rate of girls at a score of 9.5%. Significant types of illegal boys commit drug abuse, immorality, theft, and fighting. Girls have problems with drug crimes and robbery. According to the Deputy Chair of the KPAI, this confirmed the findings of boys who have a high vulnerability in this matter as both perpetrators and victims². Factors

¹ Ipak Ayu H Nurcaya, "CATATAN AKHIR TAHUN KPAI: Anak Sebagai Pelaku Kejahatan Meningkat," 2016, <https://jakarta.bisnis.com/read/20160102/236/506440/catatan-akhir-tahun-kpai-anak-sebagai-pelaku-kejahatan-meningkat>.

² dedi hendrian, "Catatan Akhir Tahun-KPAI Meneropong Persoalan Anak | Komisi Perlindungan Anak Indonesia (KPAI)," accessed April 23, 2020, <https://www.kpai.go.id/berita/catatan-akhir-tahun-kpai-meneropong-persoalan-anak>.

driving criminal cases among children manifest in the problem of lack of coaching, weak economic factors, patterns of association, and the influence of friend behavior.

Children who are in conflict with the law and are in the justice system tend to have problems in the form of mental stress and stress during times of detention³. Research conducted by Aryanto (2016) suggests behavioral stress responses in children with criminal cases. Other studies mention three factors that also influence the stress response of criminal children; torture, trauma, and intimidation⁴. It shows verbal and nonverbal aggression in fights and quarrels. Another study by Sopiah (2016) revealed the high-stress component of ABH on the psychology of losing family, friends, and fears of assault within the Institute for Child Special Development (LPKA). According to Widianti (2011), the monotonous routine of prison life makes people feel bored. This triggers a riot among inmates. This encourages negative feelings in the social relations between extortion patterns and acts of violence that cause suffering in addition to feeling less comfortable as a convict. Other research suggests that Andikpas (Lapas students) tend to have the behavior of withdrawing from relationships among fellow Andikpas. This affects the psychological patterns of children in pensive, lonely, and closed attitudes⁵. In another view, Walker et al., In his research, build a model where the role of the family becomes essential. Between educational institutions and families build good partnerships. With this partnership, information gathering can be done to the maximum. Educational institutions can take definite action because the information they have about children is quite comprehensive⁶.

The government, in this case, has responded with human rights protection programs in the field of Education as contained in Law Number 20

³ Thomas Grisso, *Double Jeopardy: Adolescent Offenders with Mental Disorders* (London: The university of Chicago Press, 2004).

⁴ Rosemary Barnes and Nina Josefowitz, "Indian Residential Schools in Canada: Persistent Impacts on Aboriginal Students' Psychological Development and Functioning," *Canadian Psychology*, 2018, 1-47.

⁵ Yulia Hairina and Shanty Komalasari, "Kondisi Psikologis Narapidana Narkotika Di Lembaga Pemasyarakatan Narkotika Klas II Karang Intan, Martapura, Kalimantan Selatan," *Jurnal Studia Insania* 5, no. 1 (2017): 94-104.

⁶ Walker SC et al., "A Research Framework for Understanding the Practical Impact of Family Involvement in the Juvenile Justice System: The Juvenile Justice Family Involvement Model," *Am J Community Psychol* 56, no. 3 (2015): 408-21.

of 2003 concerning the National Education System, this regulation balances the formal, informal and non-formal education patterns of LPKA residents. The series of empowerment and organization of education that seeks to nurture and develop children's potential and competence. Law No. 12 of 2012 describes education as a conscious effort in the atmosphere of learning and the learning process of students actively in developing children's potential in religious, spiritual strength, self-control, personality, intelligence, noble character, and skills⁷.

Based on the national goals of education, religious values become something that is considered the main in every ABH particular school education process. This critical thing manifests in the learning of Islamic Education (PAI) in Schools. Zuhairini's view, Islamic education, is learning activities with the aim of further introduction for people who are Muslim. This leads to moral growth and character⁸. Another thing also expressed by Sadiyah about the purpose of Islamic religious education in the pattern of compliance. Thus, Islamic education forms humans with moral values in the implementation of life⁹. Therefore, active efforts to realize these objectives need an integrated learning model in the education unit. The meeting between life and education unites in the values and nature of forming attitudes and behaviors such as character, personality, character, ethics, morals, and character. In this case, Islam gives perspective on morals¹⁰.

SMK Istimewa is part of education at LPKA. The activity held elementary, junior high, and vocational education. SMK Istimewa LPKA I Class Tangerang has its parent to SMKN 02 Tangerang. SMK Istimewa is guidance from PT Honda. PKBM (Center for Community Learning) LPKA Class I Tangerang has a Package B and C Program. Students pursuing a package chase program are fostered, children. The wider community

⁷ Presiden Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 12 Tahun 2012 Bab I, Pasal 1." (2012).

⁸ Zuhairini and Abdul Ghafur, *Metodologi Pembelajaran Pendidikan Agama Islam* (Malang: Universitas Malang, 2004).

⁹ Khalimatus Sadiyah, "Model Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Quantum Teaching Di SMP Se-Kabupaten Jepara," *Jurnal Pendidikan Islam Tarbawi* 12, no. 1 (2015): 27.

¹⁰ Rahendra Maya, "KARAKTER (ADAB) GURU DAN MURID PERSPEKTIF IBN JAMĀ'AH AL-SYĀFI'Ī," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 02 (November 21, 2017): 22, doi:10.30868/EI.V6I12.177.

welcomed this by opening open recruitment of students other than fostered children who took part in studying together in the PKBM LPKA program. SMK Istimewa accommodates children with legal problems. The majority of children get problems in drug cases and juvenile delinquency matters such as brawls and sexual harassment. Currently, LPKA accommodates 132 assisted residents with variations in the age range of 14-20 years.

The exciting thing about the Islamic Education (PAI) SMK Istimewa learning model is the integration learning. Integration manifests in the implementation of the applied learning curriculum. This study seeks to describe the learning model of integration of PAI SMK Istimewa, supporting factors and inhibitors of learning, and strategies for improving the quality of PAI learning. The method used is qualitative with descriptive analysis.

Learning Integration Model of Islamic Education at SMK Istimewa

The determination strategy of SMK Istimewa Tangerang supports the regulation of the minister of law and human rights. Forms of mental, spiritual development, and independence education become personal choices in the teaching and learning process. The daily coaching schedule is the spearhead of the learning of unique students who accompany the teacher as the implementing staff of the predetermined learning model. An outline of the direction of coaching work creates individual students who have independent moral behavior¹¹. General patterns Learning models have been established in daily programs and special programs for independence. In another sense, Kurniasari defines the learning model as a conceptual framework that describes necessary procedures in organizing learning experiences for the purpose and function of the teacher's guidelines for activities in systematic learning¹². This enables the learning material to be well absorbed.

¹¹ Wawancara dengan UM, "Guru Agama SMK Istimewa," 2018.

¹² Reira Kurniasari, *Model-Model Pembelajaran* (Pekalongan: STAIN Press, 2013).

For this reason, you must distinguish between learning models and learning methods. The model shows planning in learning objectives. The method explains the implementation of the learning model¹³.

Learning planning defines the activities of the independence program, the PKBM program, and the skills program. The implementation of these three programs is based on the available budget and empowerment to outsiders who are intertwined in the program. This can be realized from the religious education program in collaboration with foundations outside the school and LPKA. These include the Al-Azhar Foundation, the Youth Care Foundation, and the Tangerang City ESQ, Team. Other foundations that also assist are foundations that carry out worship activities, namely GKI Kwitang, Apostolos Foundation, Batu Penjuru Foundation, which are affiliated with Christianity. Another example of the independence program with the skills of automotive, welding, screen printing, and creative industries makes collaboration with several parties who are ready and willing to the limitations of the SMK Istimewa Tangerang¹⁴. The learning model plans about a series of activities in a particular educational goal ¹⁵ with the modification of the motto of Special Vocational Schools with the slogan "Friendly" in the achievements of the morals of students who are independent, clean, polite, harmonious, and dignified. Steps by the Head of Tangerang Vocational School determine the independence program. Creative industry and mental and spiritual development are smart and bold steps in setting the direction of goals for the success of student coaching. The learning model has a wide impact and continuity for students' future. Therefore, the learning model is the right smart step¹⁶. For this reason, the development of an appropriate model will determine the success of a program. At present, Tangerang Special Vocational School has many students who excel in academics, religion, and creative production.

¹³ Akhmad Sofa, "Pengertian Dan Hakikat Model Pendidikan Agama Islam PAI," in *Kapita Selekta Model Pembelajaran Pendidikan Agama Islam (PAI)*, ed. Muh. Sya'roni (Yogyakarta: Idea Press, 2009), 3.

¹⁴ wawancara dengan SN, "Kepala SMK Istimewa Tangerang," 2018.

¹⁵ Martinus Yamin, *Manajemen Pembelajaran Kelas* (Jakarta: Gaung Persada, 2009).

¹⁶ Abudin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Grasindo, 2001).

A personal approach to individual students produces motivation to learn religion with charitable zeal behavior. The cultivation of the spiritual value arouses the spirit to change. This proves the change of Special Vocational Students in practical behavior and worship of prayer in congregation in the mosque and the Koran diligently. Divine motivation leads to submission and sincerity. This is different from material motivation, which results in someone being materialistic, hedonistic, and individualistic¹⁷. Changes in courtesy to parents and fellow affection are attitudes that are seen in behavior change. Individualistic attitudes begin to change by paying attention to others.

The curriculum development of the SMK Istimewa follows the stipulation curriculum of the Education Minister. KTSP curriculum and K-13 transformation are choices in learning models and methods. Based on the curriculum, the components of the integrated model describe four determinations for better pattern changes, personal approaches, creative learning methods, and norms of success¹⁸. During this time, four stipulations showed the success of coaching a specified period for the students.

The success of the PAI integration learning model in SMK Istimewa can identify the personality of students in social piety. This erodes the background of the problem of violations of the law carried by ABH. This model can then establish a learning approach system for individual students¹⁹. An outline of the learning material of the Islamic Education in SMK Istimewa Tangerang compiles Islamic material that contains thoughts and insights in lectures and brief lectures on religion. This supports the pesantren kilat program in shaping the behavior of students. Interactive discussions become additional methods in the learning process²⁰. The Islamic Education learning model succeeded in achieving its goal of changing the behavior of Karimah's morals. Appropriate learning facilities and infrastructure support this, a comprehensive curriculum on Islam, targeted learning methods, a learning

¹⁷ Kamrani Buseri, *Ontologi Pendidikan Islam Dan Dakwah* (Yogyakarta: UII Press, 2009).

¹⁸ Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Bandung: Prenada Media, 2017).

¹⁹ Syaiful Bahri Djamarah and Aswan Zain, *Model Belajar Mengajar* (Jakarta: Rineka Cipta, 2010).

²⁰ Mujammil Qomar, *Strategi Pendidikan Islam* (Jakarta: Erlangga, 2013).

process that runs according to the target, competent teaching human resources, and mentors.

Health facilities include clinical facilities, doctors, and nurses. One dentist and four nurses who work in the Polyclinic and inpatient rooms are expected to improve services further. Scout activities, flag ceremonies, and sports venues are also available in the LPKA hall. The room is provided a place for sports activities such as Basketball, Wushu, Badminton, Chess, Table Tennis, Soccer, Futsal, and Gymnastics. Whereas Islamic spiritual activities are centered at the mosque, which is large enough to accommodate the religious activities of the target residents.

The curriculum designed for fostered residents is compiled for a day and a night in detail so that no time is wasted. The program arranged refers to the learning strategy to be achieved, namely a change in behavior that changes for the better, realizes self-deficiencies, perfects community behavior, and can live independently. The religious education program will target changes in mindset and character following Islamic religious teachings.

Active learning methods are stories accompanied by action in the form of questions and answers. Two-way discussion is carried out so that the target people can digest the learning material well. Providing examples of inspirational stories encourages charity and work. Various true stories, both the stories of the prophets, friends, and people of Soleh, became an inspiration in charity. The interactive method is a method of a heart-to-heart relationship between educators and ABH-assisted residents. Exemplary educators become essential in providing real examples in the life of religious charity, especially practical guidance on religious charity such as prayer and good morals. The exemplary aspect of all educators at LPKA is the direction of ABH's thinking as a substitute for their parents.

The learning process is carried out continuously. The improvement of the procedure for prayer is made by providing practical guidance and examples of taking ablution water and the correct prayer. The clerics Giving guidance to wear clothes that cover the genitals and manners with the example and approach of conscience. Theology is given through a short lecture after the Prayer in congregation. Tausiyah religion is given by giving examples of inspirational stories and examples so that fostered people do not

feel patronized but rather on practical guidance. In terms of Human Resources, teachers have competence in their fields. However, in terms of quantity of teachers still considered less. To answer that need, teachers are assisted from outside the foundation. Second, teachers still have competence.

The learning model of the Integration of PAI in SMK Istimewa as a basis for seeing a picture of the relationship between the success of the students' program coaching Judging from the facilities and infrastructure of the SMK Istimewa, the mosque presents a wide enough area, comfortable study space, sufficient reading material, a complete textbook, luxurious Al-Quran manuscripts, and prayer equipment in good condition. Other facilities are a playground, meeting place, fostered people's room, dining room, break room, and library room that young people access. This facility is an appropriate place. This reflects the function of the mosque, in addition to worship, which is also central to the development of children (*tarbiyatul aulad*). SMK Istimewa also arranges curricula according to the needs of education development. The preparation of material has been based on a daily schedule from morning to night makes it easy to teach discipline. Material monotheism, Aqedah, Fiqh, Al-Quran, al-Hadith are the leading choices for ethical approaches. The PAI material of Special Vocational Schools forms Islamic material briefly in terms of religion in practice.

The PAI learning method in SMK Istimewa is unique in ABH's approach. The personal approach from the heart to the heart becomes the practice of understanding religion and consideration of age factors. In the process of implementing learning, the teachers start from the dawn prayer in the congregation in the morning until the evening prayer. PAI guidance runs in the study room during study hours, and in the mosque, after the congregational prayer brings students to learning by doing. The personal approach is an essential process in fostering Islamic mental and spiritual. The coaching process follows the mental condition of individual students. The PAI learning integration model enhances the independence of individual students in the pedagogical approach that is written on the relationship between education, teaching, and learning.

PAI teachers regularly teach two people. Outsiders Help with tentative ways that are not permanent. Educators and Trustees of SMK Istimewa transformed the knowledge and understanding of Islam to the

understanding of laws in Islam. Even so, the task of educators is more focused on integrated mental and spiritual growth ABH.

Supporting and Inhibiting Factors of PAI Learning in SMK Istimewa Tangerang in the ABH Category

The facilities of the mosque facilities as places of worship and guidance support the success of the guidance of SMK Istimewa students. The mosque with all facilities provides comfort in learning self-development. The atmosphere of worship gives impetus to the spirit of charity and the spirit of learning to change in the process of Soleh's people. The success of the mosque depends on the mentors and the supervising teacher. The success of the program shows the learning patterns of students who are diligent in the five daily prayers in congregation, dhikr diligently in daily worship, and sharpening in teaching with tackle. Important activities SMK Istimewa applies the five daily Prayer rules in the congregation. This supports the spiritual development program. The emphasis is on the prayer in the congregation, and the exemplary examples of the coaches and teachers become an essential factor of mosque prosperity. Worship facilities need special attention.

The weakness of the congregational prayer program is that not all fostered residents can obey the prayer in congregation. If analyzed, three factors cause the development program has not been successful. The three supporting factors are physical, spiritual, and intelligence factors. The lack of a maximum of these three factors causes the congregational prayer program to be less than optimal.

The supporting factor for the success of the training program is the development of an integrated curriculum in physical, spiritual, and intelligence factors. In the implementation of PAI learning introduces physical formation. Material coaching factors become essential because students are fostered with legal issues. Material regarding the basics of Islamic worship in prayer, ablution, and toharoh. Excellent material is an essential part of coaching. This can foster personal awareness in the pattern of repentance in self-introspection from past mistakes. Factors supporting self-introspection by growing awareness to change for the better for yourself. Spiritual factors are also a concern for Islamic education in psychology.

Psychiatric factors affect the moral awareness of children. The healthy soul will quickly receive lessons. The psychological factor is a supporting factor for the success of special student coaching programs. Intelligence factors in the intelligence of individual students support the success of the coaching program. This can sharpen the brains of students in learning from science. These three supporting factors determine the success of the coaching program

In the context of the learning method, the success factor of the program is by establishing personal communication between the teacher and students. Fulfillment of psychological aspects in the sense of mutual fate and continuity provides comfort for students. Togetherness and role models provide a direct example for students. The role of parents provides guidance and advice that is very meaningful for them. Factors of scientific competence, experience, and sincerity support the success of coaching.

Spiritual coaches of SMK Istimewa support the success of the development of PAI assisted by foundation teachers from outside parties of SMK Istimewa. Assistance from the foundation has had an impact on the success of fostering particular student citizens in the fields of spirituality and creative industry skills. Spiritual event schedule on Monday, Ust. Hikmah Abdurrahman from the Insan Madani Foundation filled the lecture program. On Tuesday, from the Care Foundation for Adolescents filling PAI subjects. On Wednesday, Ibu Ustadzah Suci Bunda from the ESQ Institute taught PAI subjects on Thursday, the cleric from the Al-Azhar Foundation filled the Koran recitation every day. Guidance from inside prisons by the Andikpas coaching section provides guidance related to religious and moral education material. LPKA daily coaching with the program of formal education teachers in Middle School (SMP) Istimewa by Ustadz Muhammad, SH, MH, and Ustadzah Mrs. Hanida, SH, MH.

Spiritual guidance is the most time-consuming program because the program is comprehensive in various aspects of teaching. Teachers provide daily spiritual guidance and personal touch. The clerics from outside parties gave more Islamic material and self-motivation. The confidence of individual students' experiences growth over time in changing interactions with oneself and the environment. Between students begin to be able to speak words well. Students can be polite to the coach. Students also can pray in the

congregation. Selian also followed the apple together to maintain cleanliness and security together. This is following the objectives of learning Islamic education. Islamic education is an activity aimed at producing religious people. Thus, Islamic education needs to be directed towards moral and character growth²¹.

The daily congregation in the five daily prayers and tadarus Al-Quran is the basis of religious activities that are mandatory for fostered citizens in the urgency of necessary Islamic activities. This emphasizes the principle of being a good Muslim. For this reason, prayer is essential to be upheld and taught by individual students. An inhibiting factor for a successful program comes from the failure to establish excellent two-way communication. A limited amount of time makes communication between coaches and students less than optimal. Limited intensity makes the relationship between students and coaches less well bound. It is necessary to increase study time, especially the problems faced by ABH. Different ages of students in the same class are another problem. PAI teacher background, which is not linear with the field of study being taught, is also a problem. This has an impact on the approach used is still the focus of the right approach.

From observations, boys tend to have lower levels of self-control than girls. Boys are more open and vulgar in expressing their desires. He is more responsive to things that are not by his expectations. This makes adolescent boys potentially higher delinquency than girls. This is in line with what Boisvert stated, stating that boys are weaker in self-control than women. Less time and attention will hamper the success of this independence program. Adding time by adding additional hours of study, giving additional lectures, brief discussion after the five daily prayers, organizing a short religious course program from outsiders who come to the SMK Istimewa provides flexibility. The inhibiting factor is the lack of religious teachers. This provides a program opportunity for the Ministry of Religious Affairs to supply and procure competent religious teachers in each school. ABH requires extra time attention and guidance from educators, especially religious teachers.

Another limiting factor is the limited costs that cause the fulfillment of infrastructure constraints. Meeting these needs invites outsiders to offer

²¹ Zuhairini and Ghafur, *Metodologi Pembelajaran Pendidikan Agama Islam*, 1.

assistance. Foundations from outside prison (Lapas) assist in the form of packages of reading books, Al-Quran manuscripts, Iqro books, and lightning boarding schools. Company assistance in the form of facilities for the development of skills and equipment needed by the self-employed people. Much of the skills program equipment comes from local companies such as the automotive industry, welding, screen printing, the food industry, and the creative industries. This provides the skills of the automotive industry, welding, screen printing, food industry, and creative industries.

Strategies for Improving the Quality of PAI Learning for Prison Students (Andikpas)

The model of improving the quality of PAI learning involves teachers to be able to spend more time and interact with the Tangerang Special Vocational environment. The mastery aspects of Islamic material and the pedagogical aspects of the teachers require improvement so that the delivery of the material goes well. Exemplary in the practice of *ubudiyah* makes it easy for students to participate and obey the supervisor in implementing aspects of religious rituals. PAI is learning to obtain happiness in ways of thinking, behaving, behaving, and having a morality based on religious teachings for the needs of the world and the hereafter.

Based on the preparation of a learning plan to comprehensively design basic Islamic knowledge in the integration of general knowledge. Scheduling is based on the unique needs of children. The program targets the personal formation of Muslim *kaffah*. Program rules from morning to night refer to the *pesantren* education program with full-time activities. This allows time to be wasted. All are directed at achieving the goals of the formation of the Muslim person both in the community and state. Achievement of objectives measures program evaluation in a set plan. Understanding and practicing religion is a significant factor in changing human attitudes toward a better life for adolescents. In adolescence, character requires a particular model in learning religious values in the pattern of habituation. The PAI integration learning model of the SMK Istimewa Tangerang shows practical education (psychomotor) and exemplary aspects.

Changing mindset and behavior is a challenge for educators at SMK Istimewa. The nature of children who are active and sometimes hyperactive makes the teacher sometimes confused in conditioning the class. Children face law (ABH) students feel happy if they can bully their friends. This is undoubtedly a challenge for teachers to be able to align and direct the energy possessed by ABH children in a more appropriate direction. For this reason, activities such as improving the social skills of ABH students become essential.

The lightning boarding school program and the Al-Quran this program are solutions for increasing religious understanding for students. The pesantren program provides sufficient understanding in aspects of divinity (monotheism), Islamic beliefs (Aqeedah), Islamic law, trade-in relations with fellow human beings (muamalah), association (muasyarot), and behavior (morals). Comprehensive understanding of practicing al-Islam with a good Qur'an reading program (tahsin) and memorizing the Qur'an program (tahfidz). The limitation of educators needs to develop Al-Quran tahsin and tahfiz programs which do not need many teachers. An increase in personality in morals will achieve a form of personal interaction between the teacher and students personally in a unique way in the way of sorogan.

Indicators of success of the change in the character of students show the pattern when they enter vocational school and after they can be coaching. The PAI integration learning model manifests success by practicing religious worship according to the stage of development. Embodiment by understanding the weaknesses and strengths of oneself for students. Students show an increasingly confident attitude. The ABH adheres to social rules that apply to the broader environment. Students value social diversity in culture, ethnicity, race, and socioeconomic groups. Prison (Lapas) residents seek and apply information from the surrounding environment with other sources logically, critically, and creatively. Particular school students demonstrate the ability to think logically, critically, creatively, and innovatively, the ability to learn independently according to their potential. LPKA students demonstrate analytical and problem-solving skills in daily life. The above shows the success of the change in character and character can be realized.

Conclusion

The integrated learning model of Islamic Education (PAI) improves the moral morals and personality of students quite effectively. Appropriate learning methods become the main instrument in the development of the PAI integration learning model. Sound change in morals attitude becomes the leading indicator in determining the success of learning. In the future, the need for developing integration learning models is in line with the development of pesantren. The pesantren model becomes an offer for students in a complete religious understanding.

References

- Abuddin Nata. *Perspektif Islam Tentang Strategi Pembelajaran*. Bandung: Prenada Media, 2017.
- Barnes, Rosemary, and Nina Josefowitz. "Indian Residential Schools in Canada: Persistent Impacts on Aboriginal Students' Psychological Development and Functioning." *Canadian Psychology*, 2018, 1-47.
- Buseri, Kamrani. *Ontologi Pendidikan Islam Dan Dakwah*. Yogyakarta: UII Press, 2009.
- dedi hendrian. "Catatan Akhir Tahun-KPAI Meneropong Persoalan Anak | Komisi Perlindungan Anak Indonesia (KPAI)." Accessed April 23, 2020. <https://www.kpai.go.id/berita/catatan-akhir-tahun-kpai-meneropong-persoalan-anak>.
- Djamarah, Syaiful Bahri, and Aswan Zain. *Model Belajar Mengajar*. Jakarta: Rineka Cipta, 2010.
- Grisso, Thomas. *Double Jeopardy: Adolescent Offenders with Mental Disorders*. London: The University of Chicago Press, 2004.
- Hairina, Yulia, and Shanty Komalasari. "Kondisi Psikologis Narapidana Narkotika Di Lembaga Pemasyarakatan Narkotika Klas II Karang Intan, Martapura, Kalimantan Selatan." *Jurnal Studia Insania* 5, no. 1 (2017): 94-104.
- Ipak Ayu H Nurcaya. "CATATAN AKHIR TAHUN KPAI: Anak Sebagai Pelaku Kejahatan Meningkat," 2016. <https://jakarta.bisnis.com/read/20160102/236/506440/catatan-akhir-tahun-kpai-anak-sebagai-pelaku-kejahatan-meningkat>.
- Kurniasari, Reira. *Model-Model Pembelajaran*. Pekalongan: STAIN Press, 2013.

- Maya, Rahendra. "KARAKTER (ADAB) GURU DAN MURID PERSPEKTIF IBN JAMĀ'AH AL-SYĀFI'Ī." *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 02 (November 21, 2017): 33. doi:10.30868/EI.V6I12.177.
- Nata, Abudin. *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia*. Jakarta: Grasindo, 2001.
- Presiden Republik Indonesia. *Undang-Undang Republik Indonesia Nomor 12 Tahun 2012 Bab I, Pasal 1*. (2012).
- Qomar, Mujammil. *Strategi Pendidikan Islam*. Jakarta: Erlangga, 2013.
- Sadiyah, Khalimatus. "Model Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Quantum Teaching Di SMP Se-Kabupaten Jepara." *Jurnal Pendidikan Islam Tarbawi* 12, no. 1 (2015): 1–2.
- SC, Walker, Bishop AS, Pullmann MD, and Bauer G. "A Research Framework for Understanding the Practical Impact of Family Involvement in the Juvenile Justice System: The Juvenile Justice Family Involvement Model." *Am J Community Psychol* 56, no. 3 (2015): 408–21.
- SN. "Kepala SMK Istimewa Tangerang." 2018.
- Sofa, Akhmad. "Pengertian Dan Hakikat Model Pendidikan Agama Islam PAI." In *Kapita Selekta Model Pembelajaran Pendidikan Agama Islam (PAI)*, edited by Muh. Sya'roni. Yogyakarta: Idea Press, 2009.
- UM. "Guru Agama SMK Istimewa." 2018.
- Zuhairini, and Abdul Ghafur. *Metodologi Pembelajaran Pendidikan Agama Islam*. Malang: Universitas Malang, 2004.