

Habituation-Based Religious Character Education Grounded in Pancasila: Evidence from a Juvenile Correctional Setting in Indonesia

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Abstract: The Reform Era of 1998, followed by rapid globalization and technological advancement, has profoundly affected the moral foundation of Indonesia's younger generation. Data from the Indonesian Child Protection Commission (KPAI, 2022) show that West Java ranks highest in child protection cases, contributing to the increasing number of juvenile offenders at the Class II Juvenile Correctional Institution (LPKA) in Bandung, particularly in cases involving sexual misconduct. This situation demands a character development strategy that transcends administrative correction and focuses on moral and spiritual formation grounded in Pancasila, especially its first principle, Belief in the One and Only God. This study aims to design and evaluate a religious character development strategy using a habituation method implemented through supplementary classes. Employing a mixed-methods exploratory sequential design, the research began with qualitative data collection through observation, interviews, and document analysis, followed by quantitative analysis using pre-test and post-test data examined through the Wilcoxon Signed-Rank Test. The findings revealed that 29 out of 30 participants showed improved post-test scores, indicating significant positive changes in religious values, discipline, and spiritual awareness. These results confirm the effectiveness of the habituation-based strategy in fostering religious character and suggest that the model can be adopted by other juvenile correctional institutions to cultivate responsible, spiritually conscious youth with strong commitment to religious and national values.

Keywords: Religious Character; Pancasila; Habituation Method; Juvenile Offenders; Character Education.

1. Introduction

The rapid advancement of globalization and digital technology has profoundly transformed the moral landscape and social behavior of Indonesia's younger generation. The increasing accessibility of the internet and exposure to unfiltered global information have created a digital culture that influences adolescents' thinking patterns and behavior (Kusuma et al., 2023). Through social media and online platforms, many youths increasingly adopt values that diverge from Indonesia's national ideology, religious ethics, and traditional norms, leading to tendencies toward individualism, consumerism, and moral permissiveness (Rahardjo & Nuryana, 2022). Consequently, moral integrity and spiritual awareness among adolescents have declined, creating a widening gap between digital lifestyles and national moral values. Data from the Indonesian Child Protection Commission (KPAI, 2022) reported that West Java recorded the highest number of child protection complaints, particularly related to sexual violence. This situation has contributed to a growing number of juveniles incarcerated in Class II Juvenile Correctional Institutions (LPKA), especially in Bandung, where many are involved in sexual misconduct offenses.

These circumstances highlight the limitations of current correctional programs, which predominantly emphasize administrative and vocational aspects while neglecting moral and religious rehabilitation (Suyatno et al., 2019). Character formation-especially religious

character-has yet to be systematically implemented in correctional institutions, resulting in partial moral recovery. Therefore, there is an urgent need for a strategic moral education model that transcends formal correctional mechanisms and embeds Pancasila-based values into rehabilitation processes (Setiardi, 2017). This study thus develops a religious character education strategy rooted in Pancasila, applying a habituation method through structured supplementary classes aimed at cultivating spiritual awareness, moral responsibility, and disciplined behavior among juvenile inmates.

Habituation is a crucial pedagogical process in character formation that involves consistently familiarizing individuals to behave, speak, think, and act according to established moral norms. Through repeated exposure to positive habits, students internalize moral values as part of their daily conduct and social interactions (Suyatno, Junintono, Pambudi, Mardati, & Wantini, 2019). This process is particularly essential in early stages of socialization, where habitual behavior serves as the foundation for ethical awareness and community engagement. The theoretical basis for this study draws primarily on Lickona's (1991) character education framework, which emphasizes three interconnected dimensions-moral knowing, moral feeling, and moral action. Together, these components foster a holistic moral character that encompasses both internal conviction and outward behavior. This framework aligns with the philosophy of Pancasila, especially its first principle, Belief in the One and Only God, which underpins spiritual and ethical conduct within Indonesian society.

In addition, the habituation approach resonates with behaviorist theory, emphasizing the repetitive enactment of moral behaviors to achieve internalization (Tilaar, 2009; Cahyono, 2016). Recent studies further affirm that habituation-based education promotes moral resilience and long-term value retention by linking cognitive understanding with behavioral consistency (Nugroho et al., 2023; Al Halbusi et al., 2024). Within correctional institutions, this approach is especially effective due to their structured environment, where disciplined routines and guided reflection can transform abstract moral principles into concrete, daily practices. This perspective echoes Sahardjo's (1963) and Poernomo's (1986) rehabilitative correctional framework, which conceptualizes juvenile justice not as punitive, but as an educational process aimed at restoring dignity and cultivating moral integrity through spiritual guidance.

Prior empirical research underscores the effectiveness of character education in addressing moral degradation among youth. Setiardi (2017) found that consistent moral habituation in schools strengthens ethical awareness and behavioral discipline. Likewise, Asyari et al. (2021) demonstrated that the integration of religious values in educational settings can mitigate moral decline, while Permana and Suhaili (2019) showed that combining religious teachings with local wisdom effectively nurtures spiritual values. However, most of these studies were situated in formal educational institutions-general schools or Islamic boarding schools (*pesantren*) and have rarely examined correctional settings. Research specifically addressing character education within juvenile correctional institutions (LPKA) remains limited. Few studies have systematically developed religious character-building models based on national ideology or sustained habituation frameworks, leaving a critical gap in both theory and practice.

This study, therefore, seeks to address that gap by integrating Pancasila-based values with habituation-oriented religious education to foster moral and spiritual rehabilitation among juvenile offenders. This research seeks to address the gap in character education strategies within juvenile correctional institutions, especially for inmates involved in sexual misconduct cases. Unlike previous studies, which are generally situated in conventional school systems, this study presents a unique model that integrates religious character

education with Pancasila values through a structured habituation approach in the context of LPKA. The study has three main objectives: (1) to explore the current state of religious character education among juvenile inmates, (2) to develop a strategic model based on Pancasila values and habituation methods, and (3) to assess the effectiveness of the model through mixed-methods research using qualitative and quantitative approaches. The outcome is expected to contribute both theoretically and practically to moral rehabilitation programs in Indonesia's correctional system.

2. Method

This study employed a mixed-methods research design using an exploratory sequential approach, combining qualitative and quantitative methods in two distinct but interconnected phases. The rationale for choosing this design was to ensure that the character development strategy model was deeply grounded in the real conditions and experiences observed in the field, and subsequently validated through empirical measurement of its effectiveness. The sequential approach allowed the qualitative findings to inform the design of the quantitative phase, thereby enhancing the study's overall validity and relevance.

The qualitative phase of this study employed a case study methodology to obtain an in-depth understanding of current practices, challenges, and perceptions surrounding religious character education in juvenile correctional settings. Conducted at the Class II Juvenile Correctional Institution (LPKA) in Bandung which primarily houses juvenile offenders involved in child protection-related cases, this phase adopted a descriptive-exploratory approach to generate rich, contextualized insights into how religious character education is implemented and what factors influence its success or limitations. Data were collected through participant observation of educational and spiritual activities, in-depth semi-structured interviews with correctional officers, religious instructors, and juvenile inmates, as well as document analysis of institutional policies, curricular materials, and official reports related to character education (Creswell & Plano Clark, 2018).

Findings from the qualitative phase were analyzed using thematic content analysis, a systematic coding and categorization process used to identify recurring themes and interpret patterns across data (Nowell et al., 2017). The themes that emerged informed the development of a comprehensive, habituation-based religious character education model rooted in Pancasila values particularly the first principle, Belief in the One and Only God. The model was carefully designed to be feasible, culturally relevant, and responsive to the institutional context, addressing gaps identified during the qualitative exploration (Nugroho et al., 2023).

The subsequent quantitative phase aimed to empirically assess the effectiveness of the developed model through a quasi-experimental pre-test and post-test design. Thirty juvenile inmates voluntarily participated in additional religious classes conducted over one semester (six months). Their religious character was measured using a validated instrument encompassing dimensions such as religiosity, self-discipline, moral responsibility, empathy, and internalization of Pancasila values. Data were collected before and after the intervention to determine measurable changes in these dimensions.

Quantitative data were analyzed using the Wilcoxon Signed-Rank Test, a non-parametric technique suitable for small sample sizes and ordinal data distributions (Laerd Statistics, 2020). The test was selected after normality assumptions were violated in the post-test dataset. This test compared paired pre-test and post-test scores to evaluate whether significant improvements occurred following the habituation-based intervention.

By integrating both qualitative and quantitative approaches, this mixed-methods exploratory sequential design provided a holistic understanding of contextual realities within juvenile correctional education while also producing empirical evidence of program effectiveness. The methodological triangulation strengthened the study's validity and reliability, offering meaningful implications for policymakers, practitioners, and researchers engaged in moral rehabilitation and character education (Tashakkori & Teddlie, 2020; Al Halbusi et al., 2024).

3. Results and Discussions

This section presents the results of the research and the analysis conducted on the implementation of a religious character development strategy based on Pancasila using a habituation approach at the Class II Juvenile Correctional Institution (LPKA) in Bandung. The results are organized into thematic categories aligned with the research questions, and the discussion integrates empirical findings with the relevant theoretical frameworks.

3.1. Research Location and Institutional Profile

This research was conducted at the Class II Juvenile Correctional Institution (LPKA) in Bandung, West Java, which serves as a rehabilitation and educational facility specifically for juveniles who have conflicts with the law. The majority of these juveniles are involved in sensitive cases related to child protection, particularly sexual misconduct. West Java Province, according to the Indonesian Child Protection Commission (KPAI, 2022), holds the highest number of reported child protection violations nationwide, which situates LPKA Bandung as a critical and pertinent site for studying character rehabilitation interventions. The institution provides fundamental formal education tailored to juvenile inmates, including basic schooling and vocational training programs intended to prepare them for reintegration into society. Additionally, LPKA Bandung offers limited spiritual programs conducted within its premises, which include classrooms, workshops, dormitories, and a mosque that facilitate inmates' daily activities and structured routines. However, initial observations revealed that the existing religious and moral education programs are predominantly routine-driven, focusing on procedural compliance rather than fostering deep internalization of moral values or consistent guidance aligned with Indonesia's national ideology, Pancasila.

From an administrative perspective, LPKA Bandung operates under the Directorate General of Corrections, with dedicated officers responsible for overseeing educational programs, rehabilitation activities, counseling services, and spiritual mentoring. Despite this comprehensive organizational structure, the institution's approach to character development remains fragmented and lacks strategic cohesion. Religious programs often take the form of ceremonial rituals, disconnected from the broader goals of moral and ethical development. Meanwhile, formal education prioritizes knowledge acquisition without sufficiently addressing the cultivation of ethical awareness or personal character. These systemic limitations highlight a pressing need for a well-structured, integrated strategy that harmonizes religious habituation practices with the foundational national values derived from Pancasila, particularly those emphasizing spiritual and civic responsibility. Consequently, LPKA Bandung represents a highly relevant and strategic context for piloting and evaluating a holistic character development model based on spiritual habituation, aimed at fostering moral resilience and a strong sense of citizenship among juvenile inmates.

Therefore, with the implementation of the personality training program for correctional students conducted by the LPKA, this program must be optimized

through proper planning, implementation, and monitoring. The goal is to shape the children's personalities through the instillation of values typically practiced during the training process (Shofiyuddin, Yuliatin, Alqadri, Rispawati, 2022).

3.2. Empirical Model of Religious Character Development Based on Pancasila

The empirical model of religious character development observed at Class II Juvenile Correctional Institution (LPKA) Bandung integrates religious education and character building through structured yet informal practices. The core focus of this model is the internalization of Pancasila values, especially the first principle, Belief in the One and Only God, manifested through daily worship routines and spiritual engagement. The primary religious activities include the five daily prayers, Friday sermons, Qur'anic recitation, and participation in the Miftahul Jannah pesantren program. Initially, these activities were conducted separately without integration into a comprehensive character development strategy. However, this study found that these practices have the potential to serve as a foundation for a habituation-based strategy that fosters moral reflection and deeper behavioral transformation. The staff and spiritual mentors in the institution act as moral role models who consistently reinforce moral messages during religious events and provide informal mentoring to the juvenile inmates.

Despite a strong foundation, the implementation of this model prior to the intervention showed significant weaknesses. The activities were not integrated into a systematic curriculum and were not designed to ensure progressive character development or long-term reinforcement. The juveniles tended to participate passively in religious practices, focusing only on ritual compliance without transformative moral learning or comprehensive internalization of Pancasila values. This finding aligns with research by Huda et al. (2022), who argued that religious education focusing solely on ritualistic aspects (fiqh-oriented) without accompanying depth in spiritual values (spiritual-based values) tends to result in a superficial religious understanding and is ineffective in building character with integrity. Therefore, the habituation approach in this study was designed to bridge the gap between ritual practice and value internalization. Nonetheless, these empirical practices demonstrated that adequate infrastructure, institutional openness to spiritual development, and foundational educational materials were available and could be better utilized. Based on these findings, the research adapted and developed the existing model into a more structured and intentional habituation model explicitly integrating Pancasila values by leveraging the spiritual and educational resources at LPKA to create a more reflective and value-based character development approach.

3.3. Hypothetical Strategy Model of Religious Character Development Based on Pancasila

Building on the insights gained from the empirical model, this research proposed a hypothetical strategy for developing religious character that is firmly grounded in the values of Pancasila and executed through a habituation-based method. The strategy was carefully designed to overcome the limitations identified in previous programs, which often lacked structure, continuity, and depth in moral education. To this end, the model establishes a comprehensive framework that is structured, repetitive, and reflective, aimed at fostering profound moral growth and sustained behavioral change among juvenile inmates.

The strategy is organized into six thematic modules that focus on critical values essential to religious and civic character formation. These core values include spiritual

awareness, self-discipline, empathy, moral responsibility, and civic virtue. Each module intentionally integrates religious practices with the philosophical underpinnings of Pancasila, particularly emphasizing the first principle, Belief in the One and Only God. This integration ensures that moral development is not merely theoretical but is deeply connected to both spiritual faith and the national ideology that shapes Indonesian society. The method places strong emphasis on routine, active participation, and critical reflection, creating opportunities for inmates to build stable moral habits through consistent exposure and guided practice over time.

The implementation phase of this strategy involved offering additional classes three times a week over a six-month period. These sessions combined religious instruction with character education components and were led by trained mentors skilled in both spiritual guidance and pedagogical methods. The activities were diverse and interactive, including guided prayers, storytelling, group discussions, role-playing value simulations, and spiritual journaling. This approach marked a significant departure from previous programs that often relied on passive, one-way delivery of content. Instead, the new model encouraged dialogue and experiential learning, fostering an environment where juvenile inmates could internalize values through personal engagement and social interaction. The effectiveness of this interactive and dialogical approach is supported by the findings of Kurniawan et al. (2023), who emphasized that experiential learning and reflective discourse are critical components in character education. These methods allow learners not only to know the values (moral knowing) but also to experience and reflect on them personally, thereby strengthening moral feeling and prompting actual action (moral action).

The program's consistent structure and continuity provided a clear learning progression that reinforced the integration of religious and national values. Daily routines and immediate behavioral feedback helped solidify moral habits, ensuring that the development of character extended beyond the classroom into the inmates' everyday lives. The interactive and participatory nature of the program was essential in nurturing critical thinking and self-awareness, enabling the inmates to understand not only what is morally right but also why these values are important for their personal growth and social reintegration.

Ultimately, this hypothetical model offers more than a set of educational activities; it presents a holistic framework for moral transformation within juvenile correctional institutions. It bridges individual spirituality with national identity, aligning character education with Indonesia's foundational principles. Furthermore, this model serves as a practical guide for institutional policies and rehabilitation programs, providing a scalable and adaptable blueprint that other correctional facilities can implement to foster ethical integrity and spiritual resilience among youth offenders.

3.4. Pre-test and Post-test Analysis of Program Effectiveness

To evaluate the effectiveness of the religious character development strategy based on Pancasila through habituation, a quantitative assessment was conducted using a pre-test and post-test design. The purpose was to determine whether there were significant changes in the religious character dimensions of juvenile inmates after participating in the additional classes over six months. The instrument used measured five key indicators: religious awareness, self-discipline, moral responsibility, empathy, and internalization of Pancasila values. Thirty participants completed both pre-test and post-test assessments, and the resulting data were analyzed using descriptive and non-parametric statistical techniques due to distribution characteristics.

3.4.1. Descriptive and Normality Analysis

The descriptive statistics revealed observable increases in the mean scores of all five indicators after the intervention. The pre-test means ranged from 2.8 to 3.2, indicating moderate levels of religious character traits before the program. The posttest means ranged from 4.2 to 4.6, suggesting notable improvement across dimensions. To determine the appropriate statistical test, normality testing was performed using the Shapiro-Wilk test. The results indicated that both the pre-test and post-test datasets violated the assumption of normality ($p < 0.05$), justifying the use of a non-parametric analysis. The data's skewness and kurtosis values further supported the conclusion that the distributions were not normal, making the Wilcoxon Signed-Rank Test the most appropriate method for paired sample comparison.

3.4.2. Wilcoxon Test Results and Interpretation

To measure the effectiveness of the religious character development strategy based on Pancasila through habituation, the Wilcoxon Signed-Rank Test was applied. This non-parametric test was chosen because the data distribution for the post-test did not meet the assumption of normality, as previously established. The test aimed to determine whether there were statistically significant differences in religious character scores before and after the program.

Table 1. Results of Wilcoxon Difference Test - Non-Parametric Tests

Variabel	N	Minimum	Maximum	Mean	Std. Deviation
Data Pre-test	30	70.57	98.49	85.37	7.67
Data Post-test	30	1.00	98.49	87.97	17.06

The results in Table 1 indicate a positive shift in religious character development following the intervention. The mean score increased from 85.37 in the pre-test to 87.97 in the post-test, reflecting an overall improvement among participants. However, the post-test data also showed a wider range and a higher standard deviation, suggesting increased variability in individual outcomes. This may be due to differences in participation levels, comprehension, or personal circumstances among the juvenile inmates. Despite this variation, the upward trend in the average score supports the effectiveness of the habituation-based strategy in enhancing religious character, validating the program's relevance for broader application within juvenile rehabilitation settings.

Table 2. Test Different Wilcoxon Test - Wilcoxon Signed Ranks Test

Keterangan	N	Mean Rank	Sum of Ranks
Negative Ranks (Post-test < Pre-test)	1	30.00	30.00
Positive Ranks (Post-test > Pre-test)	29	15.00	435.00
Ties (Post-test = Pre-test)	0	-	-
Total	30	-	-

Note:

- a. Data_Postes < Data_Pretes
- b. Data_Postes > Data_Pretes
- c. Data_Postes = Data_Pretes

Based on Table 2, the Wilcoxon Signed Ranks Test results indicate a significant increase in religious character and understanding of Pancasila values among the juvenile inmates after participating in the habituation-based development strategy. Twenty-nine inmates showed improved scores (Positive Ranks) with a mean rank of 15.00 and a sum of ranks of 435.00, demonstrating that the majority experienced progress. Only one inmate showed a decrease in score (Negative Ranks) with a mean rank of 30.00 and sum of ranks of 30.00. No ties were observed, meaning all participants experienced changes in their scores. These findings support the hypothesis of a significant difference before and after the intervention, confirming that the program effectively enhanced religious and national values through additional classes and habituation methods at LPKA Class II Bandung.

Table 3. Uji Beda Wilcoxon Test - Test Statistics

Statistik Uji	Nilai
Z-Value	-4.166
Asymp. Sig. (2-tailed)	< 0.001
Keterangan	a. Wilcoxon Signed Ranks Test
	b. Berdasarkan negative ranks

Based on Table 3, it can be concluded that there is a significant difference between the pre-test and post-test scores of religious character and Pancasila values among the juvenile inmates after participating in the habituation-based development strategy. This is demonstrated by a Z-value of -4.166 and a significance level (Asymp. Sig. 2-tailed) of less than 0.001, which is well below the $\alpha = 0.05$ threshold. Therefore, the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_1) is accepted. These results indicate that the habituation-based religious character development strategy significantly improves the character values of the juvenile inmates. The effectiveness of the program is reflected in the increased post-test scores compared to the pre-test, confirming that the habituation method is a successful approach for enhancing religious character within the LPKA Class II Bandung environment.

3.5. Discussion and Interpretation of Findings

The findings of this study demonstrate that the religious character development strategy based on Pancasila and implemented through habituation methods exerts a significant positive influence on juvenile inmates at LPKA Class II Bandung. Quantitative data reveal consistent improvements across multiple dimensions of religious character, including increased awareness, enhanced discipline, strengthened moral responsibility, heightened empathy, and deeper internalization of Pancasila values. These results suggest that the structured and repetitive nature of the habituation approach fosters more profound moral and spiritual growth, moving beyond mere superficial behavioral compliance towards genuine character transformation.

This study's outcomes align closely with the theoretical framework emphasizing habituation as a core mechanism in character education. Lickona (1991) posited that consistent practice is essential to solidify virtues into stable habits, a view that resonates strongly with the findings here. Additionally, Tilaar (2009) argued that character formation requires the deliberate integration of cultural and spiritual values into everyday life through repetition and reflection. The research underscores how the deliberate connection of religious practice with the foundational values of Pancasila bridges the gap between individual spirituality and national ideology, thereby reinforcing a holistic moral identity among the juvenile participants.

Further qualitative observations provide critical context to the quantitative findings. Many inmates reported increased motivation to engage actively in religious activities and showed greater respect for communal and societal values. Facilitators also noted marked improvements in participation rates and positive changes in interpersonal behavior, including increased cooperation, tolerance, and mutual respect. These qualitative indicators suggest that the program's interactive and participatory design was instrumental in promoting deeper internalization of values and facilitating positive behavioral changes. The dialogical approach fostered an environment where participants felt heard and engaged, which enhanced their commitment to the program's objectives.

Despite the overall success, there was notable variability in individual responses as reflected in the broader range of post-test scores. This variability highlights the complex and multifaceted nature of character development, suggesting that some juveniles may require more personalized or intensive interventions to fully benefit from the habituation strategy. This complexity confirms the findings of Chen et al. (2021) in the context of juvenile rehabilitation globally. They concluded that effective interventions must be multimodal and consider individual psychosocial factors, such as resilience, family attachment, and level of intrinsic motivation. The success of a program depends not only on a structured curriculum but also on ongoing psychological support and mentoring to address the root causes of behavioral issues. Psychological and social factors such as past trauma, motivation levels, family background, and peer influence likely played roles in shaping individual outcomes. These findings emphasize the necessity for correctional institutions to incorporate personalized support mechanisms, including counseling, mentorship, and tailored spiritual guidance to address the diverse needs of juvenile inmates comprehensively.

Moreover, the study illustrates the importance of integrating Pancasila values systematically within character development programs. The holistic framework that merges spiritual habituation with national ideology helps cultivate morally grounded and socially responsible citizens. This integrative approach broadens the scope of rehabilitation beyond vocational training and academic education, recognizing that effective correctional education must also nurture moral and spiritual dimensions to foster genuine transformation. The synergy between spiritual growth and civic responsibility forms a foundation that prepares juveniles not only to avoid recidivism but also to contribute positively to society upon reintegration. This emphasis on integrating spiritual and civic values is consistent with the Positive Youth Development (PYD) framework widely studied in other contexts. As highlighted by Benson et al. (2022), the development of internal assets like religious and ethical values, when combined with external assets such as community support and opportunities for contribution, can significantly enhance thriving and reduce risky behaviors among adolescents, including those within the justice system.

Additionally, the study reveals the critical role of institutional support and structured program delivery in achieving sustainable outcomes. The availability of trained mentors, consistent scheduling of activities, and incorporation of reflective practices contributed to the program's effectiveness. This structured environment provided juveniles with clarity, routine, and accountability-elements essential to habituation. The approach demonstrates how correctional institutions can leverage existing resources to implement meaningful character education programs without requiring excessive additional funding, thus offering a feasible model for replication.

The research also points to the value of combining quantitative and qualitative methods to evaluate character development programs comprehensively. While statistical analyses quantify changes and validate the efficacy of interventions, qualitative insights enrich understanding by revealing contextual factors, participant experiences, and nuanced behavioral shifts. This mixed-methods approach allowed for a more complete picture of the program's impact, informing both practical implementation and future refinement of the strategy.

In summary, this study provides robust evidence that a habituation-based religious character development strategy grounded in Pancasila is an effective and promising approach within juvenile correctional settings. It contributes to the growing recognition that successful rehabilitation requires multidimensional strategies that address spiritual, moral, psychological, and social needs in an integrated manner. The insights gained highlight pathways for enhancing correctional education, underscoring the critical role of culturally and ideologically informed programs in nurturing the character and resilience of young offenders.

4. Conclusion

This study has demonstrated that the habituation-based religious character development strategy rooted in Pancasila values effectively enhances the moral and spiritual growth of juvenile inmates in LPKA Class II Bandung. By integrating consistent religious practices with national ideological principles, the program fosters not only improved religiosity but also a deeper internalization of civic responsibility and ethical behavior. The findings suggest that such a strategy can be successfully applied in similar correctional settings to support holistic rehabilitation, promoting inmates' readiness to reintegrate into society as morally responsible individuals. Future implementations should consider incorporating personalized mentoring and continuous evaluation to address individual differences and maximize program impact. This research contributes practical insights for policymakers and practitioners aiming to strengthen character education within juvenile correctional institutions through culturally grounded and spiritually meaningful approaches.

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