



## LITERATURE LITERACY IN CHILD SPECIAL DEVELOPMENT INSTITUTIONS (LPKA) CLASS II MAROS, SOUTH SULAWESI

Inriati Lewa<sup>1</sup>, Syahwan Alfianto Amir<sup>2</sup>, AB. Takko Bandung<sup>3</sup>, Nurhayati<sup>4</sup>

<sup>1,2,3,4</sup>Department of Indonesian Literature, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

### History Article

#### Article history:

Received Jul 17, 2023

Approved Aug 16, 2023

#### Keywords:

Literary Literacy,

Andikpas

Children

Law

#### ABSTRACT

*This study aims to apply literary literacy at the Class II Child Special Development Institute (LPKA) Maros, South Sulawesi. This research method is descriptive qualitative with a field study approach (field study) through a deductive model to understand the research problem. The source of the data in this study was Andikpas (Correctal Students), totaling 28 men. The results of this study indicate that Andikpas is able to convey empirical experiences in the coaching process they experience at LPKA through literary literacy. They all have the same hopes, namely they want to be free soon so they can be with their parents (family) and friends, they want to be free so they can continue their education, and they want to be free so they can work to help support their family. Of these three things, Andikpas hopes most dominantly, so that he wants to be free soon, is to gather with his parents.*

#### ABSTRAK

*Penelitian ini bertujuan untuk menerapkan literasi sastra di Lembaga Pembinaan Khusus Anak (LPKA) Kelas II Maros, Sulawesi Selatan. Metode penelitian ini adalah deskriptif kualitatif dengan pendekatan field study (studi lapangan) melalui model deduktif dalam memahami masalah penelitian. Sumber data dalam penelitian ini adalah Andikpas (Anak Didik Pemasarakatan) yang berjumlah 28 orang laki-laki. Hasil penelitian ini menunjukkan, bahwa Andikpas mampu mengungkapkan pengalaman empiris dalam proses pembinaan yang mereka alami di LPKA melalui literasi sastra. Mereka semua memiliki harapan yang sama, yakni ingin segera bebas agar bisa berkumpul bersama orang tua (keluarga) dan teman-teman, ingin segera bebas agar bisa melanjutkan pendidikan, dan ingin segera bebas agar bisa bekerja membantu kehidupan keluarga. Dari ketiga hal ini yang paling dominan diharapkan Andikpas, sehingga ingin segera bebas adalah berkumpul bersama orang tua.*

---

\*Corresponding author email: [inriati.lewa@unhas.ac.id](mailto:inriati.lewa@unhas.ac.id)

---

## INTRODUCTION

People will agree that whoever commits a crime deserves to be tried according to the provisions of the law regardless of age, status, and profession. Upholding objectivity in order to maintain the spirit of justice is a necessity. Admittedly, crimes are not only committed by adults but children or adolescents are also not spared from doing so.

At first glance, the diction of *crimes* directed at children for their dishonorable actions does sound serious. However, children who commit serious crimes knowingly and deliberately, such as committing sexual harassment or rape, murder, theft or robbery, gambling, and becoming traffickers of prohibited goods, do not deserve to be called mere juvenile delinquents. This is already part of breaking the applicable law.

Juvenile delinquency will not drag children into conflict with the law until they have to go to the penitentiary to be held accountable for their actions. Juvenile delinquency will not destroy life and future during adolescence. Even though they are still children or teenagers, the law must be enforced fairly and objectively without looking at the aspect of the subject (person). In the Civil Code, it is clarified that children, in this case, immature persons, are those who are not yet twenty-one years old. Of course, this is relevant in article 330 which states the following.

"Immature are those who have not even reached the age of twenty-one years, and have not married before."

It is impossible for a child to commit a crime without being influenced by factors outside of himself. Among the commonly understood, due to economic conditions, promiscuity, and the influence of technology. These things are considered essential in triggering children to commit crimes, both minor crimes and serious crimes. Children who are proven to have actually committed a crime will receive a special training center called the Child Special Development Institution (LPKA). This institution aims to provide guidance for child prisoners or prisoners who have been legally and convincingly proven to have acted outside the provisions of the law. This is explicitly stated in the Law of the Republic of Indonesia Number 11 of 2012 concerning the Juvenile Criminal Justice System in article 85 paragraph 1 which reads as follows.

"Children who are sentenced to imprisonment are placed in the Special Development Institution for Children (LPKA)".

This law explains that children who stumble on legal cases also have the same rights as children in general to get an education. According to Ferdiawan et al. (2020), children become potential successors to ideals and become valuable assets as the nation's successors. Therefore, it is very important to pay attention to the quality and future projections of children because they will affect the lives of the nation and state in the future.

In an effort to gain access to additional knowledge, an understanding of literary literacy in detail is one of the ways to help Correctional Students (Andikpas) realize that they are citizens who have the right to education, even though they are under the supervision of law enforcement officers at LPKA. Literacy itself according to Graff (2006) and Grabe & Kaplan (1992) is defined as being able to read and write (*able to read and write*). Thus, literacy will awaken a person to always think positively so as to make them smarter and sharper in understanding something, their memory will increase, and it is hoped that they will know themselves better.

Literary literacy is a specific science. With additional knowledge from experts who understand both theory and practice regarding this science, Andikpas will gain a direct, clear, and concrete understanding. Literature, in this case literary works are created because they have a foothold, are not born from a dark and empty space, they are absorbed from society. Therefore, literary works cannot be separated from describing community activities that have been, are being,

and will be imagined to occur. Literary works also have the power to criticize events in society to become material for reflection.

According to Suryaman (2017), literature as a reflection of the socio-cultural condition of the nation must be passed on to the younger generation. The reason is that literature has great potential to bring society towards changes, including changes in character. As an artistic expression of language that is reflective as well as interactive, literature can become a spirit for the emergence of a movement for social change, even for the rise of a nation to a better direction, strengthening a sense of love for the motherland, as well as a source of inspiration and motivation for moral strength for socio-cultural changes from the current state of affairs. the downtrodden and colonized to a state of independence and independence.

From this statement, it is clear that literary literacy is important to be passed on to the younger generation to shape character and motivate morals. However, it is undeniable, according to Darma (1995: 61) a factor that is often forgotten in almost all aspects of life is the factor of intuition, as well as in creativity. Intuition is a talent. Education or training only adds to the sharpness of intuition.

In line with this statement, the belief that Andikpas has the sharpness of intuition and creativity is an integral part that must be put to good use. Andikpas has the right to receive education while in LPKA. At a further stage, the government has created a law that specifically regulates child protection, namely Law Number 35 of 2014 concerning amendments to Law Number 23 of 2002 concerning Child Protection.

The law alludes to several rights that children have under protection when the child is fostered in an LPKA and is guaranteed not to get violent treatment. This law also gives Andikpas the right to get special protection in article 59 paragraph 2 letter "b". This article explains that Andikpas is given the right to avoid the death penalty or life imprisonment and avoid arrest or detention except as a last resort. In Law No. 11 of 2012 concerning the Juvenile Criminal Justice System, this law explains what is meant by fostering children.

Guidance for Andikpas must be carried out properly, directed, and humanely in an appropriate coaching system. The successful implementation of coaching for Andikpas is an important goal in the final judicial process in Indonesia. The purpose of the coaching system is that after the assisted children follow the entire coaching system that has been implemented by LPKA they no longer violate the law, what will happen is that they will participate actively and positively in building independent human beings and achieving a happy life. Therefore, making a scientific contribution to Andikpas at LPKA in the aspect of fostering and teaching literary literacy is a real form of helping to shape the personality of the next generation who are already in conflict with the law.

Children in Conflict with the Law (ABH) still need creative new things, especially knowledge of literary literacy to support their lives in the future. Literary literacy contains elements of *dulce et utile*, not only as a means of entertainment and to be enjoyed, but also provides educational or educational value and benefits. These two things can help foster ABH in encouraging them to become creators of creative things (writing poetry and short stories where the starting point is experienced empirically). The poetry and short stories produced by ABH will provide them with additional entertainment which from this can also help build their morals to become gentle individuals and obtain the values behind the literary works they write and read. Therefore, it is very important for ABH to be given an understanding of literary literacy and training in writing literary works (both poetry and short stories). The experience of coming into contact with literary literacy and having an understanding of it will make ABH think again if they want to commit acts of violence or crimes that break the law. Besides that, one of *the outputs* of studying literary literacy is that literature teaches tenderness. From the series of poetic words created, children will realize that being creative is indeed fun.

## METHOD

This study uses a qualitative descriptive analysis research method, namely a *field study* approach with a deductive model in understanding the problem because researchers will look at a problem, and then describe it from general to specific. The stages of this research were carried out by collecting library sources, both primary and secondary. This research also classifies data based on research formulas (Darmalaksana, 2020). Initially, the research design and field testing tools were prepared. During the implementation of field research, observations will be made.

Data from literature studies, and field study results in the form of written and spoken words will be displayed as research findings, abstracted to obtain complete information, and interpreted so as to produce knowledge for drawing conclusions. The data source in this study was Andikpas, which consisted of 28 men. The research location is in Class II LPKA Maros, South Sulawesi which will be held in March 2023. This location was chosen, because it is a training center for children who are caught up in the law in the South Sulawesi Region.

## RESULTS AND DISCUSSION

Efforts to provide literary literacy training at the Class II Child Special Development Institution (LPKA) in Maros, South Sulawesi are a form of giving Andikpas specific educational rights. This is because literary literacy contains *dulce et utile*, that is, not only as a means of entertainment and to be enjoyed solely, but to provide benefits and education or education. This is in line with Darma's statement (2019: 9-10), that literature must provide benefits or uses, namely inner wealth, *insight into life*, and morals.

This can help Andikpas to become a creative creator whose starting point is experienced empirically. Andikpas at LPKA Class II Maros come from various regions in South Sulawesi, including Makassar, Jenepono, Palopo, Barru, Bone, Sinjai, Enrekang, Parepare, Sidrap, Luwu, East Luwu, and Tana Toraja. They have to languish in LPKA because of their actions that broke the law, such as committing sexual harassment to murder cases. However, while at LPKA Class II Maros, the coach and head of the Child Convict Development Section stated.

*"Andikpas's education remains the focus of attention at LPKA Class II Maros. We don't want them to drop out of school, that's why we are trying to find schools in their respective areas that are willing to accept them for online schooling so that Andikpas' future in the world of education will continue, even though they are in LPKA. After they were expelled from the school where they received their education due to being caught in a case, it is undeniable that registering Andikpas for another school in their area of origin was not easy. Some schools are not willing to accept them. The reason, of course, has to do with the status of those imprisoned. However, we are still trying to ensure Andikpas education. That's what makes Andikpas here wear uniforms because there are schools that are willing to give them a chance. So, after leaving LPKA Class II Maros, Andikpas still has a future in the world of education."* (Interview conducted on 15 February 2023).

Based on the interview above, this shows that while in LPKA Class II Maros, South Sulawesi, and Andikpas continued to fulfill their right to education. Of course, this gives special attention to children's rights to obtain education as contained in the law. The coach also adds by stating.

*"As far as I work at LPKA Class II Maros, the literary literacy program which contains the essence of children's literature is a good first activity for the formation of children's character. What's more, Andikpas is guided by experts to write based on their personal experiences. Of course, an honest experience from the heart of Andikpas."* (Interview conducted on 15 February 2023).

**Picture 1.** *Andikpas Hears the Briefing*



Based on The picture above, it shows the moment Andikpas hears a briefing on literary literacy as a means of expressing and forming morality. After hearing the explanations from all the experts, Andikpas was asked without any pressure to write down his thoughts and feelings while serving his detention at the Class II LPKA Maros, South Sulawesi. Andikpas received it with a quite enthusiastic attitude.

**Picture 2.** *Andikpas Is Writing*



As the person who was punished, Andikpas is very sorry for what they have done. They have a desire to be free soon. This proves that the community environment is very important for someone in carrying out their daily activities. Therefore, it is only natural that Andikpas hopes to leave LPKA soon.

**Table 1.** *Classification of Research Results*

<b>Hope Andikpas</b>		
First hope	Second hope	Third hope
Met family (parents) and friends.	Continue education	Work

Andikpas' hopes above can be read from their writings. The first, second, and third expectations are described as follows.

*I want to be free fast  
and I don't want to repeat my crimes.  
Hopefully this is the last and the first  
i went to jail  
want to be free quickly and get together  
with friends.  
( Andikpas P, 17 years old from Makassar).*

The writing of Andikpas with the initials P, who is 17 years old from Makassar, indicates that he does not feel comfortable at LPKA. He hopes to be released soon. The word *free* from the writing can be interpreted as no longer comfortable following the systematic rules in LPKA, wanting to move here and there without any rules or pressure, and doing many things that one likes. As is known, adolescence makes a person want to interact more with the surrounding environment. However, this was prevented by law violations committed by Andikpas P himself. If you look explicitly at Andikpas P's writing above, he doesn't want to repeat his actions that have violated the law and hopes not to repeat his actions again. He wants to get back together with his friends in the community where he often interacts.

Other data that shows Andikpas wants to be free and has a lot of motivation after leaving LPKA can be seen below.

*I want to be free. Want to help my parents  
earn money and help to send to school  
my younger siblings who are still in elementary school and want to continue  
to work. And my hope when free  
I just want to make my parents happy  
and my family. For that I hope  
Get out of this prison quickly.  
( Andikpas R, 16 years old from Makassar).*

From the writing of 16-year-old Andikpas R, who also comes from Makassar, it indicates that he wants to be free and hopes to serve his family soon. He felt there was a burden that he consciously wanted to realize after leaving LPKA. At a relatively young age, he already has a sense of responsibility as a man for his family life. Another thing was expressed by Andikpas from Makassar with the initials MFR with a sense of regret that he is in LPKA. Here's the data.

*I am very sorry for what I did that made me like this. I really miss my family. From the beginning I have never met my family here and I admit that my actions have greatly troubled my parents. Every night I often daydream thinking about my family and here I am trying to change myself so I can be better and I promise myself that I will not repeat my actions. Pretty last time I was here. I really miss my family. I really love him. I will not waste my time on him. My only wish is to make my family happy. I always pray for him that he will always be given physical and spiritual health. I wanted so badly to hug him and cry in his lap and kiss him. Forgive your son for always bothering you, but I promise that one day I will make him happy.  
(Andikpas MFR, 17 years old from Makassar).*

There was an awareness formed within MFR while he was in LPKA to try to change himself for the negative behavior he had previously committed. He seemed deterred by the situation he was in, because that was what he said in his writing, he didn't want to repeat it and hoped it would be the last. A sense of regret is also clearly visible, because he considers this action

as something that has troubled the family and hopes that he can make his parents happy someday. Basically, a child does have aspirations to make his parents proud and happy, regardless of the circumstances that the individual is currently experiencing.

*I'd love to be free,  
because I really want to  
gathering with family.  
Want to joke and laugh with family.  
Sleep with family  
and eat with family.  
I want to be with my family  
like before.*  
( Andikpas NRH, 17 years old from Jeneponto).

*I can't wait to meet my parents. Moreover, the holy month of Ramadan is not far away. I  
underwent fasting without being with my parents for the first time.*  
(Andikpas MF, 17 years old from Palopo).

Both Andikpas NRH and MF, who are 17 years old, want the same thing, namely to be free from LPKA soon and be with their loved ones. Although LPKA provides targeted guidance, the situation is different if someone is in a family environment. Rules that are binding and systematic in nature will not be obtained every time by a child. This was felt by the two Andikpas who came from different regions in South Sulawesi. What's more, for Andikpas MF, the situation he lived in required him to perform fasting without gathering with his parents for the first time. Of course, this leaves Andikpas sad, who has to undergo a coaching period at LPKA based on the legal provisions that apply to MF.

*I want to be free from this place  
because I miss my family  
and I want to try to be  
better yet and not repeat  
the same mistake.*

*And I miss the laughter of my family  
and I want to gather as before again.  
My dream after being free from here  
I want to make my parents happy  
and I want to change myself  
to get even better  
and don't repeat the same mistake again.*

*I miss the outside atmosphere of gathering together  
with my friends or my family  
and my desire once free  
I want to try the best I can  
and so as not to fall into the hole  
the same as before.*  
(Andikpas MM, 17 years old from Palopo).

Just like Andikpas MFR from Makassar, Andikpas MM from Palopo also promised himself not to repeat the same mistake. Something that comes within the person is indeed a determinant of someone changing his attitude from bad to better. Without excluding Andikpas'

own external matters. Then, the atmosphere of home and gathering with family for a teenager is something that is also expected to return to MM. LPKA is one of the places where Andikpas opens his inner eye to become a child who is useful for the environment.

*I really want to go back to my family  
and I really want to go back to continue my education.  
At home I can meet mom, dad,  
and my brother. I miss mom's cooking  
and I am very sorry to be in LPKA.  
I'm here because of a murder case.  
And my hope after discharge,  
I want to be even better.  
Useful for society and be  
children who are devoted to parents.  
(Andikpas AAA, 16 years old, from Barru).*

If you read the writings of Andikpas AAA who is involved in the murder case, you will assume that the case he is carrying out is indeed not a simple case. Taking someone's life is not something that is justified, especially before the law. Therefore, AAA's actions were only felt when he was in LPKA and it turned out that he had hope that his future through education would still exist. Even though he is currently undergoing a legal process according to applicable regulations, he still hopes to continue his education so that he has a better future. Regret is always created later after the deed has been rewarded. Humans as social beings are very bound by interactions with each other and the environment needed for activities is an environment that does not confine a person. So naturally, Andikpas AAA still hopes that he can be seen as a useful child for society and hopes that in the future he can serve the parents who have raised him.

*I just want to be free as soon as possible  
so we can get back together  
with parents and family.  
That's all I thought.  
(Andikpas A, 16 years old from Bone).*

*I'm often tired of everything  
but I have a goal.  
I am very disappointed with myself.  
I didn't think everything would  
ends like this.  
I feel as if broken  
have no future.  
I often ask God for prayers  
that why you gave me a test  
this is so heavy.  
( Andikpas AR, 16 years old from Bone).*

The two Andikpas above who are the same age come from the same area, namely Bone Regency. In his writings, for Andikpas A, while in LPKA he only thought about being free, nothing else. This shows how real life is only created in a free environment, whereas Andikpas AR while at LPKA he truly regretted the actions he had committed so that he had to live a life that destroyed his future. For teenagers, thinking about a bright future is important, considering that life will feel empty without an acceptable social life.



*I miss my family, because I miss the times we ate together. I miss when we vacationed together, joked together, and were sad together.*  
(Andikpas NRH, 17 years old from Sinjai).

*Miss the home atmosphere.  
miss parents,  
father, mother, grandmother, brother, sister.  
Miss the warm atmosphere at that time.  
Miss her smile, miss her rebuke,  
miss his worries, miss his anger.  
I hope I can make him happy  
at some stage  
Can reach my goals  
what I've always dreamed of.*  
(Andikpas MFR, 16 years old from Sinjai).

The two Andikpas from Sinjai, from their writings above, share a longing for the atmosphere of a home that contains the family members who have raised them all this time. The longing to interact with loved ones and those closest to them will indeed be felt if someone is away from them. Andikpas NRH and MFR felt this. Not only the two Andikpas from Sinjai, the two Andikpas from Enrekang also experienced the same thing, they also missed their loved ones. This can be seen from the following data.

*I miss my parents.  
I miss my family.  
I want to get free fast and fix  
all the mistakes i have done.*  
(Andikpas MK, 15 years old from Enrekang).

*My wish is that I want to be free quickly.  
Want to meet parents, friends, and family.  
Once free I will not repeat my actions.  
I don't want to be here for years.  
I want to be free fast.  
Hopefully later when I'm free  
i can change all mistakes  
what i have done.  
Hopefully this is the first  
and finally I stepped on prison.*  
(Andikpas K, 15 years old from Enrekang).

Through the writings of Andikpas MK and K, they can't wait to be free from LPKA. Even though at LPKA Class II Maros, Andikpas was given guidance, for Andikpas himself the environment outside of LPKA was what they yearned for. There's nothing better than improving your attitude so that what happened doesn't happen again. Andikpas MFR from Makassar promised himself that LPKA was a place he would never want to visit again, similar to Andikpas K above. Likewise Andikpas AFA from Parepare who no longer wants to set foot in LPKA. It seems he is deterred by the circumstances that have ensnared him. This can be seen from the data below.

*I want to be free so I can come back  
to my parents and hopefully my hope  
get better and hopefully after me  
get out of here do not repeat again  
my mistake.  
Enough for the first time  
I stepped on prison and the last time.  
(Andikpas AFA, 17 years old from Parepare).*

Apart from Andikpas AFA who comes from Parepare, Andikpas RS who is also 17 years old from Parepare stated in his writings to become a useful and devoted person to his parents after he was released from LPKA. He is still optimistic about living a decent life after LPKA gave him guidance.

This can be seen from the following data.

*When one day I will be free.  
I will become a useful person  
and filial to both parents.  
And one day when I succeed  
I will not forget  
my memories.  
(Andikpas RS, 17 years old from Parepare).*

Experience is never learned, but experienced directly. Therefore, it is only natural that Andikpas RS will not forget the things he has been through so that he can be in LPKA. Free questions, other Andikpas are also in line with Andikpas who have written about their previous empirical experiences.

Here is the data.

*My hope when free  
I really hope so  
met my parents  
and would like to continue their education.  
(Andikpas R, 17 years old from Sidrap).*

Regarding continuing education, Andikpas R from Sidrap Regency (Sidenreng Rappang) above has the same hopes as Andikpas AAA from Barru Regency. The two Andikpas, apart from wanting to be together with their families, continuing their education is another important thing they want to achieve after leaving LPKA. Therefore, they hope to make it happen.

Education is important because it creates someone with quality and character. Having a broad foresight to achieve an expected goal and being able to adapt quickly and precisely in various environments is one of the important factors and becomes one's goal (Senowarsito and Ulumuddin, 2012). Andikpas is still convinced that education will save their future in the days to come. They are also aware that without education nowadays, various difficulties in terms of quality of life will be significantly hindered.

*Miss the home atmosphere.  
I really miss hanging out with my family.  
If I'm free someday  
I want to make my parents happy.  
(Andikpas SAS, 16 years old from Luwu).*

*I want to be free quickly  
because I really miss  
to my parents  
which I've been disappointed with.  
Hopefully I'll be out later  
can turn into people  
successful and happy  
my parents already  
I'm disappointed.*

(Andikpas Y, 16 years old from East Luwu).

Andikpas SAS and Y, who come from neighboring areas, have the same hope of being able to gather with their families and live the normal life that children of their age live. It is hoped that after being released from guidance at LPKA, they can make their parents happy. This of course relates to behavior that must be changed and not to repeat mistakes, especially those related to the law. Parents never expect their children to commit serious violations that harm other people. Therefore, it is very natural for parents to be disappointed with their children's actions that do not reflect positive values.

*When I was in prison  
my mind is set on desire  
to be free. I would love to  
back to where i came from  
and I also miss a lot  
my friends when they come out  
I will repay the services of my parents.  
This is my story that really wants to be granted.*

(Andikpas FS, 17 years old from Tana Toraja).

Being free is indeed the hope for Andikpas from various regions in South Sulawesi. Andikpas FS from Tana Toraja is no exception. While he was being coached at LPKA, his mind was also fixed on the desire to be free and return to his hometown. However, this does not necessarily materialize immediately, because there is a legal process that applies to him. Being separated from his place of origin is indeed a matter that is not easy for Andikpas.

The training given to Andikpas at LPKA Class II Maros must continue according to Andikpas' rights as an Indonesian citizen, namely to get an adequate education. Because it is undeniable, that children are the next generation of the nation. According to Suryaman (2017), the world has recognized that with education, it will form a literate society through literacy competence. The formation of a literate society is a measure of whether a nation is advanced or not. To create a literate society, literacy must continue to be created. The nations of the world have realized this so that the Dakar agreement (Global Monitoring Report 2006) regarding *Literacy for Life* was born that literacy is the right of all human beings not only for moral reasons but also to avoid loss of human potential and economic capacity.

Literacy has become very important because of the emergence of a society based on knowledge. This measure is getting stronger when associated with the very rapid development of information technology at this time. In fact, information technology has also given birth to the telecommunication revolution whose impact is felt to be very powerful today. In literacy, the ability to write is very important because it can hone one's personality and character. According to Surangga (2017), the characters of tolerance, respect, and empathy for all things are components that are needed by the nation today.

## CONCLUSION

Literary literacy at LPKA Class II Maros, South Sulawesi had a positive impact on Andikpas to be honest about what they experienced during the coaching process. They all have the same hope, namely they want to be free so they can gather with their parents. Furthermore, the hope is to continue their education and the hope is to work to help family life. These three very essential hopes were stated by Andikpas through their writing and what Andikpas most dominantly hoped for was gathering with family. However, Andikpas must first undergo a series of coaching processes at LPKA to be held accountable for the actions they have committed.

Literary literacy for Andikpas is an attempt to provide entertainment for them in the form of self-expression during their days at LPKA. In addition, literary literacy is also expected to give Andikpas awareness to become a better person, useful for others, and in the future able to apply good values. Thus, Andikpas has the opportunity to change and become a person who makes the nation and state proud. Understanding of literary literacy for Children in Conflict with the Law (ABH) will get two elements of coaching, namely coaching from the personality aspect and coaching from the creativity aspect. From the personality aspect, literary literacy as a science teaches ethics and morals, while from the creativity aspect, the creation of literary works based on the lives of ABHs helps to foster their confidence in writing down hopes for the future. Thus, after ABH leaves LPKA, they have preparations to face the challenges of life and global hegemony.

## REFERENCES

- Darma, Budi. 1995. *Harmonium*. Yogyakarta: Pustaka Pelajar.
- , 2019. *Pengantar Teori Sastra*. Jakarta: Kompas.
- Darmalaksana. 2020. *Cara Menulis Proposal Penelitian*. Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati.
- Ferdiawan, Rachmat Putro, Santoso Meilanny Budiarti, Darwis Rudi Saprudin. 2020. Hak Pendidikan Bagi Anak Berhadapan (Berkonflik) dengan Hukum. *Jurnal Kolaborasi Resolusi Konflik* volume 2 nomor 1 halaman 1-73 ISSN 2655-8823 (p) ISSN 2656-1786 (e) <https://jurnal.unpad.ac.id>
- Grabe, W. & Kaplan R. (Eds.) 1992. *Introduction to Applied Linguistics*. New York: Addison-Wesley Publishing Company.
- Graff, Harvey J. 2006. *Literacy*. Microsoft® Encarta® [DVD]. Redmond, WA: Microsoft Corporation 2005.
- Senowarsito dan Arisul Ulumuddin. 2012. *Implementasi Pendidikan Ramah Anak dalam Konteks Membangun Karakter Siswa di Sekolah Dasar Negeri Di Kota Semarang*. *Jurnal Penelitian dalam Bidang Pendidikan dan Pengajaran LPPM Universitas PGRI Semarang*, 6 (1) 1-15.  
<https://journal.upgris.ac.id/index.php/mediapenelitianpendidikan/article/view/360/315>.
- Suragangga, I Made Ngurah. 2017. "Mendidik Lewat Literasi Untuk Pendidikan Berkualitas." *Jurnal Penjaminan Mutu Lembaga Penjaminan Mutu Institut Hindu Dharma Negeri Denpasar*. Volume 3 Nomor 2 Agustus 2017 ISSN : 2407-912X (Cetak) ISSN : 2548-3110 (Online) <http://ejournal.ihdn.ac.id/index.php/JPM>
- Suryaman, Maman. 2017. *Media, Massa, dan Literasi Membaca Siswa Indonesia*. PBSI FBS dan PPS Universitas Negeri Yogyakarta.
- Teeuw, A. *Sastra dan Ilmu Sastra: Pengantar Teori Sastra*. Pustaka Jaya. Jakarta. (1984).
- Undang-Undang Hukum Perdata dalam pasal 330 tentang anak yang belum dewasa.
- Undang-Undang Nomor 35 Tahun 2014 tentang perubahan atas Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak.

Undang-Undang Republik Indonesia Nomor 11 Tahun 2012 tentang Sistem Peradilan Pidana Anak.

Undang-undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak

Undang-undang Nomor 12 Tahun 1995 Tentang Pemasarakatan

Undang-undang Nomor 3 Tahun 1997 Tentang Pengadilan Anak

Wellek, Rene & Warren, Austin. 1993. *Teori Kesusastaan*. Diindonesiakan oleh Melani Budianta. Jakarta: Gramedia Pustaka Utama.