

THE INFLUENCE OF ISLAMIC SPIRITUAL EDUCATION ON THE PERFORMANCE OF KULONPROGO REGIONAL POLICE MEMBERS

Heru Mei Yanto¹, Muhammad Chirzin², Fitriah M. Suud³, Khoirudin Bashori⁴

¹Universitas Muhammadiyah Yogyakarta

²Universitas Islam Negeri Sunan Kalijaga

³Universitas Muhammadiyah Yogyakarta

⁴Universitas Ahmad Dahlan, Yogyakarta

Received: 01 May 2020 Revised: 23 June 2020 Accepted: 04 July 2020

ABSTRACT: This study aimed to determine the effect of Islamic spiritual education on improving the performance of Polri members in Kulonprogo Regional Police. The research method used is a qualitative method with a case study approach. Data collection was carried out through in-depth interviews, observation, and documentation study. The main subjects of this study were members of the National Police at the Kulonprogo Police Station. The results showed that the kulonprogo police had a specialized curriculum on spiritual education to improve police officers' performance. The curriculum compiled includes four fields, namely the areas of *Aqeedah, Akhlak, muamalah and syariah*. After the implementation of spiritual education, the results were found that Islamic spiritual education had a positive impact on improving the performance of members of the National Police in the Kulonprogo Regional Police.

KEYWORDS: Influence, Performance of Police Members, Islamic Spirituality Education.

I. INTRODUCTION

In Law Number 2 of 2002 on the National Police of the Republic of Indonesia (Polri), the function of the police is to maintain the public security and order, enforce the law, and provide protection, cover, and service to the community, in order to maintain the security of the state. The word Polri is an abbreviation of the police of the Republic of Indonesia. One of Polri's missions is to manage Polri's human resources (HR) professionally in achieving its goals. The goals are to realize domestic security, to increase the work enthusiasm, and to achieve community welfare. Regarding the aspect of human resources, the mission of the National Police is to commit good quality competencies for its members. To support the implementation of Polri's duties as the bearer of domestic security, Polri increases capability, strength, and the use of Polri's power (Choe, 2018). Humans as a worker or a member of an organization need guidance and support to improve their self to achieve desired goals. Human beings also have universal needs, not only materials needs, which exceeds the needs of others, even overcoming power. These needs are natural needs in the form of a desire to love and be loved by God (Gunawan, 2006). One of the factors that influence the performance of a human is religion. Man's devotion to God is tied in a bond called religion. Religion can be interpreted as a tool to regulate the relationship between humans and God, human and fellow human beings, and humans and the environment.

James Martineau defined that religion is a belief that God is always alive in the soul. The divine controls the universe and has a moral relationship with humanity. Herbert Spencer defined religion as a recognition that everything is a manifestation of a power that goes beyond human knowledge (Rahmat, 2004). Religion acts as motivation in encouraging people to carry out activities, such as work, because actions carried out with the background of religious belief in values have an element of purity and obedience (C.L. Park, D. Edmonson, 2016)

The God Almighty controls and manages the universe and everything in it. If humans believe in Him, everything that happened to them, both natural and social events, will be turned over to God. However, if they do not believe in Him, they will feel disappointed when they see chaos, riots, injustice, strife, without control in the universe (Daradjat, 2008). According to M. Asy'ari, the formation of a good personality is not only determined by the quality of education and achievement related to the profession and the work, but also determined by factors that

closely related to the inner life, inner atmosphere, and spirit of life that comes from faith (Asy'ari, 1997). Therefore, one of the things that are sought as a source to grow performance is religion.

Humans are motivated to work because of 3 things. They are: making money, self-actualization, and service/worship (Susanto, 2010). Successful and effective institutions are institutions with individuals who have good performance. Qualified human resources will support the effective or successful institution, and encourage the achievement of organizational goals. It is because human beings are managers, regulators, and drivers of other resource activities in an organization (Bagdadli & Gianecchini, 2019). To improve the quality of human resources needs instruments, patterns, or approaches (Mangkunegara, 2010). An important role in realizing the performance of an employee comes from the human itself. Human beings should have high morale to be able to give a positive influence on the surrounding. Something useful (*salih*) will encourage improvements (*ishlah*) to achieve meaningful values (Copp, 2016). He can embody his ideas in the form of planning, action, and conduct assessments and analysis of the causes and effects of the activities he undertook (Tasmara, 2001).

One of the factors that determine the good or bad performance of the police is the existence of Islamic or Religious spiritual education activities in each task unit. The formation of mental development program towards the members is a reflection of the concern of the Regional Police Kulonprogo towards Islamic spiritual education. This program has been running since 2011, concerning an effort of the police to create professional and cultured National Police members who can keep up with the level of public education. This Islamic spiritual education system was prepared based on the needs of Kulonprogo Police Precinct members.

In developing the performance of its members, Kulonprogo Regional Police provide spiritual aspects for each member through worship facilities and other activities that support the improvement of Islamic spiritual education for the Kulonprogo Regional Police. Improving the performance (Gillet et al., 2018) of the Police is an important issue that needs to be further examined to realize the performance of the police by giving spiritual education as a form of spiritual value that can be used as a guideline in facing challenges, obstacles, and resistances. Every member of the police must have a good motivation in carrying out their duties because motivation can be an impulse that can influence individual performance (Nirenberg, Baird, Longabaugh, & Mello, 2013). The purpose of this research is to find out the Islamic spiritual education to improve the performance of the National Police members in Kulonprogo Regional Police. From this research, the researchers hope that the performance of police members in Kulonprogo Regional Police can give good examples for police members in other areas, that Islamic spiritual education gives a positive impact on the performance of police members.

II. METHODS

This research used a qualitative method of a case study approach by collecting data, information, and sources from the field. The data collection technique has done by collecting information and sources in the field and combining it with other relevant information. The main object of this study was the National Police members at the Kulonprogo Regional Police Station. Furthermore, the researchers categorized classified, reduced, analyzed, and then interpreted the data in the context of the research problem. This was done to get conclusions following existing research problems. Data collection techniques in the study could be adopted in 3 ways, namely: observation, interviews, and documentation. After the data obtained, the researchers analyzed reductively, phenomenologically, and editatively during data collection (I. Barnadib, 1994). Some things done were reducing data, presenting data, drawing conclusions, and carrying out data verification.

The population of the study was all 1044 police members in the Kulonprogo Regional Police Station, with a total of 982 Muslim people. The subjects of this study consisted of middle officers, first officers, and non-commissioned officers, with 20 people in total (Data source is from the report of Kulonprogo Regional Police Station). The research sample, which was determined by using strata sampling technique or stratified sampling, was specified by a sample size of 22.7%, which included officer strata and 77.3% non-commissioned strata. The informants or research subjects included: Middle Officer, First Officer, High Court, and Police Brigadier at Kulonprogo Regional Police Station.

III. DISCUSSION

Performance of Polri Members

The term performance often interprets by scholars as "accomplishment", "performance", or "achievement" (Keban, 2004). The meaning of performance states as : "(1) something achieved; (2) achievements that shown; and (3) work ability". Work performance or performance defines as an ability based on knowledge, attitudes, skills, and motivation in producing something (R.I., 2008). The term performance is also interpreted as the work

that can be seen in terms of the quality and quantity achieved by someone in carrying out their duties following the responsibilities that given to them (A.P. Mangkunegara, 2000). Performance is a benchmark of success in doing work. Generally, performance is given a limit as human success in carrying out a job that is indicated by their actions. Performance is related to how well a person does his job (R.M. Hodgetts and D.F. Kuratko, 1988).

According to Gibson et al., (1995), Performance is the level of success in carrying out tasks and the ability to achieve predetermined goals. Performance is the result of one's work, where individuals achieve job requirements (Simamora, 1995). Lawler and Porter stated that performance is the success of achieving the role that a person gets for what he does (As'ad, 1991). Performance is also a process of carrying out tasks achieved by employees through the use of existing capabilities within limits set to achieve organizational or company goals in the vision and mission that has been carried (Robbins, 2001). Performance will be good if the desired goals can be achieved properly. Performance is the ability shown by employees in carrying out their duties or work. Performance is said to be good and satisfying if the goals achieved are in accordance with established standards (Fattah, 1996).

Related to the role of individuals in organizations, performance is a series of behaviors or activities of individuals in accordance with the expectations or desires of the workplace organization (H.J. Arnold and D.C. Feldman, 1986). It is because performance refers to the work approach that used systematically, then if the approach is implemented properly, it will increase work productivity. Effective approaches generally include collaboration between management and the workforce. Work units often involve teams, personal direct responsibility, planning, individual and organizational skills and assignments (Malcolm, 1998).

Performance is a combination of the ability and interests of workers and the ability and acceptance of the delegation's explanation of the task. Performance is the role and level of motivation of a worker, which results in the achievement of the worker. If a worker has the ability in mastering the field of work, he will have an interest in doing the work. There will be clarity of role and good work motivation. That person will have a strong foundation to have a better job. From the existing definition, it can be concluded that performance is an achievement of work performance in activities or programs that shown by employees in carrying out their duties and obligations. The activities or program is done based on previous planning to achieve the goals and objectives set by an organization and carried out within a certain period according to knowledge, attitudes, skills, and motivation.

Police

The definition of the police is: (1) a part of the government that in charge of maintaining security and public order (arresting people who break the law and so on); (2) Members of government agencies (State employees who are tasked with maintaining security) (R.I., 2008). In Italy, the police are called *politeia*. In France, it is called *la polic*, and in the Netherlands, it is called *Politie*. Indonesia follows the Dutch tradition by calling it the word Police or *Politie* (Baihaki, 2009). The scholars concluded that there are three definitions of the police (Hemenway, Berrigan, Azrael, Barber, & Miller, 2020). They are the police as a function, the police as a state organ, and the police as officials or officers. The definition of the police that is often used in daily life is the police as an official or officer. The distinguishing between the police and the community is important so that it is clear that the community can ask for protection and file complaints (Kunarto, 1997).

Article 2, Law Number 2 of 2002 on the Republic of Indonesia's National Police states that as a professional, the police have functions of maintaining public order and security, law enforcement, protection, cover, and services to the community. Professionals are the best resources of an organization, so performance evaluation is one of the important variables for organizational effectiveness. In law enforcement, it is very important to have a performance assessment instrument that is effective for a professional workforce. This is the most important part of management's efforts to improve effective organizational performance (Ilyas, 1999).

Professional attitude is an essential thing shown by a police officer. Someone other than police cannot replace the police with doing their duty. Besides, to manage security and public order during wartime, the National Police also involve in battles against invaders and various military operations together with other armed units. The National Police carry out this situation because the National Police is the only force that has more complete units comparing with other forces. Considering the important role of the performance of the police, the National Police need to improve its performance in order to achieve the stated goals. In the Regulation of the Chief of the Republic of Indonesia National Police Number 18 of 2012 on The Preparation of Key Performance Indicators within the Republic of Indonesia's National Police Environment, states that performance measurement is a management process to assess the level of Performance Indicators achievement that compare performance targets with performance realization. Performance Indicators are quantitative and qualitative measures that describe the level of achievement of activity and the set targets. The performance of Polri members is inseparable from how Polri members behaved in their assignments or outside their respective assignments. *Merja's* behavior begins with motivation accompanied by positive work attitudes, perceptions, values, and the abilities or competencies of Polri

members. Without these aspects (of course, those aspects included in the good category), it is impossible to produce a good performance in accordance with the goals and objectives of the job/task (Sumantri, 2003).

Islamic Spirituality Education

The etymology of the word education comes from the basic word of “educate”, which means maintain and give exercise to understand morals and mind intelligent (Alya, 1990). Activity to define education is a guidance or conscious leadership conducted by the educator for the physical and spiritual development of the student towards the formation of the main personality. (Marimba, 1962). Meanwhile, education is a conscious effort of adults to guide and develop the personality and basic abilities of students in both formal and non-formal education (Arifin, 1976).

The goal of Islamic Education can produce people who are useful to themselves and their communities and are happy and fond to practice and develop Islamic teachings in dealing with Allah and with fellow humans (Bahiroh, S., Pratiwi, S. A., & Fitriah, M. S., 2019). Humans also can take advantage of this universe for the benefit of living in the present and the hereafter (Daradjat, 2008). Islamic education emphasizes several principles. First, it covers all human dimensions as determined by Islam; second, reach out to live in the world and the hereafter in a balanced way; third, concern to humans in all their activities, and develop the power of relations with others; and fourth, last a lifetime, starting from humans as fetuses in the womb of a mother, until the end of life in the world. By looking at these expressions, the Islamic education curriculum will produce humans who obtain the rights in the world and the hereafter (Daradjat, 1996). The purpose of Islamic education is to foster human beings to become pious servants of Allah with all aspects of their lives, deeds, thoughts, and feelings (Daradjat, 2008).

The ultimate goal of Islamic education is the formation of Muslim personalities. Education is a conscious effort to achieve that goal. Humans can do education, but the highest judge of the outcome is from Allah. Islamic education is both physical and spiritual guidance based on Islamic religious laws. It leads to the formation of a primary personality according to Islamic measures (Marimba, 1962). In Islamic education, there is a guide that leads humans to the actual path, the path that leads to Allah. Islamic guidance is an activity carried out by someone with the intention to assist others who experienced spiritual difficulties in their lives so that the person can cope on their own due to the arising of awareness or surrender to God's power (Arifin, 1976).

Furthermore, Arifin (1985) argued that Islamic guidance could be said as Islamic counseling guidance. However, Islamic guidance or Islamic counseling guidance in our country has not been implemented (Bahiroh, S., & Suud, 2020). Therefore, Islamic guiding activities must be carried out independently by the institution in the realm of education. Those who should conduct Islamic guidance are Islamic religious teachers. While in an institution, the one who has obligation and authorization to conduct Islamic guidance is the stack holder or the leader of the institution. In terms of etymological understanding, spcharairitual words in the Indonesian Dictionary (2008) are spirit and something in the form of a spirit that is related to the non-bodily entity. Spirituality means spiritual qualities or spiritual matters. The Dictionary of Contemporary Indonesian explains that spirituality is a person's mental condition, which is formed in the human relationship with God Almighty. The relationship is manifested in one's character (Baidarus, et al., 2020). and through human relationships with fellow human beings in accordance with the teachings of their religion.

Islamic spirituality comes from two words, Spiritual and Islamic. Etymologically, “Islam” comes from Arabic, derived from “salima” which means safe. From this word, formed *aslama* which means “to maintain in a safe and secure condition”, and also means “to surrender and obey”. The word “aslama” became the main word in “Islam”. (Syukur, 2010).The spirit is a human nature that distinguishes humans from other creatures. Humans become a high level of a creature and have responsibilities. However, humans also can violate various moral norms (Tasmara, 2001). Etymologically, the word spiritual in the Indonesian Synonym Dictionary has a spiritual and physical meaning. The synonym of spiritual words is psychiatric (Laksana, 1981). The Dictionary of Contemporary Indonesian explains that spirituality is the mental condition of a person where a human relationship with God Almighty is manifested in one's character through human relationships with fellow human beings with the religious teachings they held (Salim, 1998).

Spiritual education is a system that is more focused on guiding the spiritual aspects of humans. In spiritual education, there are interrelations between aspects of the spiritual realm of humans, namely *qalb*, *nafs*, *spirit*, and *'aql*. Thus, spiritual education is guidance for someone to develop all the spiritual potential that can establish a behavior or a commendable attitude towards the realization of a noble personality, so that it is beneficial for himself and society (Mahmud, 2000). In terms of practice, spiritual education in Islam is a spiritual guide based on Islamic teachings, systems, and methods. Every Muslim person is formed to has character according to the standards set by Islamic teachings (Adriansyah, 1997). This is in line with the opinion concluded that education

has four elements, maintaining and taking care of children before adult, developing all potentials, directing all *fitrah* and potential towards perfection, and carrying it out gradually (Al-Nahlawi, 1979).

From the above understanding, it can be defined that the meaning of Islamic spiritual education is an effort or action taken consciously and planned to realize activities in shaping, maintaining and improving one's spiritual condition towards the experience of the Islamic religion teachings values (Gleeson, 2018). It is also actively developing his potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by him, the nation, and state based on the Koran and Hadith.

The Influence of Islamic spiritual education on the Performance of Kulonprogo Regional Police Members.

Islamic spiritual education in the Kulonprogo Regional Police Station is an effort to help members of the National Police to be able to foster attitudes towards observance of worship. In this case, the researcher analyzed the methods, materials, and the process of Islamic spiritual education on improving the performance of Polri members in Kulonprogo Regional Police Station. The Islamic spiritual education method is applied by the spiritual education officer in the Kulonprogo Regional Police Station with direct and indirect methods. These two methods have different levels of effectiveness. The direct method was carried out individually on Polri members and has the highest level of effectiveness compared to other methods. The direct method has a good effect on members of the National Police because spiritual education established empathy to other members of the Police. This method is very effective in increasing faith and deeds of worship because the method can directly explore the mental condition and foster it with more religious material intensively.

The weakness of this method, according to the researchers, comes from the *Bimrohtal* factor. If the method used is good, but the spiritual education officer is not able to deliver it well, it will affect the success or failure of spiritual education. Therefore, the thing that needs to be considered in an individual spiritual education method is the need for spiritual education personnel who are truly experts in conducting spiritual education to members of the National Police. If it is well prepared, the method used will succeed. Thus, if the direct method is applied individually or in groups, it can be seen that there is a close collaboration between *Bimrohtal* in improving the mental and spiritual mentality of the police officers. So the Kulonprogo Regional Police can really increase the religious observance of the National Police members. The indirect methods that are considered effective are using methods through newspapers/magazines, brochures such as religious guidebooks for the National Police members, Islamic-inspired bulletins, and audio media.

The material used in Islamic spiritual education in Kulonprogo Police Station is *aqeedah*, worship, and morals. All of that gives good influence for the National Police members. This was proven by the response of National Police members to the material. As much as 90% of people were happy and 10% of people felt normal. From the data obtained, the Polri members supported the effort of Islamic spiritual education officers in developing the mental and spiritual mentality of the majority of Polri members. Islamic spiritual education is beneficial for members of the National Police. Spiritual education activity can make them aware that protecting people is an obligation that must be carried out. So by remembering Allah (*zikrullah*), will encourage someone always to do worship. In this case, *Bimrohtal*, as an effort to provide Islamic spiritual education, always includes the values of Islamic teachings that cited originally from the Qur'an and al-Hadith. It encourages enthusiasm in worship for the National Police members.

Some members felt that the Islamic spiritual education in Kulonprogo Regional Police Station was very good, but they think that it would be better if the activity of spiritual education can take a longer time so that all National Police members can carry out the worship very well. The success of Islamic spiritual education conducted by *Bimrohtal* can be seen from the daily life behavior of Polri members. After Polri members received the presented material, they are expected to be able to realize it in their daily lives and implement it in the relationships with fellow human beings and with Allah. It is also necessary for the National Police members to criticize the *Bimrohtal*. It can be used as evidence that Islamic spiritual education has a shortcoming. To overcome any issue that happened, *Bimrohtal* and the National Police members need to improve communication actively. Regarding this, it is very clear that the need for communication is crucial and not only be done in lectures and prayers in the morning ceremony, but the National Police members also may tell a personal problem to *Bimrohtal*.

The process of implementing Islamic spiritual education that carried out in Kulonprogo Regional Police Station is a combination of physical and non-physical mental development. This has proven the results that the National Police members became better in carrying out worship. As an analysis, "Post power syndrome" is often experienced by the National Police members who have lost their positions or retired. Those who are not mentally ready are easily frustrated. One of the case samples is Mr. Roji case. Mr. Roji is a not-ready retired police officer in Kulonprogo Regional Police Station. He was retired but still stay in Kulonprogo Regional Police Mosque. Islamic spiritual education officer needs to pay special attention to Mr. Roji, to make sure that Mr. Roji does not experience despair in his life.

In line with the Islamic spiritual education given to the National Police members, the outcomes of Islamic religious education will not be the same to one another. People show a different attitudes when they are facing problems. Some of them will be patient, but the rest are overwhelmed with anxiety. Such conditions allow Islamic spiritual education officers to determine methods and materials that are appropriate to give to the National Police members. The situation of the National Police members determines the attitude of an Islamic spiritual education officer in conducting Islamic spiritual education. Problems that happened in life are something that always experienced by humans. However, that does not mean humans must surrender without trying to overcome it. As it is known, Allah promises that all problems in life have the solution. Human beings should always endeavor following the guidance of *syara'*. The Islamic spiritual education is very important to be taught to National Police members, which have the function of:

Preventive Function

Islamic teaching require its adherents to continue to carry out their teachings. The form and implementation of religious teachings, at least, have an influence on instilling a healthy mentality. This is because Islam is a religion that pays attention to all aspects of human life, especially disciplinary issues. Many verses contained in the Qur'an and Al-Hadith provide solutions for human discipline, social, and spiritual (spiritual/religious). We all know that the Qur'an is a guide for a troubled heart, feared feeling, worried feeling, and as a guidance for achieving a disciplined life.

Improving discipline is recommended in the teachings of Islam because people often ignore the habit of discipline in all case, which is very important. In this case, Islamic spiritual education not only contains teachings to improve discipline but also teaches how to be disciplined.

Treatment Function (curative)

Helping individuals (the National Police members) solve the problems they are facing. It means that what is conveyed by Islamic spiritual education officers in the process of mental development is a way to make people free from fear and anxiety due to a lack of understanding of how to solve the problems. The disappearance of one's faith in God and deviations from His guidance will lead people to experience fear, anxiety, and suffering. Then, the National Police members might not reach self-understanding, improve decision-making skills, and change behavior into positive ones.

The implementation of Islamic spiritual education using methods and materials sourced from the Qur'an and Sunnah give National Police member essential suggestions towards spiritual values or reflections on nature. The eternal or *ilahi* (religious life) can provide strength and stability to human life. These spiritual values provide the ability or endurance to always be devout in worship. The spiritual values that they hold will bring them to true happiness and calm (Sudirman, Suud, Rouzi, & Sari, 2019). Their faith will be resolute and firm in facing life's trials and various difficulties because it is surrender to Allah to all life's tests.

Developmental Function

Islamic spiritual education functions as a development (developmental), which means helping individuals keep up and develop the good situations and conditions to be achieved, so it is not possible to cause any more problems in the future. The provision of Islamic spiritual education, aside from aiming to maintain a good mental condition, also includes ways to improve peace, and its ability to use all available potentials optimally. Someone who provides mental coaching (Islamic spiritual education officers) can instill in the National Police members that the problem is a test from God. It aims to test the patience and willingness of a servant to accept his destiny. If a servant accepts these trials and sufferings sincerely and continually strives to find a way out in the best way possible, without complaining, lamenting, and moaning to other than Allah, then Allah promises to elevate his life in the hereafter.

Conducting Islamic spiritual education by instilling a sense of patience and giving good news about the benefit from the patience, the National Police members will have a sense of optimism and always increase their sense of faith. All of which aim to motivate the National Police members so that they are confident and satisfied with their self. Something more dangerous is someone who always relies on others in all their needs. If a Polri member already feels confident with himself, then he will be able to say that "with the strength of self-confidence, I am (Polri member) confident that Allah will surely foster enthusiasm in acting or carrying out duties."

IV. CONCLUSION

Islamic spiritual education in improving the performance of Polri members is an effort to help Polri members to be able to foster attitudes towards observance of worship. In this case, the researcher analyzed both the methods, the materials, and the process of Islamic spiritual education on improving the performance of Kulonprogo

Regional Police members. Spiritual education officers implemented Islamic spiritual education methods at the Kulonprogo Regional Police Station with direct and indirect methods. The method was carried out directly to the National Police members and had the highest level of effectiveness compared to other methods.

Furthermore, spiritual education with indirect methods has different levels of effectiveness. This method carried out through newspapers/magazines and brochures that contain religious manuals for the National Police members and also bulletins that have Islamic-theme. Audio also can be used as a media, for example, by announcing the call of prayer with the expectation that the National Police members can carry out congregational prayers on time. The Islamic spiritual education material that used in Kulonprogo Regional Police Station are *aqidah* or faith, worship, and morals.

V. REFERENCES

- [1] A.p. mangkunegara. (2000). Manajemen sumber daya manusia. Bandung: remaja rosdakarya.
- [2] Adriansyah, a. (1997). Pendidikan rohani dalam thariqah qadariah naqsabandyah suryalaya tasikmalaya. Jakarta: pps uin syarif hidayatullah.
- [3] Al-nahlawi, a. Al-r. (1979). Ushul al-tarbiyah wa asalibuha fi al-bait wa al-madrasah wa al-mujtama'. Damsyiq: dar al-fikr.
- [4] Alya, q. (1990). Kamus besar bahasa indonesia untuk pendidikan dasar. Bandung: indahjaya adipratama.
- [5] Arifin, m. (1976). Hubungan timbal balik pendidikan agama. Jakarta: bulan bintang.
- [6] As'ad. (1991). Seri ilmu manajemen sumber daya manusia psikologi industri. Bandung: alumni.
- [7] Bahiroh, s., pratiwi, s. A., & fitriah, m. S. (2019). Improving student happiness through the snowball throwing method in the implementation of student conceling groups of state vocational schools 2 depok yogyakarta. *Journal of critical reviews*, 7(5), 2020.
- [8] Bahiroh, s., & suud, f. M. (2020). Model bimbingan konseling berbasis religiusitas dalam mengatasi kesulitan belajar siswa. *Islamic counseling: jurnal bimbingan konseling islam*, 4(1), 31-50.
- [9] Bagdadli, s., & gianecchini, m. (2019). Organizational career management practices and objective career success: a systematic review and framework. *Human resource management review*, 29(3), 353–370. <https://doi.org/10.1016/j.hrmr.2018.08.001>
- [10] Baidarus, b., hamami, t., suud, f. M., & rahmatullah, a. S. (2020). Al-islam dan kemuhammadiyah sebagai basis pendidikan karakter. *Al-asasiyya: journal of basic education*, 4(1), 71-91.
- [11] C.l. park, d. Edmonson, a. H. S. (2016). Why religion? Meaning as motivation. *University of oklahoma: handbook of psychology, religion, and spiritual*.
- [12] Choe, d. H. (2018). Prosecutors' role and their relationship with the police in south korea: in a comparative perspective. *International journal of law, crime and justice*, 55, 88–96. <https://doi.org/10.1016/j.ijlcj.2018.10.003>
- [13] Copp, d. (2016). Moral education versus indoctrination. *Theory and research in education*, 14(2), 149–167. <https://doi.org/10.1177/1477878516656563>
- [14] Daradjat, z. (1996). Pendidikan islam dalam keluarga dan sekolah. Jakarta: ypi ruhama.
- [15] Daradjat, z. (2008). Ilmu pendidikan islam. Bandung: bumi aksara.
- [16] Fattah, n. (1996). Landasan manajemen pendidikan. Bandung: remaja rosdakarya.
- [17] Gillet, n., morin, a. J. S., huart, i., odry, d., chevalier, s., coillot, h., & fouquereau, e. (2018). Self-determination trajectories during police officers' vocational training program: a growth mixture analysis. *Journal of vocational behavior*, 109, 27–43. <https://doi.org/10.1016/j.jvb.2018.09.005>
- [18] Gleeson, h. (2018). Exploring the meaning of young people's attitudes towards the police. A qualitative study of irish youth. *International journal of law, crime and justice*, 55, 97–105. <https://doi.org/10.1016/j.ijlcj.2018.10.004>
- [19] Gunawan, a. W. (2006). Pembelajaran kehidupan. Jakarta: kgp.
- [20] H.j. arnold and d.c. feldman. (1986). *Organizational behavior*. New york: mcgraw-hill book company.

- [21] Hemenway, d., berrigan, j., azrael, d., barber, c., & miller, m. (2020). Fatal police shootings of civilians, by rurality. *Preventive medicine*, 134, 106046. <https://doi.org/10.1016/j.ypped.2020.106046>
- [22] Ilyas, y. (1999). *Kinerja: teori penilaian dan penelitian*. Jakarta: fkm ui.
- [23] Keban, y. T. (2004). *Enam dimensi strategis administrasi publik, konsep, teori, dan isu*. Yogyakarta: gava media.
- [24] Kunarto. (1997). *Etika polisi*. Jakarta: pt. Cipta manunggal.
- [25] Laksana, h. M. (1981). *Kamus sinonim bahasa indonesia*. Jakarta: nusa indah.
- [26] Mahmud, 'ali 'abd al-halim. (2000). *Al-tarbiyah al-ruhiyah. Al-qahirah: dar al-tauzi' wa al-nasyr al-islamiyah*.
- [27] Malcolm, b. (1998). *Education criteria for performance exelence. National quality award*.
- [28] Mangkunegara, a. P. (2010). *Evaluasi kinerja*. Jakarta: refika aditama.
- [29] Marimba, a. D. (1962). *Pengantar filsafat pendidikan islam*. Bandung: pt. Al-ma'arif.
- [30] Nirenberg, t., baird, j., longabaugh, r., & mello, m. J. (2013). Motivational counseling reduces future police charges in court referred youth. *Accident analysis and prevention*, 53, 89–99. <https://doi.org/10.1016/j.aap.2013.01.006>
- [31] R.i., d. P. N. (2008). *Kamus besar bahasa indonesia*. Jakarta: pusat bahasa departemen pendidikan nasional.
- [32] R.m. hodgetts anda d.f. kuratko. (1988). *Management*. San diego: jovanovich publisher.
- [33] Rahmat, j. (2004). *Psikologi agama: sebuah pengantar*. Bandung: mizan.
- [34] Robbins, s. P. (2001). *Perilaku organisasi*. Jakarta: pt. Prenhallindo.
- [35] Salim, p. S. Dan y. (1998). *Kamus bahasa indonesia kontemporer*. Jakarta: modern english.
- [36] Simamora, h. (1995). *Manajemen sumber daya manusia*. Yogyakarta: stie ykpn.
- [37] Sudirman, s. A., suud, f. M., rouzi, k. S., & sari, d. P. (2019). Forgiveness and happiness through resilience. *Al-qalb : jurnal psikologi islam*, 10(2), 113–132. <https://doi.org/10.15548/alqalb.v10i2.955>
- [38] Sumantri, s. (2003). *Pidato pengukuhan guru besar unpad*. Bandung: universitas padjadjaran.
- [39] Susanto, e. (2010). *100 pikiran yang mencerahkan dan memperkaya hidup*. Bandung: remaja rosdakarya.
- [40] Syukur, m. A. (2010). *Pengantar studi islam*. Semarang: pustaka nuun.
- [41] Tasmara, t. (2001). *Kesejahteraan ruhaniah (transendental intelligence)*. Jakarta: gip.