



Increasing the Entrepreneurial Independence of Correctional Families through the Development of *Degung* Arts

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Abstract: This study aims to uncover and interpret data about the development of correctional inmates through game art in increasing the entrepreneurial independence of inmates at Class IIA Karawang prison. This research uses a qualitative approach with a case study method. Data collection techniques used include observation, interviews, and literature studies. The research informants consisted of 5 inmates, 1 head of LAPAS, and the supervisor of the LAPAS *Gamelan* art. The results of this study indicate that developing the *Degung* art of the assisted members in achieving entrepreneurial independence at Class IIA Karawang LAPAS, namely the compatibility between the coaching program and the potential and needs of the assisted residents, while indicators of increasing entrepreneurial independence after participating in *Degung* art coaching can be seen when the development of *Degung* art is in progress. In progress, inmates can be more patient in playing *Gamelan*, agile and follow the supervisor's directions, so that when the term of imprisonment is over, inmates can control themselves more differently than when they first entered prison, the socialization skills of inmates are increasing, and the motivation of entrepreneurship inmates is growing. penitentiary.

Keywords: development, inmates, entrepreneurial, independence

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Introduction

Community education functions to provide educational services for the wider community, including providing education and learning services for inmates in Correctional Institutions (Hasan & Nurhayati, 2012) (Pratama & Fauzi, 2018). Coaching in correctional institutions is an effort to prevent recidivism, but with adequate direction and treatment so that the goals of correctional development can be achieved (Yuliandhari, 2020). Community behavior becomes one thing that affects the imbalance of life because of the emergence of several behaviors that are considered deviant (Sugito, S., Fauziah, P. Y., Trisanti, T., Kusumawardani, E., Santi, F. U., & Dewi, 2021). So that the barometer of people's behavior cannot be separated from the norms and values in that society. Nowadays, the correctional facility is still seen as a place/place that is solely for giving punishment to people who are considered to have committed acts of social deviation. Guidance in prisons must be consistent with Sahardjo's 10 principles regarding penitentiaries, namely: 1) Lost persons must be treated by giving them the means to live as good and productive members of society; 2) Criminal punishment is not an act of revenge on the part of the government. 3) Repentance cannot be achieved through punishment; rather, it must be achieved through directives. 4) The state has



no authority to make a prisoner worse off or more evil than he was in his detention. 5) As long as a convict cannot roam freely, he or she should be introduced to society rather than be exiled. 6) Jobs given to convicts may not only be used to fill time or only for the benefit of the institution or the state. The assigned work should contribute to the progress of the country. 7). Pancasila must be the basis of guidance and education. 8) Every individual must be treated as a human being, even if he has strayed; the status of convicts as criminals should not be stigmatized. 9) The only punishment for convicts is imprisonment. 10) The physical resources of the institution are currently one of the obstacles to implementing a correctional system (Syahdiyar, 2020). Even though convicts have lost their independence, there are convicts' rights that are still protected in the Indonesian penal system so that convicts are expected to be able to return to society properly after completing their sentence.

Correctional Institutions (Lapas) are places for Correctional Families (WBP) where they have been found guilty by a court or temporarily detained because they have committed violations of the law that are detrimental to themselves, the state, or other people. Correctional Institutions carry out resocialization, reduction, rehabilitation, and protection of inmates. But that doesn't mean that the inmates can't be creative. Precisely in LAPAS they do their best creativity. Penitentiary is a place for inmates to undergo coaching for themselves. Correctional Institutions are tasked with changing convicts so that they can become better individuals, be able to self-evaluate the mistakes that have been made, be able to grow the determination to do better for themselves and never think about committing crimes again so that they can play a productive role in nation and state development (Mahardika, 2020); (Trisanti & Suryono, 2014) (Yaser & Muhammad, 2022).

Pratama & Fauzi, (2018) argue that prisons have an important role in determining the success or failure of the coaching applied. In addition to fostering inmates, correctional institutions strive to strengthen the moral (ethics) and mindset of inmates. In addition, coaching is carried out to improve the abilities and knowledge of the inmates. Correctional Institutions play an important role in supporting the development of the behavior and character of inmates so that they can become fully human. By recognizing their mistakes, convicts can change their behavior and avoid making the same mistakes in the future, allowing them to return to being law-abiding, rule-following citizens. In line with (Utoyo, 2015) states that prisoners who have finished serving their sentences are expected to be accepted in the community and will not repeat their past mistakes or even become more skilled in committing their crimes.

Guidelines for fostering prisoners in correctional institutions are contained in the Decree of the Minister of Justice Number M.02-PK.04.10 of 1990 concerning Patterns of Convict Development (Kepmenkumham, 1990). The guidance program for inmates in correctional institutions according to these guidelines is divided into two parts: first, personality development, which includes spiritual guidance, to direct mental guidance and disposition so that inmates become better, more obedient, and responsible human beings. to himself, his family, and his community. Second, self-reliance training such as training in farming, fishing, welding, sewing, shaving hair, washing clothes, making flower pots and house fences, as well as training in *Gamelan* and gambus art. Self-reliance development is directed at increasing the abilities and talents of the inmates so that they can once again play an active role as responsible members of society and comply with existing regulations. *Degung* art development is one of the coaching programs for assisted residents that can be carried out optimally in collaboration with third parties, both government organizations and private companies. This coaching can provide skills training that helps convicts feel useful after they have completed their sentence. This self-reliance development seeks to help convicts who were previously imprisoned to become independent by creating their own businesses or working for others so that they can contribute to society.

Entrepreneurship is an attitude, behavior and capacity to respond well to opportunities

to increase one's own income and/or provide superior service to consumers or society by continuously trying to find and serve more and better customers, as well as by creating and providing products that are more beneficial and apply more efficient ways of working, through risk taking, creativity, innovation, and management skills (Hoerniasih, 2019)(Nurhayati, 2020)(Sari & Suryono, 2017). Hidayat, (2016) states that the important competencies possessed by an entrepreneur are innovative and creative. Independence is the ability to handle assets, to manage time, to carry out activities and think independently, and to take risks and solve problems. An attitude of independence in entrepreneurship can be considered as the ability to handle challenges and to take opportunities and solve difficulties, as well as the courage to start with something that is unpredictable and full of carefully calculated risks (Soebijantoro & Septianingrum, 2022). It is hoped that the attitude of independence in entrepreneurship and the skills of the *Gamelan* arts that are trained for LAPAS target residents will be able to make the community more independent and have an entrepreneurial attitude (Erilantu, 2016).

Degung is one of the traditional music from West Java, which includes fiddle, *Degung* flute, bonang, jegglong, lute, saron, gong, kulanter, drum, xylophone and panerus (Mulyana, Agustin, Setiawan, & Lelah, 2020). *Degung* musical instruments are played together. Usually this instrument is used to accompany jaipong dance performances or puppet shows. By adding fiddle, flute and drums due to the presence of musical needs. Compared to the Javanese *Gamelan* which has a slower tempo, and the Balinese *Gamelan* which has a dynamic tempo, the swinging sounds of the fiddle and the leading flute are the identity of the Sundanese *Gamelan*. In the Sundanese *Gamelan*, the word *Gamelan* is said to originate from Ratu Agung/Tumenggung, because at that time the *Gamelan Gamelan* was very popular with state officials. *Degung* is one of the music that grows in the Sunda region (West Java) as well as a musical genre originating from the elite or also called priyayi, namely Sundanese aristocrats.

Research on fostering LAPAS inmates has been carried out by many researchers. The development of inmates that is not yet optimal is due to the factor that the number of inmates exceeds the capacity of LAPAS so that it affects the availability of coaching facilities, the factor of staff resources, and the quality of presenters for coaching activities carried out (Yanti, Maryati, & Yusriansyah, 2022). Mental health development for inmates through yoga exercises shows a very positive impact on the mental health of inmates so that the attitudes and behavior of inmates become more controlled and positive (Dongoran, Lahinda, & Nugroho, 2021). Irfan et al., (2019) found that moral and spiritual development for inmates in the form of oral da'wah proved to be effective in the framework of forming good, just, and self-respecting inmates' personalities. The findings regarding the pattern of fostering independence in inmates are carried out by holding training, learning from friends where LAPAS officers act as facilitators, to prevent boredom in assisted residents the LAPAS allows inmates to alternate programs in fostering independence and reduce stress that arises due to lifestyle in LAPAS which is different from the pattern of life outside LAPAS (Mardlatillah & Makki, 2021). Regarding entrepreneurship for assisted citizens Ariefin, Mudhofir, & Shodiq (2021) states that there is still a lack of entrepreneurial spirit, especially Islamic entrepreneurship owned by Muslim assisted residents. According to him, the skills training that has been held so far by LAPAS has led to the development of the entrepreneurial spirit of the inmates, the materials and skills provided have not been maximally carried out by the LAPAS, especially Muslim inmates in developing an Islamic entrepreneurial spirit. Moreover, the fact shows that the majority of inmates in correctional institutions must serve punishment because they are unable to work or become independent entrepreneurs (Hiryanto, Tohani, & Sujarwo, 2021). This certainly requires special guidance for inmates to be able to increase their entrepreneurial independence, especially since during the coaching period in prisons. Research on fostering inmates in fostering entrepreneurial independence is still limited. Trisanti & Suryono, (2014) was conducted to evaluate life skills programs in juvenile correctional institutions. So that special research is needed to find out how the pattern of

coaching inmates can foster entrepreneurial independence.

This research is intended to fill this gap. One of the skills development programs organized by Class II A Karawang Prison for its Fostered Residents is the development of *Gamelan* art. With this program, it is expected to be able to develop the potential possessed by Fostered Residents in the field of *Gamelan* art to become a provision of entrepreneurial skills and independence to return to society. The purpose of this study was to find out how far the *Gamelan* art development program has in increasing the entrepreneurial independence of assisted residents, as well as what are the benefits of developing this *Gamelan* art for prisoners of correctional facilities in class II A Karawang prison.

Method

The research was conducted using a qualitative descriptive method in the form of a case study, in which the researcher conducted an in-depth exploration of programs, events, processes, activities, towards one or more people. A case is bound by time and activity and researchers collect data in detail using various data collection procedures and in continuous time. The research subjects consisted of 1 head of LAPAS, 1 *Gamelan* art supervisor and 5 correctional inmates with an age range of 27-50 years who participated in *Gamelan* art training. The expected entrepreneurial independence is increased motivation, desire, skills, and opportunities for inmates to open their own *Gamelan* art studio which in the future can become a source of self-actualization as well as a source of income for inmates when they have completed their sentence. Place of research in LAPAS class II A Karawang Jl. Surotokunto No. 110, Warung Bambu, Kec. East Karawang, Karawang Regency, West Java 41371. Data collection was carried out through observation, as well as interviews and documentation studies. Data triangulation is used to ensure the validity of the data in this study. Triangulation is a technique for checking the validity of data by juxtaposing and comparing data obtained with other sources at different times and using different methods. The triangulation technique used includes triangulation of data sources and data collection methods. The use of triangulation data sources is done by testing the validity of data or information from other sources. Overall, the analysis of this research data is guided by the steps of qualitative research data analysis from Moleong (2018), namely: data reduction, data presentation, and drawing conclusions.

Result and Discussion

Based on the findings from observations and interviews regarding the *Degung* arts development program for prisoners of Class II A Karawang LAPAS, the background for *Degung* art training is due to the large potential of correctional convicts in *Degung* arts so that the Karawang Class IIA Penitentiary facilitates those that aim to develop their potential by correctional inmates. In carrying out training activities, the strategy used in learning is that prison inmates are given the freedom to play the *Gamelan Gamelan* before entering the learning stage. The time allocation needed for *Degung* art training activities is 120 minutes every Wednesday starting at 09.00-11.00 WIB. This is in accordance with the opinion of (Maulana & Subroto, 2022) which states that the development of correctional inmates can be carried out within the prison environment while still involving the participation of the community. A coaching is an effort that aims to improve a person's ability/pattern of thinking, has an educational nature so that he can carry out an activity or solve a problem in the right direction so that he can get good results and desires (Prasetyo, 2020). The guidance of the inmates aims to improve the quality of the inmates as a whole. Also as an effort to assist inmates in carrying out self-cleaning and repentance from mistakes that have been made before.

With the development of *Gamelan* art, the prison inmates stated some of the improvements they felt related to knowledge, skills, and abilities, the inmates could know

beats, scales, and how to play the *Gamelan Gamelan*. On average, the prison inmates have mastered all the *Gamelan Gamelan* from the technique and how to play the *Gamelan Gamelan*, although there are some trainees who have not mastered all *Gamelan Gamelan* instruments. There is a change in the attitude of the prisoners who have been obtained from the development of the *Gamelan* art, for example in socializing, the inmates know fellow inmates and Institutional officers.

The factors that support the development of *Degung* art in increasing the independence of entrepreneurship in assisted citizens are the motivation from the *Degung* art supervisor and prison leaders for inmates to become independent and entrepreneurship. from the outside. Aspects from within, for example, namely: educational background, needs, views, goals in life and others. This is in line with the findings of (Harjanti & Japri, 2022) which states that educational and economic background are one of the demographic factors related to entrepreneurial motivation. While external factors are the influence of family, relationships, environment, government policies, information and so on. Maslow, (1943) stated that human drives (motivations) have a hierarchy starting from: 1) fulfillment of physiological needs, 2) security needs, 3) "sense of belonging" needs, 4) esteem needs and 5) self-actualization needs. By providing motivation for entrepreneurship from the *Degung* art coach to the assisted members who take part in the coaching, motivation also arises from within the assisted members to become independent individuals in entrepreneurship. This motivation continues to be nurtured and developed in line with the growth of the ability to socialize and share which is stimulated by participating in this *Gamelan* art development. This is in line with (Lestari, Juani, & Butar, 2021) which states that interest in entrepreneurship does not arise suddenly from within the individual. The interest in becoming an independent and entrepreneurial individual certainly arises through the process.

From the results of interviews and observations it was found that after participating in development of *Gamelan* art, the knowledge of the inmates increased regarding the management of *Gamelan* art entrepreneurship, ethics in doing business, as well as the management of *Gamelan* art skills development techniques which were largely determined by the creativity of the inmates. The inmates have been skilled in utilizing their acquired knowledge for entrepreneurship and developing *Gamelan* art skills with this *Gamelan* arts development program. Even though the residents have not been able to practice the *Gamelan* art studio independently while in prison, at least the assisted residents have developed skills in the *Gamelan* art.

With the development of *Gamelan* art to achieve independent entrepreneurship in Class IIA Karawang prisons, correctional inmates claim to be more aware of the mistakes they have made, self-reflect without the mistakes that have been made, and hope that when their sentence is over they can re-socialize with society and active in development activities. As a result of participating in the development of the *Gamelan* art, the inmates admit that they have an attitude of empathy, enthusiasm, and the ability to self-evaluate which is very necessary to carry out entrepreneurial activities well. The results of an interview with one of the inmates who took part in the *Gamelan* training said they were grateful for the *Gamelan* art training at LAPAS, they were still able to apply their knowledge of *Gamelan* art even though they were in LAPAS, before that they did not know at all that LAPAS held *Gamelan* art training. This *Gamelan* arts development program, the facilities and infrastructure provided in the form of musical instruments, sound systems, venues, and resource persons are all provided by the Penitentiary. The inmates are not charged for the development of this *Gamelan* art. By only being given 2 hours in 1 week, the convicts who take part in the *Degung* arts training make them more disciplined in participating in the *Degung* arts training and take advantage of the short time to be more serious and earnest in participating in the *Degung* arts training, so that when their sentence expires they can be more disciplined in utilizing time. The minimum time available for *Gamelan* art training is due to human resource and budget constraints. This is in

line with the results of (Yanti et al., 2022) that the quality and quantity of fostered community development activities still need to be improved.

This *Degung* training is carried out regularly until the prison term of the convicts ends. For inmates whose prison terms are more than 5 years, it is hoped that the characters that have been developed during the *Gamelan* art training can continue to be carried over until the inmates leave LAPAS. According to the *Degung* art supervisor, the inmates who take part in the *Degung* art training are required to fill in an attendance list. After completing training activities, a certificate is usually given, and this certificate then becomes a requirement for parole, parole and participation in self-integration programs with the community. The description above shows that the implementation of coaching in forming self-reliant entrepreneurship for the assisted members is carried out through non-formal education (Hasan & Nurhayati, 2012)(Trisanti & Suryono, 2014)(Yanti et al., 2022). *Degung* art training activities are organized by providing learning facilities and means to obtain information as well as by providing encouragement for inmates to take part in *Degung* art training activities by making a certificate of participating in *Degung* art training activities one of the conditions for obtaining rights as inmates.

In the development of *Gamelan* art, the results that must be obtained are aspects of skills or expertise. Expertise is meant in using *Gamelan* musical instruments, *Gamelan* music in class II A Karawang LAPAS has artistic facilities along with other *Gamelan* *Gamelan* equipment. This *Degung* art skill is a skill that can be developed according to the talents of each target person. In this case, for the inmates who have talent in the arts, efforts are made to develop their artistic talents. So that in the future it can be endeavored to channel the *Degung* artistic talents by participating in associations of *Gamelan* artists in order to be able to develop their talents as well as earn a living by opening studios or fulfilling invitations to appear at cultural events, celebration events, as well as solawatan events which are often held by residents. Public. Thus this *Gamelan* media is used in the development of *Gamelan* art to achieve entrepreneurial independence for correctional inmates. In an effort to carry out its duties and functions, Correctional Institutions carry out social programs that make fostering methods for inmates or convicts, and convicts are human beings who experience difficulties and disturbed social status that require guidance. Coaching is divided into two, namely personality development and independence development (Ariefin et al., 2021)(Suhartini, Roestamy, Mulyadi, & Maryam, 2022)(Yanti et al., 2022). Based on the category of coaching, the development of *Gamelan* art is a form of fostering independence organized by LAPAS. Development of independence, including skills education programs and work guidance. In this coaching activity, the potential, talents, and interests of the inmates continue to be developed. This development aims to make the convicts have more special skills according to their interests and talents and be able to keep up with the development of knowledge, so that when the convicts' sentence ends, the inmates can adapt better.

The inmates who took part in the *Degung* art training at LAPAS stated that they had different cases and problems so they received punishment from the court so they were detained in LAPAS, with the different sentences the inmates told that they could share stories about their problems with fellow inmates who take part in development of *Gamelan* art. By participating in *Gamelan* art coaching that can bring them together, they become self-motivated and want to improve themselves through *Gamelan* art which is their specialty, besides having knowledge about how the inmates play the *Gamelan* *Gamelan* instrument, they also want what it will be like after leaving LAPAS, to create training areas or studios in their respective areas and rent *Gamelan* art equipment for weddings, receptions and so on. Ideally, there needs to be assistance for talented and accomplished inmates in *Gamelan* art training in the form of providing business stimulants or providing artistic tools. *Degung* musical instruments are musical instruments that are difficult to find on the market and are quite expensive (Mulyana et al., 2020). From the results of interviews with the head of LAPAS, giving

stimulants in the form of *Gamelan* musical assistance is difficult to realize due to various limitations of LAPAS. This is in line with (Yuliandhari, 2020) research which states that the factors inhibiting LAPAS in carrying out coaching in accordance with the Correctional Law, include: a) Excess LAPAS capacity; b) Budget/funding factor; c) Human resources in terms of quantity and quality, namely the lack of educators and the understanding of prison officers in fostering prisoners. d) Factors of facilities and infrastructure, namely the lack of complete facilities and infrastructure needed to be able to support each coaching activity carried out; e) Lack of enthusiasm from convicts to take part in coaching in LAPAS. Meanwhile, according to (Suandika & Wirasatya, 2021) the obstacles to fostering inmates include: excessive LAPAS capacity, factors of educational background of inmates, facilities and infrastructure for coaching activities, the number of LAPAS officers that is not balanced with the number of inmates, and limited marketing of the skills of inmates. Ariefin et al., (2021) revealed the same thing that the constraints of correctional institutions in developing and improving the skills of inmates include: 1) lack of personnel, facilities and infrastructure, 2) lack of financial support owned by correctional institutions, and 3) lack of coaching activities received by inmates penitentiary from external parties penitentiary. From the research findings above, it can be concluded that the development of inmates will be more optimal if it is supported by sufficient funding, structuring the capacity of LAPAS, adding human resources that can support the development of inmates both in terms of quality and quantity, as well as adding the required infrastructure. in the construction of inmates.

Regarding the results of the development of *Gamelan* art, the following is an excerpt from an interview with one of the assisted residents regarding his hopes after attending the *Gamelan* art training at LAPAS.

Even though they were given a short time, there are still people who want to preserve local culture in prisons, how about outside prisons, who do have time freedom, people forget their culture. I hope that later after leaving prison I can open my own Degung studio and perform at family events such as celebrations and solawatan. (Results of an interview with Ms. K, a member of the class II A prison in Karawang)

With the holding of *Gamelan* art training at Class IIA Karawang LAPAS, the inmates feel grateful in addition to improving the skills of the inmates, the *Gamelan* art training also makes them one of the entertainments while spending their detention period which has been determined by the court, entertainment here is also one of the media for them to think that LAPAS is not a place that anyone expects, but fate has other plans. With development of *Gamelan* art at Class IIA Karawang LAPAS they try to realize themselves that they are indeed guilty and should get a punishment that is proportional to their mistakes, the inmates who take part in *Gamelan* art training also express that they have hopes that in the future they can be more careful in their steps and make decisions so they don't repeat their mistakes and improve their lives in the future. While the assessment in the development of *Gamelan* art to achieve entrepreneurial independence is seen when participating in performances, behavior when entering *Gamelan* venues, and behavior when playing *Gamelan*. Polite behavior when playing the *Gamelan* is sitting straight and not bowing, whereas behavior when entering the performance room is not stepping over the *Gamelan* and not greeting first before playing the *Gamelan*.

Developing human potential, as well as socialisation, values and skills, must be carried out through educational activities (Sujarwo, S., Trisanti, T., & Kusumawardani, 2022). By participating in the *Gamelan* art training, the inmates also stated that their creativity had increased. Increasing creativity is of course very important in forming strong entrepreneurs. (Astuti & Sukardi, 2013) argues that entrepreneurs are individuals who have the spirit, behavior and ability to produce a new product or are able to provide added value to existing products/services so that they have selling points to gain profit for themselves and also benefits for others so that have independence. Entrepreneurial independence is influenced by

several factors, namely: personality, family environment, school environment, and peer interactions/relationships (Astuti & Sukardi, 2013). So that in addition to participating in *Gamelan* art training, inmates also need to be able to improve their ability to interact with fellow inmates so that they can further enhance their entrepreneurial independence.

From the results of interviews with the Head of LAPAS it was found that the attitude of the assisted members affected the results of the assisted, in other words the inmates who had good behavior would be coached by being more engaged in participating in coaching until they achieved proud results or vice versa, the inmates who had poor behavior would be coaching will not be enthusiastic about following coaching which in the end is not satisfactory. This finding is in line with (Ariefin et al., 2021)'s opinion that the aim of coaching inmates is not just to fill their spare time when inmates are still in Correctional Institutions, but as a process so that inmates can change their attitude from what was not good to be good, able to repent and aware of the mistakes he has made and able to utilize his life to achieve a better quality of life than before.

Good behavior is defined as behavior that can encourage inmates in the development of *Gamelan* art to achieve entrepreneurial independence. Entrepreneurial independence can influence ways of thinking and can realize knowledge and skills with real effort (Soebijantoro & Septianingrum, 2022). The purpose of the Karawang Class IIA Penitentiary is so that the convicts can be accepted again in society after their sentence ends, where entrepreneurship is one of the pillars of life or career. In realizing a career, it can be driven by internal aspects which are so important, because this aspect from within is the most influential aspect of the other aspects. Independence is also an internal aspect that can support inmates in developing an interest in entrepreneurship.

In achieving independence in entrepreneurship apart from holding game development activities, Class IIA Karawang LAPAS also develops other things that can develop independence in entrepreneurship such as business knowledge, supervision, coordinating and participating in events such as welcoming guests or performing arts when there are big events which can encourage and improve the skills and knowledge of the inmates. Guidance for inmates at Class IIA Karawang LAPAS in improving abilities and skills, namely by trying to make inmates so that they can become individuals who can make maximum use of human resources and develop the economy and can become more responsible human beings in the future. This is in accordance with (Yanti et al., 2022) which states that skills development for correctional inmates is very useful as a provision for correctional inmates when they return to society.

Conclusion

Based on the results of the research and discussion, it can be concluded that the development of *Gamelan* art results in an increase in the skills of the inmates which include hand skills, heart skills, and brain skills. The inmates' hands skills in playing musical instruments, adjusting the tone, adjusting the rhythm, beats, and harmonizing themselves with other musical instrument players will train the inmates' ability to work together and be willing to listen. Proficiency in the form of skills in managing emotions, empathy, increasing sensitivity, softness of the souls of the inmates and increasing creativity. Increased creativity as a result of *Degung* art training is very beneficial for inmates to become independent entrepreneurs. Creativity is very necessary in the productivity of an artist. Brain skills include skills in managing time, adjusting tone, beat, and rhythm so that inmates are trained to follow rules, solve problems, and are trained to think positively. This is very important as an effort to make inmates so that they have the ability and expertise to run a business when their sentence has expired. The benefits obtained from coaching through the art of *Degung*, in addition to improving skills in playing musical instruments, are also proven to be able to foster empathy,

foster enthusiasm, maintain an attitude of optimism, the ability to self-introspect which will be very useful for prisoners when they have completed their sentence and have the provision of independent entrepreneurship when returning to society. This study recommends that the development of this *Degung* art be further developed in other correctional institutions. In addition to fostering entrepreneurial independence as well as in the context of preserving local culture and wisdom, the development of *Gamelan* art is also useful in fostering creativity, sense of art and the subtlety of the souls of the inmates in correctional institutions.

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