

The Role of Spiritual Guidance Conducted by Religious Organizations in Shaping Self-Control (A Study on Inmates of Class IIB Kabanjahe Detention Center)

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Abstrak

This study aims to examine the role of spiritual guidance provided by Religious Organizations in developing self-control among correctional inmates at the Class II B Kabanjahe State Detention Center. This study uses a qualitative method with data collection techniques through interviews and observations. The results of the study reveal that the spiritual guidance activities carried out by religious organizations play a significant role in shaping the inmates' self-control abilities. Spiritual guidance can help inmates understand and accept themselves, as well as enhance their awareness and ability to exercise self-control. Therefore, this study recommends that Religious Organizations continue to provide spiritual guidance for inmates at the Class II B Kabanjahe Detention Center.

Kata Kunci: Spiritual guidance, Religious organizations, Self-control

INTRODUCTION

Humans are creatures created by Allah who are given the highest degree among all His creations. Allah has granted us reason and intellect so that we can distinguish between good and evil. Through the special qualities we possess, it is hoped that humans can achieve happiness in this world and the hereafter. Essentially, humans always desire change within themselves to become better individuals, both in physical and spiritual aspects, and constantly seek forgiveness and repent to Allah. Therefore, to realize the goal of becoming a better person, especially in prison, the previous prison system has now been changed to the Correctional system known today. By changing the prison system to the Correctional/Home of Detention system, inmates or residents under rehabilitation do not merely serve their sentences in cells, but also receive various forms of guidance and development.

According to the view of Dirjosworo Soedjono, prisoners are ordinary human beings like any other people, but because they have violated the applicable legal norms, they must be separated by the judge to serve their sentence. Meanwhile, according to Budi Salimin Santoso, a prisoner is someone who, as a result of their actions violating legal norms, is sentenced to criminal punishment by a judge. The rehabilitation of prisoners is regulated in the Law of the Republic of Indonesia Number 22 of 2022 on Corrections in Chapter 1 concerning general provisions, Article 1, points 1 and 2, which states:

1. Correctional services are activities carried out to provide guidance for Correctional Inmates or prison residents based on the system, institution, and method of guidance, which are the final part of the penal system in the prison court procedure.
2. The correctional system or detention center is an arrangement concerning the direction and limits as well as the method of guidance for Correctional Residents based on Pancasila, which is carried out in an integrated manner between the instructors, the inmates, and the

community to improve the quality of detention or correctional residents so that they recognize their mistakes, better themselves, and do not repeat criminal acts, enabling them to be accepted back into society, actively participate in development, and live properly as good and responsible citizens. There is a lack of understanding in society that prisoners are not only imprisoned but are also given guidance, which is why many people still discriminate against prisoners. When they hear the word prisoner or former prisoner, they think that prisoners are evil, dangerous people who must be avoided.

As stated by Carver and Scheier, every behavior has its own cause and is controlled through certain processes, whether originating from oneself (self-regulation/internal regulation) or from external factors (external regulation). In the context of drug inmates, if they are aware of being in the wrong place but do not feel guilty because they consider themselves merely users, not criminals, and view their case as an extension of someone else's case, this indicates a weak self-regulation. As a result, they find it difficult to distinguish between right and wrong actions. Self-control is the ability to plan, guide, manage, and direct behavior so that it produces positive consequences. This ability plays a role in reducing negative psychological impacts and preventing unwanted outcomes, because individuals with self-control can anticipate the consequences of their behavior. Religious guidance is considered a good thing as a form of prevention for inmates, as it can provide insight into self-control.

The purpose of this guidance is to adjust the attitudes and behaviors of inmates. One method of shaping behavior is through conditioning or habituation. By training oneself to behave as expected, such behavior will eventually form. To restore self-confidence, self-esteem, dignity, and the honor of inmates so that they are ready to return to society properly and in accordance with religious norms, an approach based on religious values needs to be applied. This discussion encourages the researcher to examine this topic through this study. The image of inmates in the public perception is like people who have lost their way and do not follow religious commands, but in reality, this is not the case. Inmates can distance themselves from negative thoughts that haunt them by engaging in beneficial activities, namely spiritual activities, job guidance, and sports. The activities carried out by the inmates shape public perception that, even though they come from individuals who have previously violated norms whether religious, social, moral, or legal they are undergoing a period of rehabilitation to realize and adhere to the values and norms applicable in society.

A detention house is an institution that organizes rehabilitation for Inmates in a detention facility based on a system, institutional framework, and rehabilitation methods, which is the final part of the penal system within the criminal justice process. The Corrections System is an arrangement that regulates the direction, limits, and methods of rehabilitating Inmates in a detention house based on Pancasila, implemented in an integrated manner between the rehabilitators, the rehabilitated, and the community. Its goal is to improve the quality of Inmates so that they are able to reform themselves, realize their mistakes, refrain from reoffending, be accepted back by society and their environment, actively participate in development, and live appropriately as good and responsible citizens. The State Detention House, hereinafter referred to as a detention center, is a place for carrying out inmate rehabilitation.

Several community organizations that are engaged to provide guidance for inmates are:

1. An Islamic community organization collaborating with the Kabanjahe Class IIB prison, namely the Ar Rissalah Alkhairiyah Foundation from Tanjung Morawa, Deli Serdang. The staff for Islamic spiritual guidance is Mr. Budi Setiaji.
2. Christian community organizations, namely the Natania Foundation and the Anugrah Sejahtera Indonesia (Yasindo Sumut) Foundation. The staff for Christian spiritual guidance is Mr. Jonheder Depari.

Prisoners also have the right to receive God's forgiveness. Even a murderer can receive forgiveness if he sincerely repents (taubatan nasuha). This is in accordance with the Hadith of the Prophet Muhammad (peace be upon him) narrated by Bukhari and Muslim through Abu Sa'id (may Allah be pleased with him) in the book Al-Lu'lu wal Marjan No. 1760, which means Abu Sa'id said: The Prophet (peace be upon him) said:

“During the time of the Children of Israel, there was a man who had killed ninety-nine people. He then went to see a monk to ask if there was still a way for him to repent. The monk replied, 'No.' Because of that, the man immediately killed the monk, making the total number of victims an even one hundred. Then he asked someone else, who gave him guidance: 'Go to a village.' He set off, but along the way, he died, with his body leaning towards the village. Then a dispute arose between the Angels of Mercy and the Angels of Punishment. Allah then commanded the good earth to come closer and the evil earth to move away. After measuring, it turned out he was closer to the intended village, so he was forgiven. ”

(Narrated by Bukhari and Muslim)

This statement shows that everyone has the right to repent and return to the path approved by Allah SWT. This is reflected by inmates participating in Islamic spiritual programs in the prison. They realize that serving a prison sentence alone is not enough to atone for the wrongs they have committed; it must also be accompanied by self-awareness of their actions and a return to Allah SWT's path by undertaking repentance as an effort to improve oneself and purify the heart sincerely (taubat nasuha). They atone for their mistakes by repenting to return to Allah SWT's path while also improving themselves and cleansing their hearts. By participating in the program as mentioned, the desire to understand and acknowledge mistakes and to repent becomes easier, because the activities are carried out in a structured, systematic, and collective manner. This makes each participant not feel ashamed, especially for inmates who have reached a level of self-awareness to cleanse their sins while seeking forgiveness from Allah SWT.

Based on the results of the interview conveyed by Mr. Budi Setiaji, at the Kabanjahe Class IIB Detention Center, spiritual guidance is implemented for inmates who are of the Islamic faith, and imams are invited to deliver lectures and enlightenment to Muslim inmates. The hope is that prisoners can demonstrate good attitudes and behaviors for themselves as well as for others. Through this personality development program, many inmates, after serving their sentences, feel mentally ready to return to society, as their personalities have been well-formed through the religious spiritual guidance program.

The summary of the main differences is that the purpose of spiritual guidance in religious organizations is to help individuals increase spiritual awareness and develop self-control. Meanwhile, the purpose of spiritual guidance in prisons is to help inmates develop self-

control and reduce criminal behavior. As for the methods of spiritual guidance, in religious organizations they can include religious studies, meditation, and group discussions. Meanwhile, in prisons, spiritual guidance methods can include individual counseling, group therapy, and character development programs. The environment for spiritual guidance in religious organizations is usually more relaxed and supportive, whereas in prisons, the environment can be stricter and more structured.

The difference between the summary and the final draft (religious organizations vs. detention centers) is that the target of spiritual guidance in religious organizations is individuals who want to improve their spiritual awareness and self-control. Meanwhile, the target of spiritual guidance in detention centers is inmates who want to change their criminal behavior. The duration of spiritual guidance in religious organizations can vary depending on individual needs. In contrast, the duration of spiritual guidance in detention centers is usually structured and has a fixed schedule. The evaluation of spiritual guidance in religious organizations can be conducted through individual feedback. Meanwhile, the evaluation of spiritual guidance in detention centers is usually carried out through assessments of inmate behavior and program evaluations.

METHODS

Legal research methods are scientific activities based on specific methods, systematics, and ways of thinking, aimed at studying one or several legal phenomena through analysis. In the process, an in-depth review of the legal facts is conducted to then find solutions to problems arising in the related phenomena. This research is descriptive-analytical in nature, intended to describe or depict events and occurrences without formulating hypotheses or performing statistical analysis. Data collection is carried out through documentation studies, where all secondary data used in this research are collected using data collection tools, namely: Literature study or documentary study is conducted to collect secondary data relevant to the issue being examined by reviewing books, legal journals, research results, as well as legislative documents, such as the Criminal Procedure Code (KUHAP) related to the title of this research.

The data is processed to facilitate analysis of the information that has been collected, according to the problem being studied. The data analysis used by the researcher in this study is qualitative analysis. Qualitative analysis is a research approach that emphasizes the study of the relationship between theory and practice concerning the Role of Spiritual Guidance Conducted by Religious Organizations in Shaping Self-Control (A Study of Inmates at Kabanjahe Class IIB Detention Center).

RESULT AND DISCUSSION

The development conducted for inmates at the Class IIB Kabanjahe State Detention Center is carried out based on the Criminal Code, Law Number 22 of 2002, Government Regulation No. 31 of 1999, as well as the policies of the Head of the Detention Center, which remain in accordance with the prevailing laws and regulations. Based on observations of development activities at the Class IIB Kabanjahe Detention Center, it can be concluded that inmate development covers moral and spiritual aspects.

Moral development for inmates at the Class IIB Kabanjahe State Detention Center

The implementation of moral development for inmates is carried out through providing

experiences aimed at shaping their personalities for the better, increasing motivation, and fostering mental strength to be ready to face life in society after leaving the Detention Center. The achievement of moral development is reflected through basic moral principles, namely good attitude, justice, and self-respect. Good attitude can be seen from the discipline of inmates in participating in every activity in the Detention Center. In addition, many inmates are assigned tasks as tamps (assistant workers in the Detention Center), as this position is given to those who exhibit good behavior. The indicator of justice is seen in the equal treatment given to all inmates; everyone receives services and facilities fairly without discrimination.

Although inmates have a problematic background, they still deserve to be treated equally like other human beings, because in the eyes of Allah SWT, all humans are equal, only the level of faith distinguishes them. Meanwhile, the indicator of self-respect is reflected in the willingness of inmates to improve themselves by actively participating in rehabilitation activities, which can be seen from their compliance with the rules in place inside.

Spiritual guidance for correctional inmates at Class IIB Kabanjahe Detention Center

Spiritual guidance is the provision of guidance related to spirituality with the aim of increasing religious knowledge, enhancing faith and devotion, and helping inmates understand their religion. This activity equips them with an understanding of faith and devotion to Allah SWT as well as providing knowledge about things that are prohibited in religion. With the presence of spiritual guidance at Class IIB Kabanjahe Detention Center, the inmates better understand religious teachings. The implementation of spiritual guidance in this detention center is seen through the activities of Majelis Ta'lim Al Inabah, which is regularly held every Monday and Thursday. For example, on Monday, April 22, 2013, at 11:00 AM WIB, Majelis Ta'lim Al Inabah held a study on the virtues of Friday prayers.

CONCLUSION

The conclusion obtained from the problem-solving carried out in the research is that tertiary legal materials include all publications about law as well as materials that provide guidance or explanations on primary and secondary legal materials, such as those found in the Great Dictionary of the Indonesian Language (KBBI), legal dictionaries, legal journals, encyclopedias, commentaries on court decisions, and sources obtained from the internet.

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