

The Mental Construction Model through Islamic Spirituality Direction in Cipinang Penitentiary

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Keywords: mental, model, Islamic, spirituality, penitentiary, prisoners, Cipinang

Abstract: The purpose of punishment is to make people aware and also prevent to do the crime. The execution of punishment for the perpetrator or criminal is imprisonment, not inhuman treatment. The punishment is a guidance or personal development expecting they are able to improve themselves and build good morality after finishing sentences. To achieve the target, well-planned program is the necessary, and one of the program is an Islamic spiritual and mental construction. Improving the attitude and faith quality are the ideal activities for the convict during running the term of imprisonment. The research was using the qualitative and descriptive method by having study case approach. It was concerned on how the management of Islamic spiritual and mental construction in Cipinang penitentiary. The result of the research showed the program in Cipinang penitentiary is well-implemented. This program is demanded to have more various guidance program, more directed and fascinating method related to the professional counselors. Teaching method is necessary to make delivering process run well and smoothly.

1 INTRODUCTION

Crime is connected to criminal sanctions, for people who already did the crime, they are submitted to the courts and take the acceptable punishment, related to the provisions of applicable law.

An inhuman punishment is not supposed to be applied for criminal, but coaching and guidance in hope he can maintain, develop and build good moral after having the guide. This is in line with the duties and functions of the Messenger sent by Allah as mentioned in one hadith: *"Indeed, I was sent to perfect noble character"* Hadith from. Ahmad and Tabrani from Abu Hurairah (Al Suyuthi, 1967).

In Law No. 12 of 1995 on Corrections in Article 1 No. 2 states that: the penitentiary system is an institution focused on direction and limits and how to coaching prisoner based on Pancasila related to in an integrated manner among the coach, the fostered, and communities in order to improve the personal quality, realize the mistakes and return to God's way, so that he is appreciated and accepted in his community, can be actively involved in development, and live as good and responsible

citizen. (Ministry of Justice and Human Rights Affairs, 2001.5).

Correctional system is focused on careness, guidance, education and counseling for inmates who restore the relationships between inmates and community.

The protection is not only for ordinary people, but criminal perpetrators is sheltered and given guidance as a provision for later life after being released from penitentiary. The other interesting view is that; "Repentance is done by a guidance, not torture." (Harsono, 1995.3).

Therefore inmates require intensive religious guidance and direction. Religious formation has a dual function, to fulfill the obligation as the religious people, and a form of personal therapy related to the norms of religion and life.

On the other hand, some of them are tend to return to crime they used to do. Since they think criminal is useless people, abandoned, and will not be accepted by their society, the particular guidance and counseling services are necessary for them.

They are a group of people who really need the program, therefore to let the prisoners return into a real human as they used to be, and welcomed in society, they require the directions, especially the Islamic spirituality direction.

During this time the prisoners in Cipinang are given Islamic spiritual direction, which is one type of activities that is absolutely needed as a provision for their faith. The purpose of religious guidance to inmates is to make them understand and to implement teaching of religion as the conditioning lives, and also restore the confidence, to have hope and a strong motivation to become a man that can be beneficial for himself, families and society after the sentence finished.

It may appear that the spiritual direction of Islam is one type of activities that is extremely needed to rebuild prisoner faith. Therefore, to make a further understand how direction is implemented, the author intends to conduct research as a thesis with title: *Spiritual Islamic Model in Cipinang Penitentiary*.

2 LITERATURE REVIEW

2.1 Islamic Spirituality Direction

The definition of a direction presented as: "coaching is a process of helping people through their own efforts to find and develop the ability to obtain personal happiness and social benefit." (Djumhur and Surya, 1975.25). Guidance is a continuously helping process from a supervisor to convict to develop the potential optimally by using various media and guidance technique through careness and love to rebuild his confidence so that he can be useful for himself and society. (Hallen, 2002.9).

In other way, the term of spiritual is the overall name from the inner part of the human. Sayid Sabiq in his *Aqidatul Islamiyah* said "Man can find, remember, think, know, have a desire, chose and love by having spiritual." (Zaini, 1975.11). Spiritual human has the ability elements include; thought, feeling, live and desire. The other is a potential fundamental ability such as: "(1) to (hear), (2) analyze (seeing with any devices or mind support), and (3) live (heart or *Afidah*, with the support of heart with a sense)" (Faqih, 2001.26). According Hallen (2002.35) through his *Islamic Guidance book and Counseling* that: Islamic guidance is the process

of providing an ideal assistance, continuous, and systematically. So they can have potential development or religion in optimal way by internalizing the values contained in the Qur'an and hadiths of the Prophet into themselves, so they can live in harmony and in accordance with the demands of the Qur'an and hadiths. To develop the potency on people's body, Allah completes human with several sense like hearing, sight and heart.

Thus Islamic spirituality direction is a counseling process as one activity to convicts to take spiritual abilities aligned by rules and instructions of God (Allah), so they are able to achieve the happiness to live in the world and hereafter.

Nevertheless, the purpose of spiritual direction of Islam can be defined as "helping people to return to be good human beings in aim to achieve happiness of living in the world and hereafter." (Faqih, 2001.35). The direction is to help convicts "to adapt the condition such as personal feeling, a lesson matter, a job, and to help people to be able to direct themselves and achieving a good life." (Hanna, 1978.55).

The purpose of direction and counseling is "the process to cure any mental disorder or spiritual and able to solve the problem by spiritual strength that comes from the values of religious teaching that have been implemented into life." (Arifin, 1982.39).

2.2 Islamic Spirituality Model

According to Sagala (2003. 176) in the book *Concept and Importance of Learning*, the model taught by Joyce and Weil is a description of the learning environment that describes the planning of curriculum, courses, teaching design and learning units, school supplies, books lessons, workbooks, multimedia programs, and learning support through a computer program. The conclusion in the religious direction to inmates can use various approaches in accordance with the objectives, conditions of inmates, environment, and also the coach capability (preachers).

The Islamic Direction for Prisoners and Detainees some religious direction include several methods such as:

- Lecture method.
 - Question and answer method.
 - Method discussion.
 - Methods demonstration.

- Method of providing duty.
- Andragogy method.
- Problem solving method.
- Special method for short Islamic boarding.

From many methods, there are own strengths and weaknesses from each of them. No guarantee that one method is fit for a person. So taking various methods in coaching process is applicable. Each coach can select the approach and methods appropriate to the purpose, objectives, the material given and the environment as the teaching location.

Moreover, in accordance to the program guidelines and Islamic education for inmates in correctional Institute and State Prison the material provided has been compiled into a curriculum module. The attachments include General Instructional objectives, subject, description of materials and the number of sessions for each subject. The subject matter is given as follows:

- Monotheism
- Morals
- Fiqh
- Qur'an and Hadith
- Reading and writing the Qur'an
- History of Islam
- Introduction of Islamic studies
- Formal counseling

These materials are given fundamentally. However, the essential of material related to each other in purpose to shape a personal good Muslims, devout in worship and able to fix all mistakes and return to God (heartily repentance).

Finally, implementation of Islamic spiritual direction is designed to achieve the inmates as follows:

- Increase the knowledge and understanding of religion, especially Islam.
- Increase the spiritual soul.
- Showing good character in daily life.
- No violation into the religious life, society and state.
- Being a pious and patient man and running their lives in a way blessed by Allah SWT.

2.3 Residents Patronage

The purpose of punishment is prevent people of doing crime. Implementation of the penalties in shape of confinement in a correctional institution.

Inmates are people who are undergoing the term of punishments because of committing violations of applicable law or based on judge's decisions. Moreover, inmates are human beings, like other human beings, simply for abuse they are sentenced by a court decision that has obtained permanent legal force. Inmates is an individual, also member of community, accepted in society and integrated (Soedjono, 1971.154).

The punishment is determined by type of crime they have done. There are various penalties such as the short term, long - term penalties, sentence to life imprisonment and the death penalty. The severity of the penalties is determined by the size or seriousness of offenses under the applicable law. The psychological condition of inmates is very labile and sensitive depends on the environment they live on.

Inmates' guidance system known as correctional, became known in 1964 when the prison service conference in Bandung on April 27th, 1964, "Dr. Sahardjo SH shared the idea changes the purpose of fostering inmates from the prison system to the penitentiary system."(Harsono, 1995. 3).

Problem of Islamic spiritual guidance include:

- Correctional officer human resources:
- Residents patronage
- Community
- Elements coordination with related agencies
- Infrastructures

Lastly, the expectation in future is that all inmates who are Muslims can be get a spiritual direction, such as: religious activities, Islamic moral education, religious education and can celebrate the religious holidays of Islam. This work is not easy to implement due to get optimal results, the necessary correctional officers were really professional and have the educational background that corresponds to the field. Coordination of relevant stakeholders such as the Ministry of Religion, private organizations, religious charities, boarding schools, religious schools, as well as potential elements in society needs to enhance the cooperation.

3 RESEARCH METHODOLOGY

To achieve the optimal results in the implementation of the program should be regulated carefully,

effective and efficiently and involve all relevant elements directly related to the implementation of the guidance program.

Referring to the science management for the objectives that we hope to achieve, then the steps as outlined elements or management functions supposed to be implemented.

Management taken for a correctional institution can adopt management functions as general, namely: Planning, Organizing, Executing, Coordinating and Assessment (Sihombing, 2000. 58).

The purpose of this research is to find a model of proper direction and in accordance with the inmates in Cipinang Penitentiary and to determine the factors that can be a support and obstacles to build the quality of inmates who have followed the program.

In compiling this study, the authors use descriptive analysis method with case study approach that is based on data or achieved information through Field Research and Library Research.

4 RESULTS AND DISCUSSIONS

Correctional Institution class 1 in Cipinang was established by the Dutch government in 1918. At first the Class I Cipinang Prison building stood on land area of 12 hectares, and now it is just about 10 hectares with zone division namely Cipinang Prison, Detention of Cipinang, Cipinang Hospital, and Jakarta Narcotics Prison. Especially at Cipinang Prison occupancy capacity is for 1789 people. It also consists of 3 blocks, each block consists of 3 levels. Each room blocks contains 1, 3, 9, 17 inmates.

Social conditions in the regional around Class I Penitentiary is very heterogeneous, there are offices, trade, housing residents, even street vendors. The capacity of Class I Prison is about 1,789 people, who are inhabited for 3657 people on December 1st, 2006.

Based on data of occupants number showed the biggest case involved the theft, robbery and narcotics that they are relatively in low education levels. In general, people who are involved in this case are the unemployment, idlers, immoral and less in faith, so that if the counselors or coach are less-

active in teaching process, the inmates are passive and indifferent as well.

The several penalties is determined on how bad offense of law they did. In this case the inmates expect to realize to return to be good citizen. So, it can be reached by following the program during running a sentence in prison.

On the other part, the employee of Class I Cipinang Prison is about 470 people, with the following compositions:

- Employees of administration is 65 people
- Employee safety Section is 312 people
- Employees guidance section is 74 people
- Employees section of working activity is 19 people

Security officers on guard are divided into 4 (four) platoons, the number of each platoon is for 61 people, plus four (4) teams officer porter, each team consists of 3 people.

4.1 Implementation of the Islamic Spirituality Direction

Direction to inmates in Cipinang penitentiary is divided into three aspects of counseling, including development of personality, fostering independence, and development of assimilation and integration. Islamic spiritual direction is one of the activities to develop the awareness of religion for prisoners. The direction is organized through a well- cooperation between both the Islamic spiritual direction officers and security guards in Cipinang Penitentiary.

So, before the Islamic spiritual direction officers deliver the direction, the first step we supposed to do is asking permission from the security officer on every block to remove inmates out of their own cells temporarily to follow the activities of Islamic spiritual direction in accordance with a predetermined time. And for the first permitting application was submitted in the form of a letter signed by the Head of the Guidance Section of the community and known by the security unit of Penitentiary.

Islamic spiritual direction in the shape of boarding was applied in Cipinang penitentiary every day. The direction is regularly held from 7 a.m. to 5:00 pm every day and held at Baiturrahman mosques in the neighborhood of Cipinang Prison. Meanwhile, especially on Friday, the penitentiary

gives the direction shaped the ordinary lectures. The services are provided regularly based on daily, weekly, monthly activities, including incidental and annual events such as Ramadan rituals.

4.2 The Role of the Islamic Spirituality Direction

Based on the research results achieved from various sources regarding the role of spiritual direction of Islam in mental and moral development of inmates can be identified by their presence of a guide, particularly Islamic spiritual direction is so beneficial for prisoners who follow the guidance. Because the program train the inmates to control the nervousness, anxiety and stress during running the sentence. And also they can optimally develop their personality based on their potency and able to do adaptation around penitentiary.

Based on interviews with prisoner named Jamaludin with lifelong detention period of November 9, 2006 in the library of Baiturrahman Mosque known that the motivation of inmates to following the Islamic spirituality direction entirely come from their own will, without any coercion from outsiders. Islamic spiritual direction is implemented without any element of force, resulting a guidance activities that set up the democratic cooperation between counselors and inmates.

Institution expects that during and after the punishment finished, they are not doing repetitious action anymore, apathetic or pessimistic. To avoid unhealthy mentally of inmates some steps taken by officers and Islamic spiritual advisers are doing the various approaches. That approaches are made in person or group.

So based on the author's observation, the spiritual direction of Islam in Cipinang is implementing well, so the religious activities are so beneficial in mental and moral development.

One of the exertions that is made is to organize all direction activities by welcoming resource persons of community leaders. In aim to serve the various and interesting direction.

Supporting factors for the success of Islamic spiritual direction in Cipinang, as follows:

- The cooperation with external parties in the implementation of Islamic spiritual direction.

- Well- establishment program of Islamic spiritual direction activity.
- Welcome the religious leaders coming from fellow- inmates
- There is a mosque in every block and library
- Hard volition of prisoners to follow the Islamic spiritual direction.
- Families are able to give the moral and material support and careness to inmates.

The inhibiting factors are below:

- The absence of awareness and high loyalty from all prisoners in Cipinang the importance of Islamic spiritual direction.
- Less traction from part of surrogate agencies to urge citizens to follow the Islamic spiritual direction.
- Over capacity of the occupants 35%, this can lead this activities become less effective.
- The presence of inmates are not permanent.
- The unbalanced amount between Islamic spiritual direction officers and occupants.
- The difference in receiving the direction.
- The inmates' economic factors.
- Variations in their mood.

4.3 Islamic Spirituality Model

The strategy is used to make the program run successfully is arranging the daily board of inmates with direct guidance from prison officers. The purpose is to make inmates can actively involve in that activity and expect to be more independent and responsible both while in prison and after.

Implementation of this program is not simply through religious lectures, but it needs a planned program, designed to achieve the goals and objectives that is determined in effective and efficient. Therefore, it is necessary to outline the target material in detail and systematic way so that each activity can be evaluated by the program for further development.

The model taught by Joyce and Weil is a description of the learning environment that describes the planning of curriculum, courses, units teaching and learning design, school supplies, books

lessons, books, workbooks, multimedia programs, and computer learning support (Sagala, 2003. 176).

Joyce and Weil (2000) suggest four important categories for teaching model, such as: the model of information, personal model, interaction and behavior model. According to the researcher said that the models can be adopted and being implemented to the Islamic spiritual direction.

The direction and preaching concept in wisdom is intrinsically implemented and capable to create a conducive environment for the process of recognition, understanding and observation of prisoners' religion. Moreover, evaluation is also intended to determine the objectives in the outline of the achieving material and the success of all directions.

Islamic spirituality direction also include related facilities, and infrastructure that entirely is provided by the prisons such as follows:

- Health care facilities
- Means of transportation
- Sport and art
- Means of worship
- Means of legal education
- Means of skills

Means skills are provided include: carpentry, sewing, and welding room and workshop and screening (clothes).

5 CONCLUSION

Discussion of various issues, the results of research and analysis can be concluded as follows:

- Spiritual direction based on Islamic sharia is one activity that is absolutely given to prisoners in Cipinang prison. The direction role is not merely for mental and moral development, but it is also added by religious insight for prisoners by applying the programmed activities, both routine and incidental nature.
- The presentation delivers a various materials. They are included: monotheism, worship, morals, *fiqh*, hadith, reading and writing Qur'an, and other religious matters,

- The direction model for inmates and counselors are required to improve the program to be more various, more focused, integrated and interesting. The model in correctional Institution is known as a Socio-Religious theory. Socio-religious is defined as a model that emphasizes the prisoners to be welcomed in a society, improve the skills and religious insight, so that they can be good people in social life, independent and useful for religion, nation and state.

- Supporting factors in this activity is a cooperation with the organization of Islamic society, accompanied by cooperative evidence from each respective religious organization, the activities program is drafted well, there is a help of religious leaders that come from fellow prisoners, their prayer room in each block and a library, a strong will from prisoners to attend the program, getting a support and attention from the family of inmates both in moral and material.

- The inhibiting factors to implement this activity is all prisoners are a lack of awareness and loyalty for following the program continuously, lack of direction from the officers to urge inmates to follow the spiritual direction, over capacity of residents, the unbalanced number among Islamic spiritual direction counselors and inmates, the difference, and factor in receiving the direction, such as; economic factors of prisoners, and their mood variability.

- Direction is conducted by Islamic spiritual builder in an attempt to nurture a mental inmates besides providing materials, it is directing prisoners to return to God's way and help inmates in solving the problem.

- Moral development is intended to give them the second chance to become good citizens and religious people.

- So Islamic spiritual direction is potential in fostering mental and moral inmates who is followed the direction with expect the implementation is successful.

ACKNOWLEDGEMENTS

We would like to thank Aries Susanto for his valuable comments and directions during the writing process of this manuscript.

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