

Implementation of Islamic Education Spiritual Values Development at Makassar Class 1 Correctional Institution

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Abstract

This study examines the implementation of Spiritual Values Development for Prisoners at the Makassar Class 1 Correctional Institution. This study aimed to investigate the implementation of spiritual values development for prisoners at the Makassar Class 1 Correctional Institution, including planning, organizing, implementing, supervising, and evaluating aspects. This research uses a descriptive qualitative method. The data collection used is observation, interview, and documentation. The data analysis procedures in this research are data reduction, data presentation, and conclusion drawing. Some of the findings in this study are that the implementation of coaching Spiritual values of Islamic education has been running smoothly through the stages of planning, implementation, organization, supervision, and evaluation. The coaching model is recitation, Islamic studies, tahsin al-Qur'an, dhikr together, tilawatil al-Quran, muallaf coaching and counseling. The indicator is that the worship experience becomes good in both mahdah worship and gairu mahdah worship, characterized by their increasingly close relationship with Allah SWT and each other. The benefit is that they feel peace of mind and soul, so practicing Spiritual values is increasingly prioritized. This research provides insight into the effectiveness of the spiritual values coaching model in correctional institutions and the benefits for prisoners, both during the coaching period and after becoming former prisoners, so that it can be used as a reference for other correctional institutions in developing similar programs.

Keywords: Implementation; Spiritual Values; Correctional Institution.

Introduction

Crime is a universal social phenomenon occurring in various places and times. This phenomenon confirms that crime is not only a problem for specific local or national communities, but also a global issue faced by all communities in the world, both in the past, present and future.¹ Police statistics show that the crime rate in the 2018 period was 294,281, in 2019 it was 269,324. Looking at these statistics, the crime rate decreased during 2018-2019. However, in 2022, the number of crimes increased by around 55.73%, namely 372,965, from the previous year, 2021, which was around 239,481.²

The Correctional Institution has a function in fostering spiritual values which is a process of the correctional system as a realization of penal reform that was formerly known as imprisonment is also a process of fostering prisoners who view prisoners as creatures of God, prisoners and members of society. The implementation of guidance on the spirituality of prisoners based on the correctional system aims to make prisoners become fully human, as has become the direction of national development, through the approach of strengthening faith and fostering them to be able to integrate reasonably in group life while in the correctional institution and wider life (society) after serving their sentence.³ However, the implementation of this spiritual values development still faces various challenges and obstacles, especially in ensuring that prisoners can fully become full human beings who integrate reasonably into community life after serving their sentences.

The coaching efforts made to prisoners as a step in mental and spiritual development can awaken a person's religious potential, which can be a controlling force, a motivative force for positive-constructive behaviour, and a stabilizing force. It can break negative passions and encourage the avoidance of despicable acts.⁴

¹ Barda Nawawi Arief, "Kebijakan Legislatif Dalam Penanggulangan Kejahatan Dengan Hukum Pidana," *Semarang: Ananta* (1994).

² BPS, "Statistika Tindak Kriminal" (2021), <https://www.bps.go.id/id/statistics-table/2/MTAxIzI=/jumlah-tindak-pidana-menurut-kepolisian-daerah.html>.

³ Fernando Tantarú et al., "Kajian Sosio-Yuridis Pembebasan Bersyarat Dan Pemberian Asimilasi Bagi Narapidana Pada Masa Pandemi Covid-19 Ditinjau Dari Perspektif Tujuan Pemidanaan," *SANISA: Jurnal Kreativitas Mahasiswa Hukum* 1, no.1(2021):34–41, <https://fhukum.unpatti.ac.id/jurnal/sanisa/article/view/515>.

⁴ Wahidah Abdullah, *Pelaksanaan Pendidikan Islam Dan Implementasinya Terhadap Penanggulangan Penyalahgunaan Narkoba* (Alauddin University Press, 2012).

In the Islamic view, it is very important that coaching is done in a neat, correct, orderly, and organized manner. The process must be followed neatly. A clear direction, a solid foundation, and transparent ways of getting it are deeds that are loved by Allah subhanahu wa ta'ala. Organizing everything that is done well, precisely, and thoroughly is something that is prescribed in Islam. Allah subhanahu wa ta'ala loves well-managed deeds because good management will produce maximum results.

Previous research has discussed the importance of spiritual development for prisoners to awaken the religious potential that can control, motivate, and stabilize positive-constructive behaviour. Among them: first, Mujaddidah et al. analyzed the implementation of prisoner coaching at the Polewali Mandar Class IIB Correctional Institution and analyzed the factors that influence the implementation of prisoner coaching.⁵ *Second*, Muhammad Akbar's research, the essential findings of this study lie in the ineffective implementation of prisoner coaching. The obstacles faced include a lack of understanding of guidance, overcapacity of prisoners, and the lack of facilities and infrastructure for coaching and health services.⁶ *Third*, this study examines the competencies, talents and potential of each inmate at the Class II B Correctional Institution in Panyabungan, Mandailing Natal Regency, researchers used the asset-based development method (ABCD).⁷

However, there still needs to be a gap in the literature regarding effective coaching models, especially in the context of correctional institutions in Indonesia. Some studies have shown that spiritual approaches can help reduce recidivism rates, but there needs to be an in-depth study on the specific implementation and evaluation of the program's effectiveness in Makassar Correctional Institution Class I.

This research offers a more structured and comprehensive model of fostering spiritual values. It involves halaqah in learning the Qur'an and integrates al-Qur'an, Islamic discussion and dialogue, recitation, Islamic studies, and dhikr together, muallaf coaching, recitation coaching, and counselling guidance. This approach is expected to

⁵ Jihan Annisa Mujaddidah, Said Karim, and Syamsuddin Mughtar, "Implementation Of Criminal Development in Correction Institutions," *Awang Long Law Review* 5, no. 2 (2023): 654–660.

⁶ Muhammad Akbar Fhad Syahril, Ibrahim Rusli Ibrahim Rusli, and Ardyanti Aris, "The Urgency of Guidance in Correctional Institutions," *KRTHABHAYANGKARA* 16, no. 2 (2022).

⁷ Kasman Kasman and Aulia Rahman, "Pendampingan Praktek Keagamaan Fardhu Kifayah Pada Warga Binaan Lembaga Pemasyarakatan Kelasli B Panyabungan," *E-Amal: Jurnal Pengabdian Kepada Masyarakat* 3, no.1(2023):1–10.

maximize prisoners' spiritual development process so they can integrate well into society after serving their sentence.

The vital objective of this research is to evaluate and develop a model for fostering spiritual values for prisoners at the Makassar Class I Correctional Institution. This research aims to determine the current program's effectiveness and provide recommendations for improving the spiritual development program in the future.

This research is expected to provide insight into the effectiveness of the spiritual values development model in correctional institutions and its benefits for prisoners. The results of this study are expected to serve as a reference for other correctional institutions in developing more effective and comprehensive spiritual development programs, as well as contributing to the reduction of future crime rates through more holistic rehabilitation of inmates. Thus, this study not only contributes to developing scientific literature in the field of prisoner development but also provides practical recommendations for policymakers and managers of correctional institutions in designing better development programs.

Research Methods

This research uses a descriptive qualitative method that produces descriptive data in the form of written words from people, phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of people individually or in groups that collect data systematically, factually, and quickly according to the description when the research is conducted.⁸ to get an accurate picture of the relationship between attitudes and behaviours, as well as the activities of research subjects related to prisoners in the Makassar City Class I Correctional Institution. The data collection used is observation, interview, and documentation study. Data analysis techniques are carried out simultaneously with data collection. There are at least three data analysis procedures found by Miles and Huberman, as quoted by Sugiono, namely data reduction, data presentation, and conclusion drawing.⁹

⁸Sugiyono, *Kuantitatif, Kualitatif, Dan R & D*, ed. Alfabeta (Bandung, 2019).

⁹Asep Kurniawan, "Metodologi Penelitian Pendidikan" (Remaja Rosda Karya, 2018).

Concept of Spiritual Values

Value comes from the Latin *vele're*, which means functional, able, robust, and applicable, so the value is defined as something that is considered good, helpful, and correct according to the beliefs of a person or group of people. Value is the quality of a thing that makes it liked, desired, pursued, appreciated, helpful, and can make people who live it dignified.¹⁰ Value is defined as something that perfects man according to his nature.¹¹

Value is the root that is attached to something meaningful in life.¹² Moreover, regarding the goodness and good behaviour of a thing, Value can also be defined as behaviour or traits that are useful in human life.”¹³ Gazalba interpreted that Value is something spiritual, ideal, not a concrete object, not a fact, not just a matter of right and wrong that requires empirical proof. However, it is a matter of appreciation that is desired and not desired, liked and disliked.¹⁴ Value has been interpreted by experts with various definitions, where one definition is undoubtedly different from the others. In contrast, the differences in the meaning of Value are understandable by experts because Value has a very close relationship with understanding and human activities that are complex and difficult to determine its limit.

The word spiritual is etymologically derived from the word "spirit," which means strong. Terminologically, spirituality is the prisoner's self-awareness and awareness of origin, purpose and destiny.¹⁵ Another definition states that spirituality is spiritual awareness to connect with great power, feel the pleasure of worship, find eternal values, find the meaning of life and beauty, build harmony and capture signals and messages that are behind the facts, find a comprehensive understanding and connect with the supernatural.¹⁶

¹⁰Sutarjo Adisusilo, "Pembelajaran Nilai-Karakter: Konstruktivisme Dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif" (2012).

¹¹Suhaimi Fajrinand Taufikurrahman Taufikurrahman, "Internalisasi Nilai-Nilai Akhlak Dalam Kitab Ta'limul Muta'alim Untuk Meningkatkan Kedisiplinan Belajar Di Pondok Pesantren Nasruddin," *Kabillah (Journal of Social Community)* 6, no. 2 (2021): 88–101.

¹²Thoha Chabib, "Kapita Selekta Pendidikan Islam," *Yogyakarta: Pustaka Pelajar* (1996).

¹³Pusat Bahasa Departemen Pendidikan Nasional, "Kamus Besar Bahasa Indonesia Jakarta: Balai Pustaka," *Edisi Ketiga* (2005).

¹⁴Muhaimin Tadjaband AbdMujib, "Dimensi-Dimensi Studi Islam," *Surabaya: Karya Abitama* (1994).

¹⁵Rahmah Rahmah, "Urgensi Tasawuf Di Tengah Pandemi Covid," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 2 (2020): 74–90.

¹⁶Saifuddin Aman, "Tren Spiritualitas Millenium Ketiga," *Tangerang, Banten: Ruhamah* (2013).

There is also a definition that states that spirituality is the inner potential of humans, namely the potential that provides the impetus for humans to do good.¹⁷ According to Ary Ginanjar Agustian, the absolute truth lies in the inner voice that comes from this spiritual centre, which cannot be deceived by anyone, or by anything, including ourselves, the eyes of the heart can reveal the ultimate truth that is invisible to the eye. In fact, according to Islamic Sufi master Jalaluddin Rumi, the “eye of the heart” has 70 times greater ability to see the truth than the two senses of sight.¹⁸

The values of spirituality are related to the inner voice, which is used to find actual truth and the spiritual aspect of humans through prostration. Prostration as a tribute provides a space of awareness for humans to find the true meaning of life. Etymologically, coaching comes from the word bina, a translation of the English phrase build, which means to build or establish.¹⁹ Guidance comes from the phrase bina, which implies build, gets the prefix per-and the suffix -an to become coaching which implies development. Development, according to the Big Indonesian Dictionary, is the process, method, act of fostering, efforts, actions, and activities carried out effectively and efficiently to obtain better results.²⁰

Suppose it is related to the guidance of spiritual values in the view of Islam. In that case, it means the process of providing directed, continuous and systematic assistance to everyone, especially prisoners, so that they can develop their potential or religious nature optimally by internalizing the values contained in the Qur'an and Hadith of the Prophet Muhammad PBUH into themselves so that they can live in harmony and accordance with the guidance of the Qur'an and Hadith. The development of spiritual values can be understood as an effort to guide, maintain, and develop or perfect religious teachings in terms of creed, chalk, and worship so that the material in fostering spiritual values consists of Akidah worship and akhlaq.

Implementation of fostering Spiritual Values of Prisoners.

¹⁷Jalaluddin, “Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi,”*Revisi*(2012).

¹⁸Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi Dan Spiritual, ESQ (Emotional Spiritual Quotient): Berdasarkan 6 Rukun Iman Dan 5 Rukun Islam* (Arga,2001).

¹⁹ JSTD jamaries, “Kamus Besar Bahasa Inggris (Inggris-Indonesia, Indonesia-Inggris) Cetakan Keenam,”*Jakarta, Indonesia: Citra Harta Prima*(2012).

²⁰PN BalaiPustaka, “Kamus Besar Bahasa Indonesia,”*(No Title)*(2001).

Based on interviews conducted by researchers at the Makassar Class 1 Correctional Center, he explained that at the initial stage, all prisoners are assessed about their personalities, and all religions are assessed. However, specifically, those who are Muslim are more in the Mosque and personality are placed on the 2nd floor of the Block E room, after the assessment, can only see their respective potential. Furthermore, it is said that in general, spiritual value coaching is designed by the head of the bikes section, Mr Suardi MD; of course, the implementation of coaching must start with careful planning; planning for spiritual value coaching is divided into three stages, namely the initial stage, the advanced stage, and the final stage.

In the advanced stage, the planning activities include daily activities such as Islamic studies, Tahsin Al-Qur'an, how to preach, dhikr together, recitation, as well as major Islamic activities such as Eid al-Fitr, Eid al-Adha, the Holy Month of Ramadan, the Hijriyah New Year, the Maulid of the Prophet Muhammad SAW, which at the time of making coaching planning must be adjusted to the current year's calendar. In addition, a controller book and attendance book are prepared and must be signed in for every coaching activity."²¹ hus, planning spiritual values development activities must first be done carefully.

First, the Spiritual Development Organization is carried out Structurally, and the Makassar Class 1 Prison Institution has placed officers according to their fields. Based on interviews conducted by researchers at the Makassar Class 1 Correctional Center, he explained that from the results of the assessment, groups are made based on their levels organized by the Binkemas Section Supervisor staff and then organizationally, a program is formed and a schedule for implementing activities by involving instructors from the page as well as we bring preachers and preachers with different foundation backgrounds, of course by organizing these activities we hope that the coaching activities will run optimally and smoothly.²²

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²¹Wawancara Bapak Hernowo Sugiastanto Kalapas Kelas 1 Makassar, padahari Selasa 18 Oktober 2022 pukul 9.00 WITA

²²Wawancara dariBapak Hernowo Sugiastanto selasa 18 Oktober 2022, pukul 10.00WITA

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In the advanced stage, the planning activities include daily activities. Organizing the coaching of spiritual values involves the Ministry of Religious Affairs extension worker Muballigh and internal coaches in the correctional form. Coaching activities, including scheduling, are organized in each model of coaching spiritual values.²³ Organizing aspects of structured Spiritual Values Development in correctional institutions class 1 Makassar Implementation of Spiritual Values Development.

Second, coaching activities for the spiritual values of prisoners have been routinely carried out from Monday to Sunday by a predetermined schedule. All who have the status of detainees and prisoners get coaching. The implementation of coaching, especially spirituality, is carried out according to the schedule that has been planned in the aspects of planning and organizing. The implementation of inmate spirituality coaching has been running every day.²⁴

The implementation of Spiritual Values Coaching is carried out by a schedule that has been made regularly and structured. The implementation of coaching is carried out daily, and it works well with the instructors who provide coaching. Especially for Friday sermons, there are many foundations, including the Arrahman Arrahim Foundation and lecturers from UIN. Therefore, the coaching provided is, of course, using many methods.²⁵

Third, the supervision of spiritual values coaching. The supervision aspect is essential in Spiritual Values Development. With supervision, of course, the running of a plan or activity can be seen. All coaching activities still involve the correctional observer team and the existing section, especially strictly supervised coaching of spiritual values. Supervision here is in the form of sending our staff to the religious development section and sending the inmate coordinator to control and invite inmates to participate in religious

²³Wawancara dari Bapak Suardi MD, Kasi Bimkema sselasa, pukul 09.30 WITA

²⁴Bapak Hernowo Sugiastanto (kalapas), Wawancara dari Selasa, 18 Oktober, pukul 10.00 WITA

²⁵Muhammad Ilham Pembina kepribadian, Wawancara 18 Oktober 2022 pukul 10 WITA

activities held at the mosque. Researchers concluded that there is always supervision during the coaching process activities in implementing spiritual values coaching.

Fourth, Evaluation of Spiritual Values Development. The implementation of spiritual values coaching activities is reported as monthly reports for the evaluation stage. To determine the level of success of the activities, we conduct monthly evaluations made by the inmate coordinator, but the review of the material that has been taught is carried out by the extension team and other presenters.²⁶ In the coaching program in correctional institutions using several methods in several activities, namely the personal approach method, the lecture method, the demonstration method, the consultation method and the halaqah method.

Spiritual Values Coaching Model

Several models of spiritual values development activities were carried out at the Makassar Class 1 Correctional Institution. First is the learning model of reading and mentalising al-Qur'an in halaqah. This model is very effective because it forms groups based on reading levels. Second. Tilawatil Quran training: this training model is specifically for proficient prisoners whose voices have been formed. Third. Religious discussions and dialogues. This model is usually a series with culture, recitation and practice of reciting the Qur'an. Fourth. Islamic lectures and studies. Fifth. Zikir, together, this activity is carried out at a particular time. Sixth. Muallaf development. Seventh. Counselling guidance. This special counselling has been done in collaboration with the KKLP UNM Makassar group.²⁷

The model of fostering spiritual values through learning the Qur'an is a routine coaching model carried out every Monday and Wednesday, guided and taught directly by the Makassar city extension team. In this institution, the learning of the Qur'an begins with the most basic on how to spell and mention letters using the Iqra method, then dakshin and allowed Cabarrus with the qiraah method, the method used is to form a halaqah and then guide one by one each participant. Qur'anic learning is completed through culture and education on prayer recitation and ablution practice.²⁸

²⁶Bapak Suardi MD Kasi Bimkemas *Wawancara* 18 Oktober 2022 pukul 10.15 WITA

²⁷Bapak Hernowo Sugiastono Kalapas *Wawancara* pada hari Selasa tanggal 18 Oktober jam 9. 15 WITA

²⁸*Wawancara*, Syamsiah, S.Ag.M. Siketuapenyuluh kenengkota Makassar, Senin 24 Oktober 2022 pukul 9.30 WITA

In this institution, takhsin activities and Cabarrus al-Qur'an are a series in every meeting, followed by Islamic dialogue, culture, practice, and memorizing prayer recitations. *First*, training in Tilawatil Al-Qur'an. Tilawatil Quran is the highest level after being proficient in reading the giant Qur'an. This institution is trained in tilawah, starting from bayati songs, saba songs, ras, hijas, and so on. It also teaches culture by performing in front of a crowd.²⁹ The tilawatil qur'an activity does not have a fixed schedule but is determined by the condition of the trainer and of course there is information in its implementation.

Second, Islamic dialogues and discussions organized by the coach are intended to strengthen Islamic understanding, especially fiqh issues for prisoners. The material discussed is inseparable from the concept of Islamic teachings or others considered necessary and urgent to discuss. According to the head of the Makassar City Islamic religious counsellor, the schedule of these activities is combined with the time for learning the Qur'an. That Islamic dialogue is a series that includes the implementation of Cabarrus and takhsin al-Qur'an. Sometimes, the discussion comes first and sometimes later, depending on the number of instructors present.³⁰

Third, recitation and Islamic studies. Recitation is a daily, weekly, and monthly routine agenda in correctional institutions; its implementation is different from Islamic studies. Recitation and Islamic studies are different; if the recitation is usually carried out every day independently, starting to read the Qur'an and culture in the form of halaqah, for the week it is also the same.³¹ The activity has been going on since 2018-2019 after the pandemic was continued by ust Ikhwan Jufri (founder of the sahabat nurul iman foundation as a place for former prisoners to deepen their religious knowledge).

Fourth, Zikir together, Zikir is one of the coaching processes organized by the Bimkemas Section in correctional institutions at the end of each Islamic New Year and the end of the Gregorian New Year, which prisoners, coaches, and staff attend. The dhikr activity has long been carried out to raise the prisoners' full awareness. As for Friday, it is only filled with a brief dhikr, then continued by reading surah al-Kahf starting from verse 1.

²⁹Aris Wawancara, Narapidana Juara1 kultum Selasa, 24Oktober 2022 pukul 9.15 WITA

³⁰Syamsiah, S.Ag M.Si Wawancara ketuapenyuluh Senin, 24Oktober 2022 pukul10.20

³¹Ustazd Qadir Dg Colleng, Mantan Narapidana Wawancara, Jumat 28 Oktober 2022 Pukul 16.30 WITA

Muallaf Development Especially for muallaf development, muallaf requires a special officer to accompany them because muallaf people need to be fostered intensively, including being approached by heart and introducing Islam as rahmatan lilaalamiin brought by the Prophet Saw. In addition to the activities carried out above, the coach prepares a consultation room for those who want to get special counselling related to religious guidance. The existence of counselling is only to assist coaching. KKP assists its implementation from UNM, a collaborative program in the counselling section.³² In the researcher's observation that specifically for counselling, there is no schedule prepared, but the situation and conditions in the correctional institution determine it.

So, in the author's view, based on the results obtained related to the implementation of spiritual values, coaching has been running smoothly through the stages of planning, implementation, organization, supervision and evaluation of the results of the interview with the head of Class I Correctional Institution found that the planning of spiritual values coaching begins with an assessment, determination of goals by the initial stage, advanced stage and final stage. This planning aligns with PP No. 31 of 1999, which is generally characterized by three stages of guidance in correctional institutions: the initial, advanced and final.

There is the orientation stage, the narrow assimilation stage, the broad assimilation stage, and the integration stage with the community environment. Organizing spiritual values and coaching shows that a program is formed organizationally, and a schedule for implementing activities is set by involving Islamic religious instructors from the Ministry of Religion, preachers, academics, and foundations of other da'wah institutions.

According to G.R Terry in an excerpt from Malay S.P Hasibuan's book, it is the act of effective behavioural relationships between people so that they can work together efficiently.³³ The theory with the findings in the field is very much in line based on determining, grouping and cooperating in the arrangement of spiritual value coaching activities. According to Hani Handoko, some supervision stages, which are slightly different from the findings in the field, are, first, setting implementation standards.

³²Wawancara MuhammadI lham Pembina Senin 24 Oktober 2022 puku 110.00 WITA

³³R Terry, "George. Alih Bahasa Winardi, Asas-Asas Manajemen"(Cet. Kelima Bandung: PTAumni, 2006).

Second Determination of measurement of activity implementation. Third, comparison of implementation with standards and analysis of deviations.

Fourth, take corrective action if necessary. This stage requires a large team and many coaches, while the coaches in the correctional institution need to be improved. For the evaluation stage, it was found that the implementation of spiritual value coaching activities was reported in monthly reports. This is based on the results of the researcher's interview with Kasi-Bimkemas, explaining that to find out the success rate of spiritual value coaching activities, we conduct monthly evaluations made by the prisoner coordinator. However, a team of instructors and other coaches carry out the assessment of the material that has been taught.

Benefits of spiritual values development for prisoners

The development of prisoners is currently improving in the spiritual aspect; by seeing prisoners who can speak the right words politely, diligently clean, arrive at the time of the call to prayer, they are busy cleaning themselves, making ablution and going to the mosque without any pressure, they are sincerely aware and think a lot after each prayer. The personality coach confirmed that they feel very at home in the mosque because they have many friends to talk to and discuss with, and the brotherhood is very close, so they seem to forget about their problems.³⁴

The prisoners feel the benefits and impact because they feel peace, gain knowledge, and have high motivation and sincerity. Every day of Eid is sad and longing because they are not with their parents; with longing, they also get closer to Allah Subhanahu wa ta'ala through prayer. Coaching is not only up to the process in prison, but coaching is still ongoing after being released from correctional institutions. One of the institutions is the Yayasan Sahabat Nurul ilmi, located on Jalan Sejiwa No. 36. This foundation embraces all former prisoners who want to deepen their religious knowledge. It was mentioned that this foundation became a gathering place for prison alums. Here, not only does it deepen religious knowledge, but there is also Rukyah therapy and mass Rukyah implementation. The purpose of this institution is to gather friends of former prisoners to serve people who need spiritual guidance. Until now, the ustadz who are

³⁴Hernowo Sugiastanto dan bapak Suardi, Kalapasdan Kasi-Bimkemas *Wawancara* Senin 24Oktober 2022 Pukul 10. WITA

fostered at the Ali Imran 2 Care Foundation have long been involved in preaching in the community.³⁵

The results obtained about the model of fostering Spiritual Values are based on the findings revealing several models: Recitation, Mohsin Quran Islamic studies, tilawatil Quran training, religious dialogue, dhikr together, muallaf guidance, and counselling. This model is usually coupled with other coaching activities such as kultum, purification practice, tayammum, ablution, prayer recitation and prayer practice.

There are similarities and differences in previous studies with this model of fostering spiritual values. What is similar to this theory is the normative model, which is a model that has prepared the correct answer to religious problems. This model also has recommendations for what actions should be chosen, such as those related to learning, especially in religious and spiritual coaching models. Overall, this model has detailed similarities to each model found in the coaching interviews. In the case of the muallaf model, based on the interview results, a special officer is prepared to assist muallaf because muallaf people need to be nurtured intensively and introduce Islam as rahmatan lilaalamiin.

Based on the research findings and some of the theories above, the researcher proves there are many similarities in detail, although there are differences, and they lie in the approach used. There is significance in peace of heart and peace of mind, discipline in worship, and not feeling boredom and stress. This means that there is an achievement of awareness that leads to their belief that all this is the will of Allah swt. This finding aligns with the theory that several factors, including psychological aspects, age factors, gender factors, education, and intelligence factors, can influence religious awareness.

Conclusion

The results of this study provide information about the Implementation of Guidance on the Spiritual Values of Prisoners at the Makassar Class 1 Correctional Institution. Based on the results of research and discussion, it can be concluded that the Implementation of Guidance on the Spiritual Values of Prisoners at the Makassar Class 1 Correctional Institution in terms of aspects of planning, organizing, implementing, supervising, and evaluating has been carried out by the program determined by the

³⁵*Wawancara, ibid*

Makassar Class 1 Correctional Institution. The model of fostering the spiritual values of prisoners in correctional institutions, namely halaqah in learning the Qur'an and takes al-Qur'an, Islamic discussions and dialogues, recitation, Islamic studies, dhikr together, muallaf coaching, tilawah coaching, and counselling guidance. In its development, this coaching model was well implemented, but during the pandemic, religious guidance was substandard for the speakers, so there was more self-study while still being supervised by the coach internally. Currently, all activities are re-activated according to a set schedule. The benefits and results of fostering the spiritual values of prisoners have been widely felt, especially for prisoners who are being encouraged and who have become former prisoners.

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