

IMPLEMENTATION OF ISLAM RELIGIOUS DEVELOPMENT TO INCREASE FAITH AND DEVOUTNESS FOR CONVICTS IN CLASS II B PENITENTIARY INSTITUTIONS IN INDRAMAYU

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Abstract:

Islamic religious guidance is expected to enable convicts to be able to develop the quality of life and life, both as individuals and as members of society, so that after leaving the Penitentiary they will have the provision of knowledge, faith and become fully human beings who can carry out a better life in society. In carrying out the research, a descriptive research method was used where the data used used population and sample data where convicts were the population in Class I Correctional Institutions in Tangerang, while the samples were prisoners who participated in Islamic religious training in Class II B Correctional Institutions in Indramayu. Then to support the research, data collection was carried out by observation, interviews, and literature studies. Finally, it can be concluded that religion is a very important need for humans, with religion humans have a way of life as a provision to face problems in their lives. With the development of the Islamic religion at Class II B Penitentiary in Indramayu, it is hoped that convicts will understand Islam, repent and practice it in daily life and be aware of mistakes that can harm society and themselves.

Keywords: *Development of the Religion of Islam, Private and Community*

Introduction

Humans are creatures that are not free from mistakes and oversights. Sometimes humans can get out of the rules, both the rules set by the State and religion, so that their actions can harm other people and also themselves¹. Humans need life guidelines, so they can lead this life in a straight and true direction. As stated by Moh. Hatta in the book "collection of speeches II" page 52, namely:

"Religion begins with belief, it accepts a truth without wanting to be refuted. Religious truth is absolute, belief is the base and ultimate goal of religion. According to its deepest foundation, religion wants the unity of mankind in brotherhood. The purpose of religion is to provide guidance for life for humans as individuals and as members of society to do what is right, good, honest and holy, so that there will be prosperity in human and national life". (Moh. Hatta, Collection of speeches II, 5th paragraph in 1979)².

¹ Ukhra, Siti Nazlatul, and Zuli hafnani Zuli hafnani. "Konsep Persatuan Dalam Al-Qur'an Dan Relevansinya Dengan Pancasila Sila Ketiga." *Journal of Qur'anic Studies* 6 (2021).

² ahfud, Maula Husien. *Mohammad Hatta dan Sosialisme Islam*. Diss. UIN Sunan Ampel Surabaya, 2019.

Human beings are creatures that need the help of other people and humans are also creatures that are not free from mistakes and mistakes. In meeting the needs of his life, humans always try to use various ways to achieve their goals, in meeting their needs, sometimes humans often use ways that deviate from the rules. Most people break the rules because their level of faith is relatively lacking, so they are easily swayed by deviant associations³. Many people still think that convicts are human beings who need to be removed and alienated from public life as a result of their evil deeds, because convicts in committing a criminal act or crime are very contrary to the teachings of any religion⁴.

Therefore the importance of the role of religion, in forming a strong faith. In this case, the role of fostering the Islamic Religion is very much needed in forming human beings who have faith and piety to Allah SWT⁵, because in essence humans are in great loss, as the word of Allah SWT in Surah Al-Ashr as follows:

Surah Al-Ashr verse 2⁶:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

The Meaning:

"Indeed, humans are really at a loss".

Surah Al-Ashr verse 3⁷:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ

The Meaning:

"Except those who believe and do good deeds and advise them to be patient".

With the role of Islam, at least humans know the consequences of their actions so that humans will think far ahead if they commit an action that deviates from the rules and norms that apply in society. Islamic religious guidance is also expected so that convicts will be able to develop the quality of life and life, both as individuals and as members of society, so that after leaving the Penitentiary they will have the provision of knowledge and become fully human⁸.

³ Prasetya, Andina, Muhammad Fadhil Nurdin, and Wahyu Gunawan. "Perubahan Sosial Masyarakat dalam Perspektif Sosiologi Talcott Parsons di Era New Normal." *Societas* 11.1 (2021): 929-939.

⁴ Pelani, Herman, Bahaking Rama, and Wahyuddin Naro. "Kegiatan keagamaan sebagai pilar perbaikan perilaku narapidana di Lembaga Pemasyarakatan Wanita Kelas IIA Sungguminasa Gowa." *Jurnal Diskursus Islam* 6.3 (2018): 444-458.

⁵ Prasetya, Benny, Sofyan Rofi, and Bahar Agus Setiawan. "Penguatan nilai ketauhidan dalam praksis pendidikan islam." *JIE (Journal of Islamic Education)* 3.1 (2018).

⁶ Shihab, M. Quraish. *al-Quran dan Maknanya*. Lentera Hati, 2020.

⁷ Shihab, M. Quraish. *al-Quran dan Maknanya*. Lentera Hati, 2020.

⁸ Azisi, Ali Mursyid. "Peran Agama Dalam Memelihara Kesehatan Jiwa Dan Sebagai Kontrol Sosial Masyarakat." *Al-Qalb: Jurnal Psikologi Islam* 11.2 (2020): 55-75.

Research Method

This research uses a descriptive research method, namely understanding that is done by looking at what happened according to the location studied. The data used uses population and sample data in which convicts are the population in Class I Penitentiary in Tangerang, while the sample is inmates who take part in Islamic Religion coaching in Class II B Correctional Institutions in Indramayu.

Then to get the necessary data and information, in this study several data collection techniques were also carried out by observation, interviews, and literature studies. Observation is carried out by observing and making direct observations regarding the implementation of activities related to the development of the Islamic religion for convicts and the condition of the officers, in order to obtain complete and accurate data. With this observation, the author will directly know about how many prisoners are Muslim and know the activities carried out and what facilities support the mental development of prisoners. Interviews are carried out by holding a series of interviews or direct communication with the Head of Correctional Institutions, Functional Officers, Correctional Officers and Prisoners who participate in Islamic Religion coaching. And literature study by looking for data related to reading books, dictates, and documents that are continuous with the subject matter in research.

Results and Discussion

Based on the results of filling in the questionnaire on several respondents at the Indramayu Class IIB Correctional Institution, West Java Province, the results of the research on the Implementation of Islamic Religion Development at the Indramayu Class IIB Penitentiary are described as not running optimally, this can be seen in the data obtained from the respondents when the author conducted research by asking several questions. Indramayu Class IIB Penitentiary as a place for fostering convicts which is carried out in an integrated manner between the assisted citizens, officers and the community, one of the three elements is not going well, namely the role of officers of the Social Guidance Section as executors of Islamic religious spiritual development who only function as supervisors. Of course, in carrying out coaching, it is precisely from the Islamic organizations that are more dominant in carrying out the provision of coaching materials, without these three elements, the coaching carried out by Correctional Institutions will not be successful, because in essence the Correctional System is an arrangement regarding directions and limits and ways of coaching Correctional Assisted Residents based on Pancasila which are carried out in an integrated manner between the Coach, the fostered and the community to improve the quality of Correctional Assisted Citizens so that they are aware of mistakes, improve themselves and not repeat criminal acts so that can be accepted again by the community, can play an active role in development and can live normally as good and responsible citizens⁹.

⁹ Eryansyah, A. Marwan. *Hakikat Sistem Pemasyarakatan Sebagai Upaya Pemulihan Terhadap Warga Binaan Pemasyarakatan= The Nature of the Correctional System as a Recovery Effort for the Correctional Assisted Citizens*. Diss. Universitas Hasanuddin, 2022.

The implementation of Islamic Religion development at the Indramayu Class IIB Correctional Institution cooperates with outside parties such as the Ministry of Religion and Islamic Community Organizations. The collaboration that has been carried out is in the form of bringing in teachers from the Ministry of Religion and Islamic Community Organizations to fill in Islamic Religion coaching activities in the Indramayu Class IIB Correctional Institution, also every certain month, all Muslim prisoners are required to carry out fasting and tarawih prayers in congregation and every day filled with activities with religious nuances such as learning to read and write the Koran or what is commonly called Iqro, both for those who do not yet know the letters of the Koran and for those who are used to reading the Koran fluently, as well as deepening the science of Fiqh, the study of the stories of the Prophets and Apostles as well as tadarus of the Qur'an, which is held in the mosque.

This is mandatory because it contains the intention that inmates instill a sense of faith and devotion to the Creator Substance and can be useful later when they leave the Institution. Especially for big holidays such as Eid al-Fitr, Eid al-Adha prayers are held in congregation together within the institution and followed by halal bihalal between fellow residents and employees. The coaching program has been established but in fact the coaching carried out by the Indramayu Class IIB Penitentiary has not met the target, seen from the number of Correctional Assisted Citizens who carry out the coaching program less than the number of residents, most of whom are Muslim, while the officers do not take any action or any sanctions to Prison Inmates who do not carry out the coaching program. The following is data on the implementation of the Islamic Religion obtained from 20 respondents at the Indramayu Class IIB Penitentiary. Based on data collected from respondents and after being tabulated, it can be stated:

1. Implementation of five daily prayers.

Regarding the five daily prayers, after being filled in by 20 respondents it can be seen in table 1 below:

Table 1. Five daily prayers

Answer Category	F	P(%)
A. Not at all	10	50%
B. Sometimes	8	40%
C. Often	2	10%
D. Never abandoned	-	-
Total	20	100%

Source: Field data.

Based on table 1 above, information was obtained about the implementation of the five daily prayers, that the answers from 20 respondents were 10 respondents or 50% answered "Not at all", 8 respondents or 40% answered "Sometimes", 2 respondents or 10% answered "Often".

Looking at the condition of the implementation of the five daily prayers at the Indramayu Class IIB Correctional Institution, it can be said that it is in unfavorable condition, because the dominant ones are 10 respondents or 50% who do not pray at all, only a small proportion of them pray, namely 2 respondents or 10%.

As is known in Islam, the five daily prayers are the pillars of religion. With conditions like this it is clear that it will not have any impact on the perpetrators of criminal acts in Correctional Institutions¹⁰.

2. Implementation of Friday Prayers.

From the answers of 20 respondents regarding the implementation of Friday prayers at the Indramayu Class IIB Correctional Institution, it can be seen in table 2 below:

Table 2. Friday prayers

Answer Category	F	P(%)
A. Not at all	5	25%
B. Sometimes -sometimes	6	30%
C. Often	9	45%
D. Never abandoned	-	-
Total	20	100%

Source: Field data.

Based on table 2 above, information was obtained about the implementation of Friday Prayers, that the answers from 20 respondents were 5 respondents or 25% answered "Not at all", 6 respondents or 30% answered "Sometimes", 9 respondents or 45% answered "Often".

Seeing the situation of carrying out Friday prayers at the Indramayu Class IIB Correctional Institution, it is better than the implementation of the five daily prayers, where the dominant Friday prayers are 5 respondents or 25% not at all and those who often carry out Friday prayers are 9 respondents or 45%.

Friday prayer in Islam is an obligation. This can be interpreted that the implementation of Friday Prayers diligently will be able to give a spiritual result to regret the actions that have been done¹¹.

¹⁰ Maryam, Sitti. "Shalat Dalam Perspektif Imam Al-Ghazali (Kajian Sufistik)." *AL-FIKRAH: Jurnal Studi Ilmu Pendidikan dan Keislaman* 1.2 (2018): 106-113.

3. Implementation of reading the Qur'an.

From the answers of 20 respondents regarding the implementation of reading the Qur'an in Class IIB Penitentiary Indramayu can be seen in table 3 below:

Table 3. Reading the Qur'an

Answer Category	F	P (%)
A. Not at all	10	50 %
B. Sometimes	4	20%
C. Often	6	30%
D. Never abandoned	-	-
Total	20	100%

Source: Field data.

Based on table 3 above, information was obtained about the implementation of reading the Koran, that the answers from 20 respondents were 10 respondents or 50% answered "Not at all", 4 respondents or 20% answered "Sometimes", 6 respondents or 30% answered "Often".

Seeing the condition of the implementation of reading the Qur'an in the Indramayu Class IIB Penitentiary in unfavorable conditions, where the dominant ones did not read the Al-Qur'an there were 10 respondents or 50% and those who often read the Al-Qur'an were 6 respondents or 30%.

Reading the Qur'an in Islam is refreshing and can draw closer to Allah SWT¹².

4. Implementation of Religious Lectures.

From the answers of 20 respondents regarding the implementation of Religious Lectures at Class IIB Penitentiary Indramayu can be seen in Table 4 below:

¹¹ Suriyani, Suriyani. *Pandangan empat madzhab terhadap Shalat jum'at*. Diss. IAIN Palangka Raya, 2019..

¹² Dimas, Maulana Nur Faizi. *Self healing dalam Al-Qur'an: kajian ayat Al-Qur'an dalam memberikan solusi problem Solving Trauma Abusive Relationship*. Diss. UIN Sunan Ampel Surabaya, 2022.

Table 4. Religious Lectures

Answer Category	F	P (%)
A. Not at all	16	80%
B. Sometimes	2	10 %
C. Often	2	10%
D. Never abandoned	-	-
Total	20	100%

Source: Field data.

Based on table 4 above, information was obtained about the implementation of religious lectures, that out of 20 respondents there were 16 respondents or 80% answered "Not at all", 2 respondents or 10% answered "Sometimes", and 2 respondents or 10% answered "Often".

From the table above the Implementation of Religious Lectures is not going well, because Religious Lectures are very important to add to the discourse and knowledge about the teachings of Islam¹³. So that the actions that will be carried out always adhere to the Al-Qur'an and Hadith, and will not repeat the crimes that have been committed.

5. Implementation of Reading Islamic Religious Books.

From the answers of 20 respondents regarding the implementation of reading Islamic religious books can be seen in table 5 below:

Table 5. Reading Islamic religious books

Answer category	F	P (%)
A. Not at all	19	95%
B. Sometimes	-	-
C. Often	-	-
D. Never abandoned	1	5%
Total	20	100%

Source: Field data.

¹³ Harmi, Hendra. "Model pembelajaran pendidikan agama islam berbasis moderasi beragama." *JRTI (Jurnal Riset Tindakan Indonesia)* 7.2 (2022): 228-234.

Based on table 5 above, information was obtained about the implementation of reading Islamic religious books, that the answers from 20 respondents were 19 respondents or 95% answered "Not at all", 1 respondent or 5% did not give an answer.

Seeing these conditions, reading books on Islam in the Indramayu Class IIB Penitentiary is very worrying about the prospects for the morality of prisoners. This is because there is no library and reading books on Islam.

6. Implementation of Listening/Seeing Television or Radio Broadcasts with Islamic nuances.

Of the 20 respondents regarding the implementation of listening/viewing television or radio broadcasts with Islamic nuances, it can be seen in table 6 below:

Table 6. Listening/viewing Television or Radio Broadcasts

Answer Category	F	P(%)
A. Not at all	17	85%
B. Sometimes	3	15%
C. Often	-	-
D. Never abandoned	-	-
Total	20	100%

Source: Field data.

Based on table 6 above, information is obtained about the implementation of listening/viewing television or radio broadcasts with Islamic nuances at the Indramayu Class IIB Penitentiary in unfavorable conditions, where the dominant ones do not listen/see television broadcasts with Islamic nuances, there are 17 respondents or 85%. This is because television or radio does not exist. Listening/viewing television or radio broadcasts with Islamic nuances can increase one's mind about the teachings of Islam.

Furthermore, in carrying out coaching, it is often found that the factors that become obstacles in the Indramayu Class IIB Penitentiary, such as the implementation of existing Islamic Religion coaching cannot run as it should, because it is hit by several obstacles. The obstacles in the implementation of Islamic Religion guidance at the Indramayu Class IIB Correctional Institution are :

1. the lack of guidance officers with an educational background of a Bachelor of Religion, so that officers only serve as supervisors because their educational background is unrelated while regarding the provision of material carried out by Islamic Organizations and the Ministry of Religion, which is doing well.
2. It is easy for the prisoners to be influenced by the surrounding environment, making it difficult to get closer to religious motivation, as

there are many prisoners in these blocks who do not want to participate in religious activities.

3. It is difficult to awaken the Prisoners to be diligent in worship with the intention that the sentence imposed on them will be reduced.
4. There is no firmness on the part of the institution or the officers themselves in carrying out coaching, such as prisoners who do not want to pray in congregation, only to be left alone without any action from the officers.
5. There is no cooperation or coordination from the Community Guidance officer and the Correctional Security Unit to instruct the Prisoners to take part in the Islamic Religion coaching program.

However, from these inhibiting factors, the efforts made by the Indramayu Class IIB Correctional Institution in the success of developing the Islamic Religion in the Indramayu Class IIB Correctional Institution, are as follows:

1. In increasing faith and piety towards Allah SWT, the efforts that have been made by the parties Tangerang Class I Correctional Institution by conducting a study of the Qur'an which is carried out after the midday prayers in congregation and recitation, and other activities as listed in the guidance material schedule in tables one to six.
2. For inmates who are completely blind, there will be Al-Qur'an is taught about reading and writing Al-Qur'an which teaching staff is carried out by fellow inmates themselves, so many inmates have a religious educational background but are not applied in everyday life, so spiritual development is needed to improve morals Convicts and returning ex-convicts na into the midst of society.
3. Prisoners are given knowledge about the function and importance of prayer, where prayer for a person is a way to avoid heinous and unjust acts, as stated in the Al-Qur'an letter Al-Ankabut verse 45 which means "And establish prayer, verily Prayer prevents from abominable and unjust acts"¹⁴.

Because basically prayer is a mirror of other practices, that is, if a person prays well then his practice will also be good and vice versa, if someone in his daily life never prays, of course he will never pray good deeds¹⁵. obtained, this is one of the efforts made by the Indramayu Class IIB Correctional Institution in increasing faith and piety.

In an effort to increase faith and piety, it must be supported by adequate means of worship, without adequate facilities and infrastructure, no matter how good a form of coaching is implemented, it will definitely not work¹⁶. Therefore it is necessary to have supporting or supporting factors, supported by facilities and infrastructure that can be considered good, it is hoped that the Penitentiary can produce Islamic religious guidance that is beneficial for convicts in the future.

¹⁴ Hasanah, Rafiatul. "Pendidikan Karakter Dalam Prespektif Al-Quran Hadits." *Jurnal Holistika* 4.1 (2020): 22-26.

¹⁵ Utari, Indah Tri, and Padmono Wibowo. "Pelaksanaan Pendidikan Agama Islam Bagi Narapidana Narkotika Di Lembaga Pemasyarakatan Klas I Tangerang." *Jurnal Pendidikan Kewarganegaraan Undiksha* 10.1 (2022): 147-158.

¹⁶ Nur Aidah, S. I. T. I. *Nilai-Nilai Manajemen Pendidikan Islam Dalam Surat Al-Ashr Dan Implementasinya*. Diss. UIN Bengkulu, 2021.

There are several factors that can facilitate the implementation of Islamic Religion development at the Indramayu Class IIB Correctional Institution, namely:

1. The mosque which is located in the block is used as a place of worship as well as for other activities such as: reading and writing Al-Qur'an, recitation, tadarus, tajwid, da'wah practice.
2. Prayer equipment, such as prayer mats, sarongs, carpets and so on, are provided by the institution as well as from the occupants themselves which they brought beforehand.
3. Teaching and learning equipment such as tables for learning to read and write the Koran, blackboards, markers, erasers, Juz Amma, Iqro, and the Koran.

In addition to the factors above, water facilities are also not left behind, as the author saw at the Indramayu Class IIB Correctional Institution, the water facilities there are quite smooth so that there are no obstacles in the implementation of coaching.

Conclusion

From the research above, it can be concluded that religion is a very important need for humans, especially convicts, with religion making humans have knowledge, guidelines and outlooks on life as provisions in dealing with problems while living in the world and after serving punishment.

With the holding of Islamic Religion coaching it is hoped that Prisoners truly understand Islam, repent and practice it in daily life within the community and within the institution and are aware of mistakes that can harm society and themselves.

However, from the inmates of the Penitentiary itself, many do not realize or repent to worship, as a result of the inmates being easily influenced by their surroundings. With the provision of faith and piety to God Almighty, humans can choose which is the best for them to do, so that they will no longer easily fall into the wrong path.

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