

## Religious development for convicts: a study in Pangkalan Berandan prison, Babalan regency

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**Abstract** This study aims to analyze the religious guidance program for prisoners used in Class II B Prison in Pangkalan Berandan, Babalan Regency. To what extent can the results of this spiritual guidance affect the personality of the prisoner in Class II B Prison in Pangkalan Berandan. This research is qualitative in the form of an analytical description. This research data was collected by the method; 1) Observation, 2) Interview, and 3) Document Study. The results of this study indicate that: 1) There are three development programs implemented in Class II B Prison Pangkalan Berandan, Babalan district, namely spiritual development, independence development, and development of national and state awareness. 2) The implementation of religious guidance for convicts is carried out by (permanent) Islamic religious advisors and also prison staff (as a substitute for and monitors convicts). The implementation of the guidance carried out by the Islamic Religious Advisors uses the lecture method (tausiyah), questions and answers, practice, and memorization. 3) The implementation of Islamic spiritual development shows significant results, especially those related to worship, such as prayer, memorizing short verses, and others.

**Keywords:** *Coaching, Religiosity, and Convicts*

**Abstrak** Penelitian ini bertujuan menganalisis sejauh mana program pembinaan keagamaan berpengaruh terhadap kepribadian narapidana di Lapas Kelas II B Pangkalan Berandan. Penelitian ini bersifat kualitatif yang berbentuk deskripsi analitis, dimana data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi, yang selanjutnya dianalisis melalui tahapan reduksi dan display data serta penarikan simpulan. Penelitian ini menemukan tiga hal penting. Pertama, terdapat tiga program pembinaan yang dilaksanakan di Lapas Kelas II B Pangkalan Berandan Kecamatan Babalan, yaitu pembinaan rohani, pembinaan kemandirian, dan pembinaan kesadaran berbangsa dan bernegara. Kedua, pelaksanaan pembinaan agama bagi narapidana dilakukan oleh Pembina Agama Islam (tetap) dan juga Petugas Lapas (sebagai pengganti dan pembina narapidana). Pelaksanaan pembinaan yang dilakukan oleh Pembina Agama Islam menggunakan metode ceramah (tausiyah), tanya jawab, praktik, dan hafalan. Ketiga, pelaksanaan pembinaan rohani Islam menunjukkan hasil yang signifikan terutama yang berkaitan dengan ibadah, seperti shalat, hafalan ayat-ayat pendek, dan lain-lain. Temuan penelitian ini berimplikasi dan memberikan kontribusi terhadap pentingnya optimalisasi pembinaan agama bagi masyarakat termasuk narapidana.

**Kata Kunci :** *Pembinaan, Keberagaman, dan Narapidana*

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## **Introduction**

One of the main principles in the formation of prisoners is “Repentance cannot be achieved by torture but by guidance”. So to make someone repent, the way is to provide continuous religious guidance, then by providing moral support such as advice and sufficient attention to people who are under the supervision of their superiors (Meyer, 1968).

In carrying out religious guidance, a certain coaching program is needed to guide a person’s level of religiosity. Religiosity here can be interpreted as the appreciation of one’s life attitude based on the religious values one believes in, thus emphasizing the noble values of religion (Arista, 2017: 369). Religion is an attempt to bind someone based on faith and sharia. Religion forms patterns of thinking and behaving in their lives. Religious behavior in a person will be influenced by religious experience and spiritual awareness. With religious teachings or education instilled in the lives of convicts, it is hoped that convicts will be more aware of their mistakes and not repeat their crimes.

Vivi Dinatya and Muh have investigated the importance of religiosity for prisoners. Farid with the title Social Support, Religiosity, and Stress in Adolescents at the Blitar Children’s Pangakalan Berandan revealed that religiosity can improve psychological well-being. People with strong beliefs show higher scores of life satisfaction and personal happiness and experience fewer negative consequences from experiencing trauma in life than people who do not have beliefs (religiosity) (Swastiani & Farid, 2015: 253).

Religious guidance develops and guides what is contained in each individual, optimally following the teachings or methods of religion so that each individual can benefit themselves, the environment, and society in general. Prisoners have different levels of faith and piety, so they need intensive and targeted guidance. In order to foster spiritual awareness and self-awareness in prisoners, guidance related to Islam is very important to improve the identity and behavior of prisoners. This spiritual guidance includes mental or character development of prisoners, with the hope that after leaving the detention center or prison, prisoners can behave well and be accepted by society (Ikhwan et al., 2021). However, not all prisoners who leave the detention center become good individuals. Some of them even get worse in their personality and lifestyle. This spiritual guidance is expected to increase the spiritual intelligence of prisoners. The higher the spiritual intelligence, the higher the emotional regulation possessed by prisoners (Putri Amanatullah et al., 2020). Spiritual intelligence is the intelligence to face and solve life problems, values, and self-integrity. Spiritual intelligence is the intelligence of the soul that heals and builds oneself into a whole human being. Some also say that spiritual intelligence is the highest among other intelligences (Supriadi, 2022).

Law number 32 of 1999 concerning the Requirements and Procedures for the Implementation of the Rights of Correctional Prisoners in Chapter II Part I Worship Article 3 paragraph 1 states that every prison is required to provide officers to provide religious education and guidance. So, non-formal education is one way to provide religious guidance to prisoners in detention centers. The implementation of guidance for prisoners to return prisoners to being good people is very important, not only materially or spiritually, but both must be balanced.

These are the main things that make it easier for prisoners to live their lives after completing their sentence (Jumail, 2021).

Correctional training is expected to shape the personality and mentality of convicts who are considered bad in the eyes of society to become routine and follow applicable norms and laws. The implementation of this guidance requires cooperation from components that support the success of the prisoner development process, namely prison officers, prisoners, and the community (Ningtyas et al., 2013: 1267). This is because all three are related to each other.

Non-formal education in the form of religious coaching through Islamic religious material given to convicts is a solution to reduce the increase in crime. As stated by the Director of Information Technology and Cooperation of the Directorate General of Corrections, namely Dodot Adikoeswanti, data as of 14 February 2021, there were 252,384 inmates. , consisting of convicts and detainees (Halim, 2021:1). If seen from the statement above shows an increase every year. In 2012 alone, there were 145,566 inmates. The data shows that prison supervisors or supervisors from other religious institutions play an important role in significantly changing the behavior of prisoners by fostering the religiosity of prisoners towards their religious beliefs. Based on the explanation above, this research conducted at the Class II B prison in Pangkalan Berandan, Babalan District, Langkat Regency. Guidance during the coaching process at the Class II B Prison, Babalan District.

The results of initial observations conducted by researchers at the Class II B Prison, Babalan District, Langkat Regency found several problems that could be studied. So that the writer is interested in conducting research that refers to the process of fostering religiosity through Islamic religious material as the moral development of prisoners and the background of the place of study influences the results of spiritual development. This can be achieved through Islamic religious material at the Class II B Pangakalan Berandan, Babalan District, Langkat Regency. Based on the background of the problem and the results of the initial observations that the researchers obtained regarding the construction of religiosity in the Pangakalan Berandan Prison environment, the authors were interested in conducting research.

## **Methods**

This research is a case study research (qualitative) (Moleong, 2000). The approach used is qualitative, and the findings will be described in writing after obtaining the data through interviews, observation and documentation. The location of the research was carried out at the Class II B Prison in Pangkalan Berandan, Babalan District, Langkat Regency, North Sumatra Province. The research was carried out for four months, from February 2021 to May 2021. The subjects were taken at the research location, namely the Class II B Pangakalan Berandan Prison, Babalan District, Langkat Regency, prisoners, heads of Pangakalan Berandan, assistants for religious activities, and prison guards.

The primary data in this study were the words and deeds of convicts, prison heads, religious activity assistants, and wardens at the Class II B Prison of Pangkalan Berandan, Babalan District, which were observed or interviewed. Primary data is recorded through a sketch or tape recorder or tape recorder, taking photos, or recording video/film. The techniques used in data collection are observation, interviews, and document studies. Data analysis techniques

use three main components contained in qualitative data analysis, namely data reduction, data presentation, and drawing conclusions (Sugiyono, 2011).

## **Results and Discussion**

### ***Development, Religiosity, and Punish***

According to Kamus Besar Bahasa Indonesia (Big Indonesian Dictionary), The Great Dictionary of the Indonesian Language, coaching comes from the word "bina" which means building something towards a better direction. So coaching is a process, a method, carried out by someone effectively and efficiently to get the desired results (Halim, 2021). Coaching according to Government Regulation Number 31 of 1999 concerning Coaching and Coaching of Correctional Prisoners in Article 1 Paragraph 1 states that Coaching is a conscious effort process by continuously trying to improve the quality of faith, Islam, intellectual, attitude and behavior, professional health, physical and spiritual prisoners and Correctional students (Sujoko et al., 2021).

The coaching consists of several types, including: (a) Personality Development Coaching, (b) Construction Work Coaching, (c) Skills Development Coaching, and (d) Orientation Coaching. Development in Pangkalan Berandan prison is carried out through several channels, namely: belief/religious development, personality development, and skills development (Ningtyas et al., 2013: 1269).

Etymologically, religion comes from Sanskrit, consisting of the word 'a' which means not and 'gam' which means lost/disordered. So, if the word religion is studied, it means not leaving, staying in place, surviving, being passed on continuously from one generation to the next. The other objective states that religion is a rule that regulates human life so that it is not chaotic. In other words, the essence of religion is the teachings that humans use as a guide for life (Maulana, 2017:20). *Religion* derived from Latin which has the word *relegare* which means to collect and read. So the notion of religion is related to the core of religion, namely ways to devote oneself to Allah SWT.

Based on the *Kamus Besar Bahasa Indonesia*, convicts are convicts. Meanwhile, according to Law Number 12 of 1995 concerning Corrections in Article 1 Number 7 it is stated that convicts are convicts who are serving the crime of losing independence in prisons. Therefore, the convict is not only an object but also a subject who is no different from other people in general, of course he has experienced mistakes and mistakes so that he can be charged with this crime.

### **The convict development program at the class II b prison in Pangkalan Berandan, Babalan district**

In general, the development of convicts aims to make them fully human as has become the direction of national development through approaches, namely by strengthening faith (mental resilience) and fostering them to integrate properly in group life while in prison and at home. Convicts and wider (community) life after serving their sentence (Enggarsasi, 2013: 161).

Spiritual development is very important, considering that inmates have a lot of free time at the Class II B prison in Pangkalan Berandan. Therefore, religious activities are expected to have

a positive impact on the spiritual intelligence of prisoners. In addition, the development of the Islamic religion is expected to significantly influence inmates to leave the Pangkalan Berandan.

The convict development program is carried out through several stages of coaching consisting of 3 (three) stages. First, initial stage; The initial stage of guidance for convicts starts from their status as convicts up to 1/3 (one third) of the sentence period. The early stages of this development include: (1) the period of observation, introduction, and environmental research is 1 (one) month, (2) planning of personality and self-reliance development programs, (3) implementation of personality development and self-reliance programs, (3) Assessment of the implementation of the early stage coaching program. Second, advanced stage. The advanced stage of development includes the first advanced stage, from the end of the initial stage of development up to (half) of the criminal term. The second follow-up stage, from the end of the first follow-up phase up to 2/3 (two thirds) of the criminal term. Advanced stage of development includes: (1) advanced coaching program planning, (2) implementation of advanced coaching programs, (3) assessment of the implementation of advanced coaching programs, and (4) Planning and implementing assimilation programs. Third, final stage. The final stage of coaching is carried out from the end of the advanced stage until the end of the criminal term of the convict concerned. The final stage of this development includes: (1) integration program planning, (2) Implementation of integration programs, and (3) ending the implementation of the final stage of construction.

The personality development program includes the development of religiosity. It is hoped that religiosity development can become a forum or opportunity for self-improvement, according to information from the Head of the Class II B prison in Pangkalan Berandan, that religious development programs must be followed and carried out by convicts.

In particular, coaching for convicts is intended to make significant changes before and after serving in prison, especially in attitudes and characteristics. So that prisoners can rebuild their self-esteem and confidence and be optimistic about their future. Prisoners can acquire knowledge, at least provision skills, live independently and participate in national development activities, and become law-abiding human beings which is reflected in their attitudes. Furthermore, disciplined behavior and being able to build a sense of social solidarity and having the soul and spirit of the nation and state (Enggarsasi, 2013).

A correctional system based on the principles of protection, equality of treatment and service, education, coaching, respect for human dignity and loss of independence is the only guarantee of suffering and the right to keep in touch with family and people who believe in themselves.

Prison development activities must follow the applicable provisions, namely the Decree of the Minister of Justice No.M.02.PK.04.10 of 1990 concerning the Development of Prisoners/Convicts, in which there are 2 (two) patterns of construction, namely personality development and developmental independence.

#### 1. Personality development

Personality development leads to mental, spiritual, and physical development. In addition, personality development includes fostering religious awareness, national and state awareness, intellectual abilities, legal awareness, and self-integration with society. The

personality development that has been carried out in the Class IIB Prison in Pangkalan Berandan is:

- a. Every Monday-Sunday 10:00 - 13:00 Implementation of Islamic tausiyah Scheduled Religious Counselor;
  - b. Zuhur and Asr prayers in congregation with Class II B Prison officers at Pangkalan Berandan;
  - c. Especially for prisoner tamping, religious guidance is given on Friday nights starting at 18.00 - 20.00, as well as Maghrib and Isya prayers in congregation with Prison officers and the ustadz on duty.
2. Independence Development

Including skills education programs and job guidance. Their potential, talents and interests are developed in convict development activities (Ningtyas et al., 2013: 1270). This coaching is intended, so that convicts have more skills and are more abreast of scientific developments-care about human resources. Human resources are efforts to increase a person's ability to produce goods or services that can generate profits to improve their standard of living and that of others through education, training, health and nutrition improvement. The development of independence carried out by prisoners in the Class II B prison in Pangkalan Berandan are:

- a. Cultivate the land to grow vegetables such as spinach, kale, lettuce, etc. The land for farming is quite minimal, so the inmates' creativity is needed to make containers that can accommodate the existing vegetable seeds;
- b. Controlling tilapia maintenance;
- c. In charge of controlling the continuity of the laundry;
- d. Do creative crafts like making flowers from waste materials (plastic bags, twigs, etc.) and ashtrays from coconut shells etc.

Journal from Erina Suhestia Ningtyas, Abd also discusses religious coaching programs. Yuli Andi Gani and Sukanto. The title is Implementation of Prison Convict Development Program in the Context of Developing Human Resources (Study in Class IA Lowokwaru Correctional Institution, Malang City). It was explained regarding the prisoner coaching program, criticisms, and solutions offered to improve the implementation of prisoner coaching in prisons.

### **The implementation of religious guidance in class II B Prison in Pangkalan Berandan, Babalan district**

Guidance for convicts aims to restore the unity of the primary relationship between individual convicts and society. To achieve this goal, it is necessary to have a planned, directed and integrated coaching effort. One of them is the religious development program through Islamic religious materials. For convicts, the right period is to serve their sentence by filling it with religious activities to improve and enhance their religious life.

The implementation of spiritual development at the Class II B prison in Pangkalan Berandan was first carried out by officers or employees of the Class II B Pangakalan Berandan in Pangkalan Berandan. After the appointment of the new Head of Prison, Mr. Erwin Francis

Simangungsong, A. MdiP, SH, MH, the initiative he undertook was to collaborate or MoU with the Ministry of Religion, in this case the Babalan District Islamic Religious Advisor to be able to help carry out coaching for prisoners and detainees who are Muslim. . The schedule for implementation of coaching is designed by the Head of Prison assisted by Prison Staff to make a schedule for Islamic religious instructors to carry out coaching. Pay attention if the extension officer is unable to attend so that he can provide news or information to the Pangakalan Berandan officer so that he can contact other extension workers and be replaced by a competent prison employee.

Not only the instructor's schedule is designed. The prisoners' daily schedule was also drawn up; This is so that convicts and detainees can carry out their activities in an orderly manner. So there are activities to fill their daily life in the detention room. The time schedule for convicts outside the cell starts in the morning until just before Maghrib, after which the convicts are required to be able to re-enter the holding cell. Except for convicts with tamping predicates. They are given a special day to take part in religious coaching every Friday night with a companion from the scheduled Islamic Religious Advisor.

Tamping is a prisoner who is trusted to help officers carry out activities such as opening the entrance to the cell room, cooking, lifting water, monitoring other prisoners, visiting mosques, and so on. The lack of human resources for duty officers, in particular, means that inmates with the title tamping are assigned to assist the duty officers during the day.

Religious training is carried out at the mosque for Muslim prisoners, while the Church is also provided for Christian prisoners. According to the results of the informants, every convict and detainee is obliged to take part in spiritual coaching in this detention room without exception. However, according to monitoring, many prisoners do not participate in the implementation of spiritual development. They mainly do activities, such as washing clothes, sitting, and talking with fellow inmates or other inmates. This situation shows that there is indeed a shortage of human resources among Class II B Prison Pangakalan Berandan officers in Pangkalan Berandan.

Prisons, including libraries, provide several facilities and creative spaces to develop skills such as making flowers, smoking ashtrays, etc. Land is also provided for cultivating crops, growing flowers, vegetables, spices, etc., and the crops will be bountiful. sold, also consumed by convicts. Then there is also a place for entrepreneurship such as a laundry where the results of entrepreneurship are shared, then there is also a place for fish farming carried out by convicts. This self-guidance is given to train inmates to get used to being creative and have skills when they leave the Pangakalan Berandan.

Existing facilities are provided for convicts so that their activities remain within the scope of religion, with supervision carried out by guard officers. If they (convicts) do work such as gardening, raising livestock, entrepreneurship, practicing and producing skills. Prisoners can be honest, trustworthy, intelligent, and have a healthy competitive spirit. So that this activity not only produces good results from its efforts but is also expected to be able to build a healthy soul and increase the religiosity of convicts during confinement.

The material provided by the teacher is always related to Fiqh. This material is given to help convicts understand Islamic law which specifically addresses legal issues that regulate various aspects of human life, personal life, society, and human life, with Allah SWT.

The methods that are often used in conveying material are:

1. The lecture method is a teaching method by lecturing or conveying information orally. This method is the most practical and economical and does not require a lot of tools. This method can be used to overcome the scarcity of literature or information reference sources due to the affordability of purchasing power. However, this method has several drawbacks, including listeners are easily sleepy and passive and the evaluation of the learning process is difficult to control. Because there is no clear achievement point, the teaching process becomes verbalism or focuses only on understanding words.
2. The rote method is the right and fast way in teaching and learning activities in the field of study. Applying memorization is reciting by heart without looking at books or other notes in teaching lessons. The purpose of this method is for students to remember lessons that are already known and train cognition, memory, and imagination. This rote method is used to assign tasks to inmates regarding short verses that must be memorized. First, evaluations are carried out by prison extension workers, such as listening to readings and memorization from prisoners. Then to provide a more exciting assessment, competitions such as the Islamic New Year are held on Muslim holidays, by carrying out several competitions including the call to prayer and short poems.
3. The question and answer method is a teaching method that allows for direct two-way communication because dialogue occurs simultaneously between the coaches and prisoners. In addition, the question and answer guide determines the extent to which convicts understand the material presented.

Religious coaching activities are carried out Monday-Sunday from 10.00 to 13.00 in the afternoon after the Zuhr prayer in congregation. On Thursday night, spiritual coaching was carried out after the Maghrib prayer in congregation at the At Taubah Mosque. However, convicts who attend *tausiah* at night only need to know the prisoner's tutelage (assistant of the prisoner's duty officer). The mosque is in the middle of the detention cell, so it can reach prisoners and detainees who are not at the mosque when the *tausyah* is in progress.

Zuhr and Asr prayers are performed in congregation to carry out the obligatory prayers. Instead, the Fajr, Maghrib (except Thursday night) and Isha prayers are performed in their respective detention cells. This is due to the concern of the guard team or the Class II B Pangkalan Berandan in Pangkalan Berandan if something undesirable happens at night, such as the prisoner escaping, etc.

Based on the findings of special research on the process of implementing religiosity development at the Class II B prison in Pangkalan Berandan through interviews, observation and documentation. It can be seen that coaching activities consist of opening activities, core activities, and closing activities. In addition, religious coaching is carried out face-to-face by Islamic religious instructors to prisoners, as follows:

a. Opening Activities

Referring to the research findings, it appears that at the opening of the religious training activities, they began asking the inmates to take ablution. After that the officer from the *ustadzah* greets, *advanceaddimah*, *tausiah*, then ensures the inmate's readiness to attend



religious lectures by asking for order in a circular discussion position or often called alcohol (for a circular position or the letter U).

b. Presentation of Material or Core Activities

Referring to the research findings, it can be seen that in the core activities of fostering religiosity at the Class II B Pangkalan Berandan Prison, inmates are given motivation or stimulation to focus on material topics. In practice, instructors provide more fiqh material using the lecture method. Then the extension worker invites the inmates to ask questions about material they don't understand or don't understand.

c. Closing

Based on the research findings, it can be seen that the closing activities carried out by Islamic religious instructors for prisoners are by giving rote assignments. For example, if the material is about Tahara and instructs the inmates who attended the meeting to submit their memorization at the next meeting, say closing greetings.

From the discussion above regarding the implementation of religious guidance for inmates at the Class II B prison in Pangkalan Berandan, there should be many alternative ways. Coaching, for example, can be used as an option for each different background and character of the inmates. However, coaches cannot generalize between coaching methods because convicts generally have heterogeneous backgrounds and characters.

Effective coaching, in addition to paying attention to the background and character of the inmates, must also pay attention to the situation and conditions in which the coaching is carried out. A conducive situation and condition will support the effectiveness of coaching (Agung et al., 2021). Conversely, a non-conducive situation and condition will hinder the effectiveness of coaching. Therefore, a good coach is not only required to master the material and methods used but must also be able to create appropriate situations and conditions so that students concentrate on listening to the material presented. The implementation of coaching is also described in Umi Enggarsasi with the title *Patterns of Coaching Prisoners in Contribution to the Success of Coaching Prisoners in Indonesia* which discusses the pattern of coaching implementation and also the implementation of coaching for prisoners. Umi Enggarsasi stated that coaching prisoners in Indonesia has not achieved maximum results because the process of coaching prisoners by implementing coaching programs is not in accordance with the expectations of prisoners (Enggarsasi, 2013).

### **The results of the implementation of religious guidance for prisoners at class II B prison in Pangkalan Berandan, Babalan district**

Every process will produce results. Likewise with the coaching carried out by the Class II B prison in Pangkalan Berandan and the Islamic Religion Adviser for convicts who are undergoing sentencing processes in Correctional Institutions. According to the researchers, the results were divided into those that led to good change and those that did not change at all.

Two factors play an important role in the coaching process, the first is internal factors and the second is external factors. The internal factors of prisoners are will and self-motivation. If you are minimal with the desire to change for the better, then the results you will get will not be there because there is no self-motivation to make changes.

External factors from prisoners are prison staff starting from the head of the Pangakalan Berandan to wardens, religious advisors, location of prisoners, facilities and infrastructure, and others. Everything mentioned is an incentive for convicts. No matter how many programs and coaching are carried out by the Correctional Institution (Ex-Factor), if there is no will and motivation from the prisoners, it will undoubtedly be difficult to achieve the benefits of the programs made.

Some notes from the results of this study are:

#### 1. Coaching Method

The coaching system is the methods used by trainers in coaching efforts. Coaching for convicts is carried out inside prisons/Pangakalan Berandans (intramural) and outside prisons/Pangakalan Berandans (extramural). For effective coaching, methods must be used that are appropriate to the background and character of each prisoner. The principles of coaching prisoners are not completely the same as the principles of coaching prisoners in general. The principle of coaching prisoners has unique characteristics for each prisoner. Each inmate has been a convict for a different crime with a different background. The correct supervisor is the one who fosters according to the background of the convict who committed a crime.

Prisoners must provide many alternative coaching methods that can be chosen for each different background and characteristics of prisoners. Therefore, coaches cannot generalize between methods of coaching convicts who generally have heterogeneous backgrounds and characters.

Likewise with the situation and environmental conditions of the Pangakalan Berandan. Effective coaching, in addition to taking into account the background and character of convicts, must also pay attention to the situation and conditions in which the coaching is carried out. Conducive situations and conditions will support the effectiveness of coaching. Conversely, situations and conditions that are not conducive will hamper the effectiveness of coaching.

A good coach is not only required to master the material and methods used but also must be able to create appropriate situations and conditions so that students concentrate on listening to the material presented. Coaching of convicts is still not successful because the existing culture does not support the achievement of correctional goals. The success of achieving the objectives of the correctional system is determined by culture. This can be seen from the beliefs, values and behaviors created and developed by the Pangakalan Berandan as the basis for setting goals, consensus, performance excellence, innovation, unity and integration. This is used as a norm or guideline for prison problems, and in prison there is a positive culture, namely compact communication between officers.

#### 2. Communication tool

Communication tools are used to facilitate all activities related to voice messages and text messages. Communication tools can be in the form of mobile phones or better known as cell phones. With the sophistication of technology and information, cellphones can be used not only as a communication tool but also as a smartphone that is useful for finding information related to education, culture, and other things you want.

Regarding the consequences received by convicts, one of them is the loss of freedom of communication outside the Pangakalan Berandan. This is also done, so that convicts focus on

carrying out their sentences and increase self-awareness, as guided by government programs. This coaching aims to humanize humans to be better.

If you look at the cases that were received at the Class II B Prison in Pangkalan Berandan; Prisoners there are more caught in cases of drug users and dealers. Therefore, to minimize misuse of communication devices if given to convicts (one cell, one person), initially they used to provide information to officers regarding inmates who fell ill or fights between inmates occurred. It is better if this communication tool is replaced with officers who are more often tasked with supervising prisoners with a predetermined schedule or alarm and CCTV that functions in every corner of the detention cell. This is intended to reduce new traffickers in prison cells.

### 3. Detention Cells (Space Blocks) Prisoners

During the observation at the Class II B prison in Pangkalan Berandan, the researchers saw excess capacity between the prison cells and the number of prisoners and convicts. This overcapacity occurred due to the sending of convicts outside Langkat Regency.

The standard number in one cell consists of 20 convicts, but in 2021 researchers received information from duty officers that the capacity of one prison cell could be as many as 30 people. This situation will certainly affect the physical and spiritual health of convicts both in terms of cleanliness of the place, rest, and eligibility to perform night services.

The researchers found that in detention centres, it was clear that inmates in their 20s were also in the same cells as adult inmates, as well as the elderly who were in the same cells as other inmates. In addition, only female prisoners have their cells.

### 4. Development Facilities and Infrastructure

Correctional Institutions in carrying out convict development activities require facilities and infrastructure that can support the success of coaching. In addition, these infrastructure facilities are used for personal development and independence.

Facilities and infrastructure are places and tools that are expected to help the implementation of development to the fullest. However, the researchers noted that there are several things that must be considered to improve the quality and quantity of existing and non-existing facilities and infrastructure. For example, a large hall that is less active, reading books that need to be added to the library room, stationery, small books to be used in non-formal learning activities, and so on.

In addition, the agencies involved also play an important role in shaping the coaching process, such as:

- a. Ministry of Religion, regarding religious counseling activities.
- b. Ministry of National Education, grants permission to build schools and provides National Examination assistance so convicts can obtain diplomas.
- c. Ministry of Manpower, in the form of job training assistance and product marketing.
- d. Regional Government, in the form of assistance in procuring books for prison libraries.

### 5. Prisoner Returns to Prison with the same case.

There are several reasons for returning convicts to Pangkalan Berandans, including economic factors and a lack of understanding of religion. The economic factor causes the crime to be

repeated, and this is also due to the instant mentality that exists in the subject. Instant mental is a state where individuals want to get a lot of results in a short time.

Instant mentality is formed due to weak self-control so that subjects are easily persuaded and quickly fall into the same criminal activities. Self-control can be exercised by involving God in each individual. So, it is the individual who must open himself up to be able to study Islam and live up to the results of his studies.

Factors that affect one's religious awareness or personality in general come from two factors, namely: internal factors (from within or innate) and external factors (from outside or the environment).

a. Internal factors

The internal factors referred to here are factors from within a person, everything that is brought from birth, where a person who is just born has purity (nature), is clean from all sins, and is fit for religion. As the words of the Prophet in a hadith narrated by Imam Muslim which means "From Abu Hurairah, the Messenger of Allah actually said: "No child is born unless he is born in a fitrah, so his father and mother make him a Jew, Christian or Zoroastrian." (Muslim HR). According to the hadith above, humans are born with abilities called innate. The nature mentioned in this hadith is potential, while that potential is ability. So, the essence referred to here is innate.

b. External factors

External factors include family, community, school, and peer environments. These four environments can have a significant influence on a person's religious absorption. Behavior or attitudes can also be seen from how a person interacts with these four environments (Candra et al., 2016).

Meanwhile, according to the journal of Said Ikhwan and friends entitled *Religious Guidance in Increasing Prisoners' Religiosity and Its Implications in Guidance and Counseling*. This coaching is said to be able to increase the religiosity of prisoners so that prisoners become proficient at reading the Qur'an and can memorize the holy verses of the Qur'an. The religious behavior of prisoners can be seen from the activities of prisoners in prison with various religious activities such as reading the Qur'an, praying the Dhuha sunnah, and so on (Ikwani et al., 2021: 29).

## **Conclusion**

The guidance program provided by the Class II B prison at Pangkalan Berandan includes fostering religious, national and state awareness, intellectual abilities, legal awareness, and coaching so that inmates can interact with the social community.

This research focuses on personality development with religiosity sub-training. The development of inmates' religiosity in the Class II B prison in Pangkalan Berandan shows promising results. Because of the collaboration with the Ministry of Religion who assigned Islamic counselors to take part in guiding the Class II B prison, Pangkalan Berandan. Spiritual coaching practices carried out by Islamic religious instructors are relevant to the principles and patterns of adult learning. This can be seen from the process of discussions, questions and answers, deliberations, and practices that were carried out after the religious lectures were held.

Religious consultations conducted by extension workers to prisoners are of great interest, as well as character building by becoming central figures (remand center staff and ustadz). For inmates to see and imitate in Pangkalan Berandans. In character education, morality is the main goal. The values of goodness in formal, non-formal and informal environments require a figure and habit. So that commendable actions grow reflexively and automatically in inmates at Class II B prison in Pangkalan Berandan. The findings of this study have implications and contribute to the importance of optimizing religious guidance for the community, including prisoners. Quantitative research is very strategic to further explore the effectiveness of spiritual guidance programs for these prisoners as an effort to cover the limitations of this study.

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