

Moral and Spiritual Development for Fostered Citizens (Case Study of Pekanbaru Class IIA Correctional Institution)

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Abstract - This article examines the process of moral and spiritual development for inmates in Pekanbaru Class IIA Correctional Institution. The problem is that the crimes that occur in the country of Indonesia are caused by a decline in moral and spiritual values, so there is a need for moral and spiritual guidance for inmates in prisons. This article aims to find out and analyze the forms of moral and spiritual coaching implementation for inmates in Pekanbaru Class IIA Correctional Institution. This research is qualitative with a descriptive approach. Data collection techniques through interviews, documentation, and observations of prison officials, cleric who gave lectures and assisted citizens. The results of the study indicate that the form of implementation of moral and spiritual guidance is carried out in the form of fostering oral preaching, writing and actions.

Keywords - Moral Development, Spiritual Development, Patronage Citizens.

I. INTRODUCTION

The decline in moral and spiritual values that occur at the present time is one of the causes of the dryness of the human soul from spiritual values and far from religious teachings. Crimes or crimes caused include the emergence of rape of fights, murder, robbery, mistreatment, and the use of illegal drugs (drugs). Crime or crime acts have a detrimental nature to the community by members of the community as well, for this reason the government through law enforcement officials tries to overcome the disturbances of the crime [1]. Therefore to accommodate criminals so as not to disturb the community and so that they do not repeat their mistakes, the government established a Penitentiary (Lapas).

Correctional Institution is an institution of the criminal justice sub-system having a strategic function as the implementation of imprisonment and at the same time a place for prisoners as mandated by Law No. 12 of 1995 concerning Corrections [2]. Pekanbaru Class IIA

Correctional Institution as the Technical Implementation Unit (UPT) is fostering its citizens by increasing mental, moral, spiritual, social guidance and level of legal awareness as well as improving work skills as their life capital later returning to society. The problem of fostering foster citizens in correctional institutions is from the coach who is not suitable to foster with the background of the assisted people and the incompatibility of the method of fostering the fostered residents [3], secondly from the participation of the low-income and lazy-fostered residents in coaching [4]. third, lack of operational funding for development [5].

In connection with spiritual development in the inmates, a lot of research has been carried out, an article entitled "Development of Religious Moral inmates in Correctional Institutions". In this article tells about the Islamic Penitentiary and Da'wah which have the same role that both function as religious moral guidance aimed at forming a whole human being and to restore human nature to socialize with the community [6]. This article relates to what was examined in my research because it also discusses the

function of spiritual formation for inmates in Pekanbaru Class IIA Correctional Institution.

Next in the research entitled "Effective Religious Coaching Methods for Prisoners / Prisoners in Class II-B Lumajang Correctional Institution" This study aims to try three religious methods in Class II-B Lumajang Correctional Institution [7]. Furthermore, the research entitled "Moral Education in Child Prisoners in Class IIA Curup Prison" was aimed at analyzing Islamic Education in Children against Law (ABH) in Class IIA Curup Prison [8]. Then the research entitled "Fulfillment of Islamic Religious Education Rights of Fostered Children in Pakjo Penitentiary Palembang" this study aims to fulfill the rights of Islamic religious education in the Pakjo Penitentiary in Palembang [9].

Furthermore, the research entitled "The Role of Islamic Counseling Guidance in Improving the Moral of Child Prisoners: Study on Bapas Class I Semarang" this paper aims to describe the role of Semarang Class I BAPAS in guiding and counseling Islam in improving the morality of child prisoners [10]. Furthermore, the research entitled "Mental Convicts of Prisoners in Wirogunan Penitentiary in Yogyakarta" aims to find out the reality of the implementation of mental development, obstacles and efforts to overcome these obstacles [11].

Furthermore, the research entitled "Religious Coaching on Child Prisoners (Descriptive Study in Child Correctional Institutions Class III Bandung)" this study aims to find out the planning, implementation and results of religious development programs in the Bandung child prison [12]. This article also relates to the research that I did because it was still discussing the form of implementation, knowing the constraints and solutions of coaching in Pekanbaru Class IIA Correctional Institution.

In general, the ideas of the previous research are very relevant to this article which is both to find out and analyze the forms of moral and spiritual coaching implementation for inmates in Pekanbaru Class IIA Penitentiary. However, in the previous research, it emphasized the aspect of the coaching program, while this article was more specific to the inmates and dai.

II. METHODS

This study used descriptive qualitative method. Descriptive studies are revealing events or facts, circumstances, phenomena, variables and circumstances that occur when the research takes place by presenting what

actually happened [13]. Thus, data collection in this study was carried out using several methods, namely observation, interviews and documentation of prison officials, and those who gave lectures and assisted citizens.

III. RESULTS AND DISCUSSION

Referring to what the Prophet Muhammad SAW, efforts to convey Islamic teachings (da'wah) can be done with three approaches, namely oral, written and deed. An oral approach is an effort to preach that prioritizes an oral ability. The writing approach is an effort to preach through writing both in the form of books, brochures and electronic media. While the deed approach is an effort of da'wah activities that prioritizes the behavior of a preacher widely known as real action [14]. This oral missionary activity is mentioned in the Al-Qur'an as many as 1451 in 50 words. Furthermore, in charity 358 times as many as 29 words. Al - Qur'an explains that the method of da'wah that can be used is the form of oral and written da'wah. (Surah An-Nahl: 125). Da'wah can also be done through a form of business charity or real work called the act of da'wah (bil-thing) (Qs. Ar-Ro'ad: 11). Based on research on the implementation of moral and spiritual guidance in the new Peknan Class IIA Correctional Institution can be seen in the following scheme:

a) Oral Da'wah in Pekanbaru Class IIA Correctional Institution

Based on the research that, the form of implementation of the guidance of the assisted people is by oral preaching in the form of lecture activities. The method of preaching verbally, that is, with gentle words, which can be understood by Mad'u, not with harsh and hurtful words [15]. Oral Da'wah (bil - oral) is a mission that uses oral as a tool. The basis of Al-Qur'an dakwah bil-lisan is the letter al-Mudadsir verses 1-3 and the letter an-Nahl verse 125. The An-Nahl 125 letter is in addition to being the basis for the implementation of da'wah bil-lisan, as well as the command to use methods (thariqah) da'wah, such as the lecture method (advice), discussion, and dialogue. The material, methods and media of oral preaching in Pekanbaru IIA Class Correctional Institution are as follows:

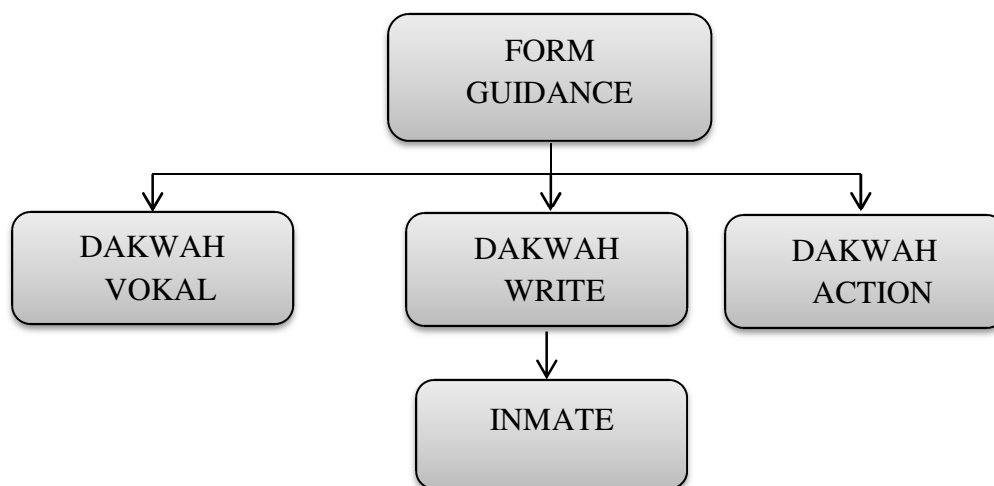


Figure 1 Scheme of Formation in Pekanbaru Class IIA Correctional Institution
Source: 2018 Research Observation Results.

1. Da'wah Material

The da'wah material used by the da'i to foster the assisted citizens in the Pekanbaru IIA Classroom Institute can be seen as follows:

Table 1. Table of Da'wah Material at Pekanbaru Class IIA Correctional Institution

No	Materi Dakwah Islam
1	Aqidah Akhlak
2	Alquran Hadist
3	Kajian Tasawuf
4	Ilmu Fiqih
5	Fadilah Amal

Source: 2018 Research Observation Results.

The table above can be explained that the material presented by the dai to the inmates such as moral aqidah material aims to change the personality of the assisted citizens for the better. Then the material of fadilah amal aims to motivate the inmates to do good under any circumstances. Furthermore, the study of Sufism aims to strengthen faith and get to know God more closely. Furthermore, the science of jurisprudence aims to understand the correct procedure of worship and the material of Al Qu'ran Hadist aims to understand the reading of al qur'an that is good and true and the material of the hadith aims to recognize the actions of the Prophet's words

to be followed by the inmates. Based on the findings in the field that the material presented is needed by the inmates to become law-abiding and worshiped inmates.

2. Meode Dakwah

The da'wah method used by dai and pastors to foster inmates at the Pekanbaru IIA Classroom Institute can be seen as follows:

Table 2. Da'wah Method Table in Pekanbaru Class IIA Correctional Institution

No	Metode	Aim
1	Lecture	Oral information presentation both formal and informal
2	Discussion	To solve a problem, answer questions, add and understand knowledge
3	Practice	As a method or procedure used to achieve certain objectives

Source: 2018 Research Observation Results.

Based on the findings of the field, the method used in the lecture, discussion and practice, but the method used is always lectures, so that many inmates do not listen to the Da'i.

3. Media Dakwah

The da'wah media used by da'i and pastors to foster the assisted citizens in the Pekanbaru IIA Classroom Institute can be seen as follows:

Table 3. Da'wah Media Table in Pekanbaru Class IIA Correctional Institution

No	Media
1	Pulpit
2	Whiteboard
3	Props

Source: 2018 Research Observation Results.

Based on the findings of the field that the media used in oral preaching are pulpit, blackboard and teaching aids. However, only the pulpit is used and occasionally utilizes blackboards and props. So that the impression is very unattractive for the inmates in participating in coaching.

Oral Da'wah was carried out at At -Taubah mosque starting at 11:30 a.m. until 12:30 a.m. Assistance residents are told through loudspeaker to attend religious coaching by filling in attendance at mosques and churches. Likewise with the spiritual formation of Christian / Catholic religion carried out in the Interdominasi church. But there is no spiritual formation of Hinduism / Buddhism because there is no place of worship and is only carried out once in the hall in the prison.

Based on the research while in the field, researchers saw a process of moral and spiritual development through verbal preaching conducted by lecturing and discussions held every day with the Friday sermon, except for Sundays there was no activity due to lack of care for the inmates. During several days of observation in the field there were not many inmates who took part in the coaching, because there was no obligation to participate in coaching and less attractive coaching so that the inmates spent more time chatting with other inmates.

The coaching is in the context of correcting fostering to the inmates who are expected to be truly able to form the fostered citizens to become aware and change in a better direction. Oral Da'wah gave to inmate's ranks first in the process of fostering fostered citizens. This type of guidance has advantages because feedback (response) from inmates directly can be seen and analyzed related to the coaching effect.

Analysis of the results of observations and interviews illustrates that spiritual formation in the form of verbal preaching is done by lectures and discussions with the inmates. Inmates who are good and obedient worship are given the opportunity to be tamping or help prison officers

in managing religious development. However, only a few inmates attended training, and Hinduism / Buddhism did not get regular guidance

b) Da'wah Writing in Pekanbaru Class IIA Correctional Institution

Based on the research, there is guidance in the form of da'wah writing in Pekanbaru Class IIA Penitentiary. Writing Da'wah is an effort to invite humanity to realize the ideal values of Islam in life that is through writing media [16]. The forms of da'wah written in Pekanbaru IIA Class Correctional Institution are as follows:

1. Procurement of Pekanbaru Class IIA Penitentiary Library

Berdasarkan Based on the observations of researchers during their time in the field, researchers saw a process of moral and spiritual formation through the preaching of the writings carried out by the procurement of Islamic reading books in the library of the correctional institution. This library is intended for Muslim inmates who want to add knowledge and insight through reading. But there is only one library owned by Pekanbaru IIA Class Penitentiary, namely At at Taubah mosque and only Islamic religious books. The books available in the library are Al Quran, Fadilah Amal, and other Islamic books.

During a few days of observations in the field at the At -Taubah mosque, the library was located, the researchers saw that there were not many inmates who used the library and read available Islamic books. Many inmates are busy chatting with other inmates to spend time. This library is only intended for the fostered members of the Islamic religion and for other religious inmates do not get preaching in writing.

This form of learning is coaching in the form of improving the quality of the people. This guidance is important to do because various knowledge can be learned through reading. The ability to read for inmates allows him to increase his knowledge and insight from reading. This is also a provision when the inmates are free from their sentence. The use of books in the library has not been widely used by inmates, because of the lack of interest in reading from the inmates.

2. Memorization of Religion

Other religious coaching in the form of teaching reading al-Qur'an, memorizing recitation of prayer, memorizing asmaul husna and memorizing juz 30 which is a target of religious learning by the preachers. As for in the form of asmaul husna memorization, the inmates are distributed

sheets of paper bearing the words asmaul husna, then dai or assisted citizens who serve as korve mosque guide the reading of the asmaul husna. In addition to Asmaul Husna, even the recitation of prayer. Memorization of the prayers of the inmates is obtained from the prayer manual. This book is available on the bookshelf found in the mosque At - taubah, a penitentiary that is stored with the Qur'an. Learning with the introduction of exemplary stories of prophets and apostles and past people can be found in the library. This is what illustrates the existence of da'wah bil kitabah namely preaching through print media or through writing in Pekanbaru Class IIA Penitentiary. Forms of coaching through writing are very important and useful, because coaching material that is not obtained through verbal coaching can be obtained through writing. In addition, strengthening of knowledge can be obtained through relevant writing.

Analysis of the results of observations and interviews illustrates that coaching through writing in the Class IIA Pekanbaru Correctional Institution in addition to stabilizing oral coaching material, this form of guidance is very important and helpful as in the case of reading prayers, juz 30 and asmaul husna which are made an obligation to memorize them. In addition, coaching through writing in the form of Islamic reading is also a means of entertainment and additional insight for inmates in filling their free time in serving their sentences.

c) Action Da'wah at Pekanbaru Class IIA Correctional Institution

Based on the research, there is guidance in the form of action da'wah which is interpreted as a form of guidance in the form of exemplary. Action Da'wah (bil thing) is a mission carried out through a display of personal qualities and activities that directly touch the needs of the community [17]. The form of action propaganda at Pekanbaru IIA Class Correctional Institution is as follows:

1. Exemplary

Based on the observations of researchers during their time in the field, researchers saw a process of moral and spiritual formation through proselytizing actions carried out in the form of exemplary. One form of coaching is considered to be the most effective and is always used as the main point of assessment in the implementation of other coaching. The researcher also saw the existence of an example of exemplary from the correctional institution officials in following moral and spiritual guidance, which made the inmates motivated to participate in coaching.

Based on the results of observations, there were found exemplary elements applied by the correctional institution, especially from the head of the correctional institution as the number one in policy makers in the correctional institution. One thing that becomes an indicator is on Friday worship activities. During Friday worship activities all Muslim assistants are required to attend, as well as the correctional officers and all their staff. The importance of exemplary according to the Head of Pekanbaru Class IIA Correctional Institution and its application is a form of coaching efforts for the assisted citizens. The head of the institution as the leader or the number one person who is able to influence the subordinates or anyone within the scope of his leadership is not only able to regulate, but is able to apply the rules through exemplary manifestations. Through exemplary, sincere respect and closeness is created between leaders to subordinates and people under his control.

This is undeniable because based on the results of research, one of the elements that play a role in the effectiveness of coaching including coaching is by example. Because with the example of a dai or coach does not need to talk much, but his movements will be an example (example) of the people around him. Exemplary is an effective form of coaching because basically humans are very happy to do imitations, especially from the people they admire.

Other exemplary forms found in addition to Friday worship activities, namely at prayer times. The author at the time of conducting research often performs congregational prayers with the assisted people along with officials and prison officials including the head of the institution when in the location.

Togetherness between officers and inmates has been well established, so that there is almost no visible partition that separates them. After praying together, the inmates are used to taking advantage of the opportunity to convey their soul burden and seek advice from officials or prison officials. This illustrates the familiarity and caring spirit given by the coach to those who are coached.

Analysis of the results of observations and interviews illustrates that coaching through actions at the Class IIA Pekanbaru Correctional Institution in addition to strengthening the oral and written coaching material, this form of guidance is very important because the moral coaching section is used as a role model for the inmates. Based on Figure 1, it is illustrated that the moral and spiritual formation has been carried out by the Pekanbaru

Class IIA Penitentiary which aims to make the inmates who are moral, devout and law-abiding in life in the state.

IV. CONCLUSIONS

Based on the research that has been carried out conclusions can be drawn, including

1. The implementation of moral guidance for correctional inmates at Pekanbaru IIA Class Correctional Institution is related to giving an experience to shape the personality of the fostered people to be better in order to be able to face the conditions of the community when they come out later. The results of the moral development result in the personality of the correctional inmates who are in accordance with the basic moral principles of good attitude, justice, and respect for themselves.
2. The implementation of spiritual coaching on correctional inmates at the Pekanbaru Class IIA Correctional Institution is related to giving guidance about spirituality that aims to provide religious knowledge so that it can add faith and devotion. The implementation of spiritual formation can be seen from spiritual activities that are carried out regularly every Monday through Saturday.
3. The implementation of moral and spiritual guidance in the Class IIA Pekanbaru Correctional Institution has problems, namely from the inmates themselves who do not participate in coaching activities indifferently and even tend to ignore it, lack of coordination and cooperation between the prison and the coaching operational funds.

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