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The Implementation of Spiritual Rehabilitation Programs at Pangkalpinang Class IIA Correctional Institution

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Abstract: This study investigates the implementation and challenges of spiritual guidance programs within the Pangkalpinang Class IIA Correctional Institution, as outlined in Law Number 22 of 2022 on Penitentiaries. Using a mixed juridical and empirical approach, including interviews and observations, the research analyzes various aspects of spiritual guidance, identifies prevailing challenges, and proposes strategies to improve program effectiveness. The findings reveal significant efforts in providing religious facilities and spiritual guidance, yet challenges persist, such as low inmate participation and a shortage of specialized personnel in spiritual guidance. To address these issues, collaboration with the Ministry of Religious Affairs of the Bangka Belitung Islands Province is proposed to enhance program quality. The study concludes that fostering inter-institutional cooperation is crucial to ensuring the fulfillment of inmates' religious rights and facilitating their rehabilitation and reintegration into society.

Keyword: Spiritual Guidance, Pangkalpinang Class IIA Correctional Institution, Challenges, Collaboration.

INTRODUCTION

Based on Article 1, Paragraph 3 of Law No. 22 of 2022 on Penitentiaries, a correctional institution (Lembaga Pemasyarakatan or Lapas) serves as a facility dedicated to implementing rehabilitation programs for inmates and correctional clients. Upon entry into Lapas, individuals undergo rehabilitation programs grounded in the principles of Pancasila. Nur Makhsun (2020) defines rehabilitation as a process aimed at achieving improvement or progress. This process reflects continuous development, enhancement, and evaluation, offering individuals opportunities for growth and advancement. Rehabilitation plays a vital role in resocializing inmates, ultimately enabling them to reintegrate into society more effectively.

Farid Junaedi (2022) notes that the correctional system has significantly evolved from its initial function as a mere detention center to a more complex role emphasizing rehabilitation, character development, and social reintegration for inmates. This transformation underscores the prison's role in shaping moral values, spirituality, and self-reliance among those serving

sentences. Nugraha (2020) further elaborates that prisons are not merely punitive facilities but also environments that foster growth, transformation, and recovery for inmates. Religion plays a central role in shaping inmates’ attitudes, behaviors, and worldviews, offering them opportunities for reflection, strengthening their spiritual beliefs, controlling criminal tendencies, and preparing for reintegration into society as better and more responsible individuals. As highlighted by Septian, F. (2011), the primary goal of correctional rehabilitation programs is to facilitate inmates’ transformation, providing not only punishment but also opportunities to develop positive potential and self-improvement. However, implementing rehabilitation programs in correctional facilities often encounters obstacles and challenges. One major issue is the low interest and participation of some inmates in such programs, particularly those related to religious activities. Bramandita, R., & Prastiwi, D. E. (2023) emphasize that active involvement and participation of inmates in rehabilitation programs are key to achieving optimal outcomes. These challenges highlight the need for more effective approaches in designing and implementing engaging and relevant rehabilitation programs for inmates.

The Number of Correctional Inmates Based on Religion

No	Religion	Number of Inmates
1	Islam	564
2	Protestant Christian	15
3	Catholic Christian	8
4	Buddhist	8
5	Hindu	
6	Confucian	7
	Total	609

Data Source: Official Register of Pangkalpinang Class IIA Correctional Institution. Data current as of November 5, 2024

The table above presents the distribution of correctional inmates at the facility based on their religious affiliations. Out of a total of 609 inmates, the majority, 564 individuals (approximately 92.6%), identify as adherents of Islam. Protestant Christianity and Buddhism each account for 15 inmates (2.46%), while Catholic Christianity comprises 8 inmates (1.31%). Confucianism is represented by 7 inmates (1.15%), and no inmates are recorded under Hinduism.

This distribution highlights the predominance of Islam within the inmate population and reflects the religious diversity present in the correctional facility. Understanding this demographic is crucial for tailoring spiritual guidance programs to meet the specific needs of the inmates, ensuring inclusivity and promoting effective rehabilitation efforts. In an effort to achieve more effective reformation goals in correctional institutions, this study will analyze and explore various aspects of personality and religious reformation, considering the challenges and opportunities faced by correctional institutions. Thus, this study aims to provide a deeper understanding of the role of religion in the personality reformation of inmates and the challenges faced in its implementation.

Based on the background, this research will examine several key questions related to the Implementation of Spiritual Guidance in Pangkalpinang Class IIA Correctional Institution. The research questions in this writing are as follows: How is the implementation of spiritual

guidance in Pangkalpinang Class IIA Correctional Institution? What are the obstacles in the implementation of spiritual guidance in Pangkalpinang Class IIA Correctional Institution?.

METHOD

According to Soerjono Soekanto, legal research is a scientific activity, based on systematic methods and specific thinking to study one or several legal phenomena by analyzing them. The research type used in this study on the Implementation of Spiritual Guidance in Pangkalpinang Class IIA Correctional Institution employs two approaches: normative and empirical.

The normative approach is a study conducted by examining the literature and legislation related to the Implementation of Spiritual Guidance in Pangkalpinang Class IIA Correctional Institution. Meanwhile, the empirical approach is a study conducted by examining and describing the facts that occur in the field.

To delve into the meaning and impact of the program, data analysis involves triangulation by referring to literature studies, documentation, and dialogue with peers, as explained by Rukajat, A. (2018). The results of this analysis aim to produce strong and meaningful conclusions, supporting the views of Sujoko, I., Humaira, A., Syarif, E., & Adhha, N. (2021) regarding the important role of religion in inmate rehabilitation.

RESULTS AND DISCUSSION

The Process of Spiritual Reformation in Pangkalpinang Class IIA Correctional Institution

Referring to Article 28 of the 1945 Constitution of the Republic of Indonesia, Article 37 of MPR Decree Number XVII/MPR/1998, Article 4 of Law Number 39 of 1999 concerning Human Rights, and Article 12 paragraph (3) of the International Covenant on Civil and Political Rights which has been ratified through Law Number 12 of 2005, according to Kristianingsih, S.A. (2017), the right to worship according to one's religion and belief is an absolute right that cannot be reduced in fulfillment, even in a state of emergency or in any circumstances and by anyone.

Pangkalpinang Class IIA Correctional Institution has provided 3 (three) places of worship, namely 1 (one) mosque, 1 (one) church, and 1 (one) temple, which are equipped with worship facilities. The provision of places of worship provides opportunities for inmates to carry out their right to worship according to their religion and beliefs, on the other hand, this activity is also the obligation of inmates. This is in accordance with Part I Article 4 of Government Regulation Number 32 of 1999 concerning the Requirements and Procedures for the Implementation of the Rights of Correctional Inmates which reads: "Every inmate and correctional student is obliged to follow education and religious guidance programs according to their religion and beliefs."

In Article 42 of the Standard Minimum Rules for the Treatment of Prisoners, it states: "As far as possible, every prisoner shall be allowed to satisfy his religious needs by attending religious services held in the institution and by having in his possession books of religious worship, prayer and doctrine of his religion." Thus, the provision of worship facilities for inmates is very important because it is both an obligation and a right for inmates in the Correctional Institution. Islamic religious guidance is carried out in the At Taubah Mosque located in the public area of Pangkalpinang Class IIA Correctional Institution and is followed by inmates who take part in spiritual guidance. Islamic religious instructors come from inside and outside the prison. From inside the prison, the officer in charge of Personality Development in the Religious Field is Mr. Eko Cahyono, and involves inmates as speakers who are considered to have truly known/deepened Islam. Meanwhile, external instructors are the result of cooperation with the Ministry of Religious Affairs of the Bangka Belitung Islands Province. The schedule for external speakers is every Friday. They provide guidance in the form of lectures after Friday

prayers. Islamic religious guidance from the Correctional Institution is carried out every Monday to Thursday in the form of boarding schools and on Fridays with the reading of Surat Yasin starting at 09.00 WIB until 11.00 WIB. Meanwhile, for non-Muslims, namely Protestant Christians and Catholic Christians, services are held every Monday, Tuesday, Wednesday, and Friday starting at 09.00 WIB until 11.00 WIB. As for Buddhism and Confucianism, worship and guidance are held every Monday with instructors from the Ministry of Religious Affairs of the Bangka Belitung Islands Province, and on Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays, routine worship activities are held. Religious guidance at Pangkalpinang Class IIA Correctional Institution has been quite good, as evidenced by the existing regular schedule of instructors. This guidance aims to provide inmates with more knowledge about religion and can serve as a spiritual comfort for inmates, and it is hoped that after receiving this guidance, inmates will repent and will not return to committing crimes.



Data Source: Health and Welfare Unit, Pangkalpinang Class IIA Correctional Institution, Data current as of November 5, 2024.

Documentation of Spiritual Guidance Activities

The Pangkalpinang Class IIA Correctional Institution adheres to a correctional system that places inmates as active subjects. This means inmates are regarded as individuals and ordinary citizens who are approached not with retribution but with rehabilitation and guidance. As such, the rehabilitation process is aimed at self-improvement and the enhancement of moral character, focusing on the moral development of inmates and fostering behavioral changes for their eventual reintegration into society.

Challenges in the Implementation of Spiritual Rehabilitation at Pangkalpinang Class IIA Correctional Institution.

The diverse backgrounds of inmates, in practice, present unique challenges to the implementation of rehabilitation programs within correctional facilities. Based on research conducted at the Pangkalpinang Class IIA Correctional Institution, several obstacles faced by rehabilitation officers in carrying out their duties were identified, including:

- a) Not all inmates are willing to participate in rehabilitation activities. Not all inmates are willing to engage in the rehabilitation activities provided by the officers, as some inmates feel resigned to their lives within the penitentiary. They believe that the remainder of their lives will be spent in prison. It must be acknowledged that the differing characteristics among inmates represent the greatest challenge in the rehabilitation process. Consequently, not all inmates are willing to participate in the programs organized by rehabilitation officers. Although only a small fraction of inmates refuse to participate, those who often abstain from the programs are typically involved in general criminal offenses. Officers perceive this issue as a common occurrence in every correctional facility.

Rehabilitation officers at Pangkalpinang Class IIA Correctional Institution refrain from exerting pressure or coercion on inmates who are unwilling to participate in rehabilitation activities. This is because inmates are subject to certain written requirements. For instance, if an inmate wishes to receive a sentence remission, they must obtain a certificate of good behavior. This certificate is only granted if the inmate consistently participates in rehabilitation activities. The certificate is essential for inmates seeking sentence reductions. According to Rahmat, D., Nu, S. B., & Daniswara, W. (2021), inmates who do not participate in rehabilitation activities are not subjected to direct sanctions. Instead, rehabilitation officers simply record the inmate's name in the Rehabilitation Report Book.

b) Inadequate technical personnel in the field of spiritual guidance at Pangkalpinang Class IIA Correctional Institution.

The lack of sufficient technical personnel specializing in spiritual guidance at the Pangkalpinang Class IIA Correctional Institution represents one of the major barriers to the rehabilitation efforts for inmates. Currently, there is a limited number of officers with specialized expertise in spiritual fields, such as religious scholars, pastors, spiritual counselors, or religious psychologists. This shortage adversely affects the quality and frequency of spiritual programs available to inmates.

To address this shortfall, the Pangkalpinang Class IIA Correctional Institution collaborates with the Regional Office of the Ministry of Religious Affairs of Bangka Belitung Province. This collaboration encompasses several critical aspects. First, through this partnership, the Correctional Institution can regularly invite religious experts such as scholars, pastors, or spiritual counselors to provide lectures, guidance, and counseling to inmates. Second, the Regional Office of the Ministry of Religious Affairs can assist in organizing training and certification programs for correctional officers in the field of spiritual guidance, thereby enhancing their competence in addressing the spiritual and psychological issues faced by inmates.

Additionally, this collaboration may include the provision of facilities and infrastructure that support religious activities within the penitentiary, such as the procurement of religious reading materials, improvements to worship facilities, and the structured and regular organization of religious events. The Regional Office of the Ministry of Religious Affairs can also facilitate networking with local religious communities and organizations to strengthen support for spiritual programs in the penitentiary.

Through this partnership, it is hoped that the quality and effectiveness of spiritual rehabilitation programs at the Pangkalpinang Class IIA Correctional Institution can be improved. Such improvements not only assist inmates in their rehabilitation and social reintegration processes but also transform societal perceptions of former inmates, making it easier for them to be accepted back into their communities.

CONCLUSION

Based on the analysis and discussion in the study of the Implementation of Spiritual Guidance at the Pangkalpinang Class IIA Penitentiary, it is evident that the Pangkalpinang Class IIA Penitentiary has provided religious facilities including a mosque, a church, and a temple, granting inmates the opportunity to practice their respective religions and beliefs. Spiritual guidance has been implemented well, involving speakers from both inside and outside the Penitentiary and having a regular schedule, although there are some obstacles in its implementation. In conclusion, the spiritual guidance at the Pangkalpinang Class IIA Penitentiary is fairly good but still faces several challenges. Cooperation between the Penitentiary and related institutions is needed to improve the quality of spiritual guidance and ensure that the inmates' right to worship is fully met.

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