

The Mental Development of Islamic Religion of Rehabilitation Inmate in the Prison

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Abstract: *Mental religion development is a formation directed or aimed at one's mental (soul) towards that which is in accordance with religious teachings, which in this case is Islamic religion. So fostering Islamic religion is essentially the same as Islamic religious education, because what is meant by Islamic religious education is physical and spiritual guidance based on the laws of the teachings of Islamic religion to form the main personality according to the size of Islam. The role of religious education in forming a complete and noble human being is very important, therefore it is necessary to increase the implementation of religious education or mental development of religion in both the family, school, community and so on inmates. Because the majority of prisoners is detained is due to the low quality of their religious education. In order not to arise actions that violate the norms (religion, morality, etc.), it is necessary to live an Islamic soul in every human being so that it is expected to be able to reflect attitudes and behavior in accordance with his nature.*

Key word: *Mental Development, Islamic Religion, Rehabilitation Inmate.*

Introduction

We can say that it is clearly visible and at the same time we admit that there are people who behave well and some who behave badly. This means that human nature has two potentials, namely good and bad, but it is found in the Qur'an that virtue first adorns human beings rather than evil, and that humans basically tend to virtue. This

human tendency to goodness is evident from the equality of moral concepts in every civilization and era.¹

The success or failure in building the morality of the Indonesian people as a whole is the duty and obligation of all parties to make it happen. Both the younger generation and the older generation are pioneers while the government is responsible for the realization of the successful development of morality.

The realization of these expectations will not be realized without any effort to educate or mentally develop the community. With the existence of religious education or the formation of mental religion (Islam), the noble moral values will be embedded as a foundation in every activity and will also shape the Muslim person both physically and spiritually. All of that is based on the fact that human knowledge of good and bad moral deeds is limited so that humans still need information about good and bad moral deeds from the Infinite, namely from God's Revelation.²

In accordance with the direction of Indonesia's development, the Indonesian people are required to be able to become fully human. It means that Indonesian Development is not only pursuing external progress such as: food, clothing, and housing, health and so on or also pursuing current satisfaction such as: education, security, democracy, a sense of justice and so on.³

In the GBHN it is also mentioned that, "in the sublime construction, it clearly includes the building of attitude towards the Supreme Lord and respect for the religion embodied by the trustees of the Supreme Lord, thus increasing their religious sense⁴

Thus it is clear that the role of religious education in forming a whole and noble human being is very important, therefore it is necessary to increase the implementation of religious education or mental development of religion both in the family, school, community and so on inmates. Because the majority of prisoners is detained is due to the low quality of their religious education. In order not to arise actions that violate the norms (religion, morality, etc.), it is necessary

¹ M. Quraish Sihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, Cet.III, 1996), hlm. 254.

² Ibid., hlm. 255

³ Ketetapan MPR No.II/MPR/1988 Tentang GBHN, (Jakarta: Percetakan Negara RI, 1992), hlm. 49.

⁴ Majalah SADAR Tulungagung, Edisi:V/TH.II/Januari-Februari/2006, hlm. 28.

to live an Islamic soul in every human being so that it is expected to be able to reflect attitudes and behavior in accordance with his nature..

Understanding and Objectives of Islamic Mental Development

What are meant by the term coaching is an effort, action and activity that is carried out with the ability to carry out good and useful tasks to obtain better results. Whereas mental understanding is a matter that concerns the mind and human nature that is not body. In the opinion of Dr. Zakiyah Darajat: mental words are often used instead of the word personality (personality) which means that mentality is all elements of the soul including thoughts, emotions, attitudes (attitude) and feelings in the whole and its nature will determine the pattern of behavior and how to deal with things. As for religion, Dr. Zakiyah Darajat said: religion is the need for the (psychic) soul of man who will regulate and control attitudes, views of life, behavior and how to deal with each problem.⁵

From the explanation above, it can be concluded that the mental development of religion is a formation directed or aimed at a person's mental (soul) direction in accordance with religious teachings, which in this case is Islamic religion. So fostering Islamic religion is essentially the same as Islamic religious education, because what is meant by Islamic religious education is physical and spiritual guidance based on the laws of the teachings of Islamic religion to form the main personality according to the size of Islam.⁶

If the teachings of religion have become part of one's life, they will make religion a guide and control themselves, their behavior, attitudes and movements in life. And by itself will carry out all religious orders and stay away from all that is forbidden by religion with the willingness of his heart. And then it will be seen that religious values will appear to be reflected in behavior, morals and attitudes. Furthermore, the purpose of the mental development of Islamic religion is divided into two, namely general goals and special objectives. What is meant by general purpose here is the goal to be achieved by Muslims in general.⁷

⁵ Zakiyah Darajat, *Pembinaan Mental Agama dalam Pembinaan Mental*, (Jakarta: Bulan Bintang, 1975), hlm. 38.

⁶ Ahmad D. Marimba, *Pengantar Filsafat Pendidikan Islam*, (Bandung : P.T Alma'arif, 1981), hlm. 86.

⁷ *Ibid.*, hlm. 31

Function of Islamic Religious Mental Construction

Islamic religious education has a very important function for every person, especially in the development of the Islamic religious mentality of the inmates. Because through religious mental development are expected to restore the dignity and dignity of humanity. So they realize and realize and want to go back to the right path and repent to Allah SWT.

With the spirituality and consciousness it is expected to be back in the middle of the community to be obedient and obedient to God's command. Praying and practicing sholeh in accordance with the guidance of Roshul and are willing to abstain from his prohibition, which it can bring down the dignity and dignity of humanity as a result of disgrace. as well as things which can cause fatal losses to themselves and others. Therefore Allah has warned in the QS. Al-Baqarah 195. "*And spend (in wealth) in the way of Allah, and do not drop your souls to destruction, and do good, for Allah loves those who do good*".

Religious education as well as fulfilling basic needs of life and filling in the emptiness of the soul, because in Islamic religious education humans are taught to always do good deeds and deepen obedience in religion so as to increase faith, and minimize bad deeds and avoid things that can plunge into lust and other disobedience that can weaken faith.⁸

Therefore, it can be ascertained that there are violations and actions that conflict with both religion and society, which indicates a lack of religious education or the quality of faith in humans. Mental religion development is guidance that improves personality, both attitudes and human behavior, fosters noble character such as: truth, honesty, sincerity, justice, compassion and encourages the human conscience to pay attention and draw closer to God in a state of being alone or in a community.

Material for Islamic Mental Development

The material used in religious mental development is the material of Islamic religious education. In general, the material covers: the issue of faith (aqidah), the Islamic problem (syari'ah), the problem

⁸ M. Na'im Yasin, *Yang Menguatkan Yang Membatalkan Iman*, (Jakarta:GIP. Andalan, 1991), hlm.130

of sincerity (morals). These three materials are integrated into one entity and are an integral part of one another. Thereby in practice, both *iqqiyah* and *ubudiyah* are always together. For example: in performing fasting and prayer prayers then there is the teaching of Islam that values worship, *aqiqah* and morals. And it can be reflected in good deeds, such as helping, giving help to the poor and others, and then the practice is implicitly built on the basis of *aqiqah*, *shari'ah* and morals. As for Islamic religious education material in the construction of mental mentality for the inmates is: *Sholat, Morals, Prayers, Al-Qur'an, Tauhid, Shari'ah, Date, Hadith of the Prophet and Arabic*.⁹

Method of Religious Mental Development

In terms of the language "method" comes from the word "method" which means the way. So what is meant by the method here is a method and strategy for delivering certain learning materials from a subject so that they can be understood, in other words mastering these subjects? This can be seen in terms of teaching. It is meant by the method of religious education is everything that is systematic and pragmatism to achieve the goal of religious education, through various activities, both inside and outside the room in the educational environment.

From this formula, the method as a tool to achieve the objectives of Islamic religious education delivered or desired. Thus the teaching method is very important in achieving educational goals. If the goal is applied, the method will provide the highest guarantee that the educational objectives will be achieved.¹⁰

Each method has good and bad, but the good and bad of a teaching method is not because of the various methods used, but depends on the person who implements the method. Therefore an educator must be able to choose the method that is in accordance with the material and consider the situation and conditions that exist. For this reason, the author intentionally presents a number of teaching methods that may be used as references and choices in carrying out the process of Islamic religious education or in the mental formation of religion in the State Detention House.

⁹ Murni Jamal, *Metode khusus pengajaran Islam*, (Jakarta: Proyek Pembinaan Prasarana dan Sarana PTAI,1998),hlm. 1

¹⁰ Murni Jamal, *Metode khusus pengajaran Islam*, (Jakarta: Proyek Pembinaan Prasarana dan Sarana PTAI,1998),hlm. 1

Among these methods according to Mohammad Afifudin are: *Personal approach method*, a method that is carried out directly by approaching each prisoner personally, in this method the coach conducts dialogs directly to individual prisoners by giving explanations, solving prisoner problems in terms of religious observance. *Khalaqah Method*, this method is actually not much different from the lecture method, if the lecture is helpful (the teacher acts as the speaker while the student acts as the listener). While the speaker khalaqoh method is more dialogue in nature where students are directly involved and actively participate in the conversation. *Consultation Method*, this method is an activity that asks for advice or information from someone else who is considered an expert or gives advice about the problem at hand. *Package Method*, a teaching method by giving something to inmates, with the gift is expected to arouse his heart, so that interested and sympathetic towards the teachings of Islam. *Gathering Method*, visit-visiting activity in order to strengthen the brotherhood in fostering affection among each other, for the general public, friendship is common, it is different with prisoners whose lives are always limited by thick walls and strict regulations. So friendship is difficult to implement, because inmates cannot interact freely with their wives, children, siblings and society in general.¹¹

In addition there are also teaching methods that are often used in the process of education or mental development of the Islamic religion, including: *Lecture method*, a method of coaching where the coach in delivering the material or in providing explanations to a problem through oral language, and built only listen to what is conveyed by the coach. *Question and answer method*, this method is used to determine the extent to which the material that has been delivered is acceptable. And this question and answer method can help deficiencies found in the lecture method. Because if through the student lecture method does not understand, then with question and answer they will become understanding. *Demonstration method*, in this method the coach in delivering the material using demonstration or practice directly and guided to observe and imitate it. For example is delivering material about prayer. Here the coach gives an explanation by giving examples of movements in prayer. Or through practice directly and guided to imitate it.

Evaluation of Mental Development

¹¹ Afifudin, *Pembinaan Narapidana dalam....* hlm.36-40

In the evaluation of mental religious development in general, that evaluation can be used as a guide for religious coaches in ROUTES in order to improve the quality of the mental development of religion that has been delivered. Digested or accepted is way of evaluating the extent to which mental development material is.

To find out the extent to which coaching is achieved, the coach usually conducts evaluations either directly or indirectly or verbally or practically (visual):

The purpose of evaluating mental religious development, the general purpose of mental religious development is the same as the general purpose of religious education, namely the formation of religious attitudes. So what is aspired is that the students can practice the teachings of religion as a reflection of the mastery of religious knowledge that they believe to be true. So the purpose of evaluating mental religious development is to know the extent to which the material that has been delivered can be understood and practiced by prisoner.

Aspects assessed in the evaluation, as for knowing the results of mental religious development which is expected to be known through 3 aspects, among others: *Cognitive aspects*, 1) The results of this coaching are mastery of knowledge that emphasizes the introduction and recall of the material that has been delivered and can be used as a basis or foundation for building more complex and abstract knowledge. 2) The results of this coaching are also intellectual abilities that emphasize mental processes to organize material that has been given or delivered.

Affective aspects, this aspect has something to do with the mental attitude, feeling and awareness of the educated / educated person. This is obtained in line with the inner growth of the prisoner. And this growth occurs when prisoner realizes something these values are made into a system of self-assessment, so as to guide all attitudes, behavior and moral actions in living life. *Psychomotor aspects*, This psychomotor aspect has to do with skills that are more concrete in terms of fiqh. For example in the form of worship skills, among others, namely: 1) Skills in prayer movements (both sunnah and obligatory prayers). That is both in health and illness, difficult and happy. 2) Skills in the Hajj movements. 3) Skills in helping sacrificial animals and so on.

So to realize the results of mental religious development which includes the three aspects of evaluation can be seen through attitudes and behaviors in their daily lives both in the coaching process and outside the coaching process.

Objectives of Rehabilitation of Prisoners

Establish prisoner legal awareness.

Indonesia is a country based on law, not a country based on power. Thus the state upholds the law, because the law is considered as a rule of government power and the law is the place to resolve everything that exists in society. Thus the high level of law in a country will be lost to the legal position if it is not obeyed with full awareness. Therefore to implement it properly there is a need for legal education and the planting of legal awareness of the community.

With the frequent occurrence of unlawful behavior in the form of crimes such as manipulation, robbery, theft, murder and rape is evidence of the lack of equality of legal awareness and the low level of religious education or morals possessed by the perpetrators of these crimes. So that to provide legal awareness of someone (especially inmates) who of course they are of low character, then mental development religion is the most effective effort in overcoming the moral degeneration of prisoners. Because religion have establishes all laws and rules in the form of a balance between the world and the hereafter.

Criminal determinants with sanctions do not mean eradication, but further aim to narrow the opportunities for crime, which means educating people to close themselves to evil deeds. Prisoners are generally called lawbreakers, so they need to be educated about Islamic laws, so that they are able to control their evil passions. And then they are accustomed to working on virtue and leaving munkar mindfully. We know that it can become a character and high personality for them. That is a law-conscious personality, both Islamic law and government law.

Thus religious education is very important in shaping the personality who is aware of the law. Because to increase legal awareness that was first realized with moral appreciation and religious

obedience and religion is a system, in regulating all human life to worship God.¹²

In an effort to tackle crime so that it does not spread to the community as a whole, the perpetrators of crimes in detention homes need to be provided with a deep and mature religious education. As a preventive effort so as not to get infected and increase when getting out of detention. The involvement of prisoners in committing crimes is mostly due to the shock of the soul and the emptiness of religion. So to overcome and rehabilitate mentally, it must be returned to the guidance of religion as the main step. Because religion is a source of calm and heals the shock of the soul. Religion and peace of mind are very closely related and how great the contribution of religion in accelerating healing, because religion has an important role in mental care.¹³

In this case Zakiyah Darojad said: In mental care, it is well-known that among the causes of psychiatric disorders is one of them feeling sinful. Children, who are involved in sin (mischief), guilt and sin, if not helped, may be immersed in mischief. Because the more often they make mistakes, they will unconsciously suffer more from the feeling of being pressured by sin and it is possible to overcome the suffering of their heart, they will become more naughty and farther away from a healthy life.¹⁴

Eliminate motivation for crime.

Crime is a deed factor which deviates from religious norms and moral norms. As inmates who are certain people who have violated the law or acted crimes in the form of criminal, recidivist or subversive. In this case it is not because it is driven by a certain motivation, sometimes it wants to get satisfaction, sometimes those who want to get wealth or want to gain popularity. The above actions or actions clearly bring fatal losses to themselves and others both openly and secretly. This is explained in the Qur'an "*Say in fact my Lord*

¹² Jalaludin dan Abdullah, *Filsafat Pendidikan Manusia, Filsafat dan Pendidikan*.(Jakarta:Gaya Media Pratama,1997),hlm.145

¹³ Zakiyah Darajad, *Peranan Agama dalam Kesehatan Mental*,(Jakarta:PT. Gunung Agung, cet. VIII, 1985), hlm.56

¹⁴ Zakiyah Darajad, *Membina Nilai-nilai Moral di Indonesia*,(Jakarta : Bulan Bintang,cet. IV,1987), hlm.103

has forbidden abominable deeds, both visible and hidden, acts of sin and violates human rights without the right reasons." (Surah Al-A'raf verse 33)

Clearly the verse above is prohibiting visible or vague crimes. Because these actions violate the rights of others, while violating the rights of others including sin. As for the abominable actions, many of the most prominent types in crimes are blasphemy and murder. Because murder can be carried out in the act of theft, besides it is not less rare is the abuse of narcotics among teenagers.

The occurrence of misbehavior of crimes committed by inmates can be ascertained by the lack of religious education given both from family, school and the community. Because most families are busy, they pay little attention to the education of their children; they rely on education from their schools. Even limited and inadequate are though in school the lesson hours. This is one reason why children become naughty.

If inmates have truly understood and lived the guidance or religious teachings that have been given in the Prison House, as well as exploring and practicing the morals that have been exemplified by the Prophet, of course it does not become a moral or moral deviation. This is where the importance of religious education in removing motivation for crime. And continuity in fostering a mental community, the government increased the spread of religion through formal religious education channels and Islamic da'wah such as public teaching, broadcasts through television, radio, cassettes and so on.

Efforts to Prepare Prisoners to Return to the Community

Distribution and return of prisoners in the midst of society carried out by Correctional Institutions (RUTAN) is intended so that prisoners released from the community can be accepted as other members of the community. People want to respect and respect their presence. In this case Islam encourages every human being to always live side by side, harmoniously, help among fellow members of the community, both from small families and the wider community.

In an effort to rehabilitate the image of inmates to the community, the government seeks to provide guidance and guidance in the field of material such as: agriculture, plantation, fisheries, carpentry, electronics, administration and so on.¹⁵

¹⁵ Departemen Kehakiman RI, *Pola Pembinaan Narapidana/Tahanan*, cet I. 1990, hlm.41

Thus the aim of the effort to develop and develop skills for prisoners is to improve living standards through increasing work skills and mastering the types of skills and increasing work discipline, fostering creative work and generating self-confidence.

With this effort, it is expected that an inmate after leaving detention, will find it easy to find work to meet the needs of his life and family. In addition to skill training, mental religious guidance is also provided for the provision of his life back to the midst of society. As an effort to foster inmates in addition to being given skills, the meaning of skills development is also important is the mental development of religion in the hope that prisoners in carrying out their criminal periods can realize all acts that violate the law and can draw closer to God.

Prisoners, who have already become victims of crime because of ignorance (ignorance), must repent asking forgiveness to Allah SWT. However the sins committed by repentance will be forgiven by Allah SWT. Because if inmates want to repent seriously and will not repeat the crime, of course they will be good people so they can socialize and get along with maintaining their image.

Personality is a very influential thing from all human actions. The measure and judgment of a person is the level of the quality of his faith. So that if someone has a good level of faith quality, then his behavior will also be good.

Role of Religious Mental Development in Rehabilitation of Prisoners

Mental religion development is the most important factor in fostering inmates, because each prisoner who, if he has absorbed his religious life, will not be able to commit his crime again. This is in accordance with the word of Allah SWT: "*You are the best people born to humans, so that you tell them to do good and forbid to do evil so that you believe in Allah.*" (Surah Al-Imran verse 110).

That what is meant by a good people is a people who have a decent life in the community, behave and have good character, love each other with each other, advise, invite them to do good and prohibit committing a crime, and so on.

We realize that every human action is not immersed well; at one time humans slipped or tended to commit crimes either

consciously or not. So in this case religion is advocates for faith in Allah. because with faith we are encouraged to do good deeds. Intensive mental religious development can be realized through: 1) Moral guidance for religion, The attitudes and behavior of religious leaders towards inmates are a supporting factor for the success of the process and the purpose of fostering because the moral character of the religion will be used as a mirror for inmates in their daily behavior. 2) Ability to build religion, the fast absorption of prisoners in addition to being influenced by the capture of the material provided is also influenced by the quality of the coach of religion. Therefore the coach is required to master the material of religious formation and the methods used in presenting material. 3) The discipline of mental builder. The nature of discipline is the nature that must be fostered, because the discipline carried out by the coach will be used as a model for prisoners and this is important, because discipline is a good attitude in accordance with the norms of the Indonesian nation in general. 4) Material of mental religious development, the materials for the mental development of the religion include: Prayer, Morals, Prayers, Tawhid, Fiqh, Date, Hadith, and Arabic.¹⁶

5) Method of mental religious formation, the methods used in mental religious development carried out to deliver material to inmates include: (a) Personal approach method, this method is applied directly by approaching prisoners. (b) Lecture method, this method is used in forms such as Friday sermon, recitation, spiritual shower and so on. (c) Consultation method, this method is an activity in the form of asking someone else who is considered an expert, or who is able to advice on the problem at hand. (d) Package method, a motive for mentally developing religion by giving something to inmates, by giving the package to prisoners is expected to open their hearts so that interested and sympathetic to the teachings of religion.¹⁷

With a variety of coaching efforts, both in mental and religious guidance that are carried out intensively on prisoners are expected to be able to: 1) Grow self-awareness (repentance), Self-awareness or repentance in Islam is returning to the right path. By being equipped with religious knowledge or education, inmates will realize that however the crime they committed will not benefit themselves but it will plunge and will realize that no matter how big

¹⁶ Afifudin, *Pembinaan Narapidana*....hlm. 62

¹⁷ Afifudin, *Pembinaan Narapidana*...hlm.36-37

the sin is as long as it does not shirk to God that sin will be forgiven. 2) Cultivating qana'ah, with the teachings of religion about the belief that everything has been determined by God. Through that education prisoners will realize that robbery, theft, will not make them rich, but instead will become fugitives by the authorities. With awareness in that case, inmates indirectly have grown in the heart of the nature of qana'ah which is accepting what Allah has laid down on him so that they are not ambitious to have something that is not their property or rights.

3) Judgment to God, Brawl to God does not mean surrender in totality without any effort at all, but on the contrary with religious education someone is required to seek rizki maximally with good and lawful records in the Islamic view. Because Islam forbids its people to be lazy, but the final of what we are trying to submit is to everything that determines substances as the word of Allah SWT: *"the truth is that those who believe are those who when called the name of Allah their hearts tremble, and when they are recited to them the verses increase their faith (therefore) and to your Lord they put their trust."* (QS. Al-Anfal verse 2)

With the provision that has been given to prisoners both in skills and religious education, then the provision can be applied in the midst of the community which can also be used as a means to achieve rizki (livelihood) in accordance with the lines determined by Islam. 4) Thank God, with the religious education that has been given to inmates through mental religious formation, advocating for inmates to work hard to fulfill their life with the provision they have given. Besides that inmates are required to always be grateful for the Favors that God has given him. Because with gratitude we will feel the increased pleasure God has given us. *"Indeed, if you are grateful, surely we will add to your blessings, and if you deny my blessings, then my adultery is very painful."* (QS. Al-Imran verse 7)

Conclusion

So fostering Islamic religion is essentially the same as Islamic religious education, because what is meant by Islamic religious education is physical and spiritual guidance based on the laws of the teachings of Islamic religion to form the main personality according to the size of Islam. The role of religious education in forming a complete and noble human being is very important, therefore it is necessary to increase the implementation of religious education or mental development of religion in both the family, school, community

and so on inmates. In addition, intensive mental development of religion for prisoners in particular is very necessary, including good morality in building good religion, competent capacity of religious coaches, discipline of good religious coaches, as well as material material that is religious and basic. In addition, the methods used in the delivery also need to be prioritized including personal approaches, lectures, consultations and packages. This is done in the hope of being able to foster self-awareness / repentance, qanaah, tawakal and also the gratitude that is inherent in the inmate.

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