

# Fostering Prisoners Through A Religious Approach: Case Study in Class II-A Prison in Magelang, Central Java and Prison Class II B Cianjur, West Java

*by Kuswandi Kuswandi*

---

**Submission date:** 31-Jul-2022 10:58PM (UTC-0400)

**Submission ID:** 1877481689

**File name:** 3.\_Prosiding\_Internasional,\_Atlantis\_Press.pdf (2.06M)

**Word count:** 1997

**Character count:** 10983

# Fostering Prisoners Through A Religious Approach: Case Study in Class II-A Prison in Magelang, Central Java and Prison Class II B Cianjur, West Java

Kuswandi

Faculty of Law  
Universitas Suryakencana  
Cianjur, Indonesia  
kuswandi\_fh@yahoo.com

Cucu Solihah

Faculty of Law  
Universitas Suryakencana  
Cianjur, Indonesia  
cucusolihah2012@gmail.com

**Abstract**—Prison is a place for fostering prisoners who have problems with the law with the aim of preparing prisoners to be able to integrate healthily and be accepted in society well. In addition to the skill abilities of prisoners, prisons also have the responsibility to nurture the mental and spiritual prisoners, because mental and spiritual become the main capital to shape the character of prisoners. Prisoners in prison as human beings need the right knowledge to understand the meaning of life, the nature and function of life in the world so that it requires a compass as God's guide in the form of religion. The results of the research in two Class II-A Prison in Magelang, Central Java and Class II B Prison in Cianjur, West Java, showed good results and results where inmates were more characteristic and were acceptable in the community and did not commit illegal acts anymore.

**Keywords:** Religious Approaches, Prisoners, Mental and Spiritual.

## I. INTRODUCTION

The rise of legal cases that led to the process of punishment in a correctional institution is very risky to disruption of public order in general, in order to avoid this, a criminal process that is oriented towards the formation of the inmates to be good and acceptable to the community is needed. Based on the function of the correctional system explained in Article 3 paragraph 2 of Law No. 12 of 1995, namely in order to prepare prisoners in order to integrate healthily with the community, so that they can play a role as members of a free and responsible community. The penal system in addition to aiming to restore prisoners as good citizens also aim to protect the community against the possibility of the repetition of criminal acts by prisoners, as well as the application and inseparable part of the values contained in the Pancasila. This was revealed by Yuyun Nurulaen [1].

Penitentiary is a government effort to foster a person who commits a crime by a judge sentenced to enter the Prison (Prison). The effort to restore it to a good society is an effort to rehabilitate and reintegrate prisoners who give birth to a correctional system [2].

Seeing the urgency of fostering for the inmates is very necessary, it is necessary to have an effective and effective fostering pattern to deliver the inmates to an

awareness of their role in life in the world, admit mistakes and also intend to be good human beings. Based on the description above, the problem can be identified as follows: 1) What is the pattern of guidance for the assisted people carried out with a religious approach in the Class II-A Correctional Institution in Magelang, Central Java and Class II B Correctional Institution in Cianjur, West Java ?; 2) How is the standardization of the success of the pattern of formation for the assisted citizens carried out with a religious approach?.

## II. METHOD

This study uses a socio-legal perspective. 'Legal' insocio-legal, is actually related to the study of law which has been widely developed in legal education, especially studying norms, principles, principles, doctrines, interpretations, and legal reasoning. The purpose of this approach is to finally combines knowledge, skills, and forms of research experience from two (or several) disciplines in an effort to overcome some of the theoretical and methodological constraints of the disciplines concerned and create a basis for developing new forms of analysis [3].

## III. RESULTS AND DISCUSSIONS

### A. Prison Criminal and Correctional System

The criminal theory which initially had a paradigm of "retaliation" shifted towards the "fostering" paradigm. In this context, the dynamics of society always develop towards a better and more civilized direction. Therefore criminal law as the prevailing norm in society also experiences development in accordance with the development of society [4]. And in general, it can be stated, that the shift in the concept of scanning tends to move from a concept that is "punitive" (back ward looking) towards the idea of "fostering" (treatment philosophy) oriented to forward (forward-looking) [5].

The purpose of correctional services is explicitly explained in the section weighing the letter section which states that the correctional system is a series of law enforcement aimed at ensuring that prisoners realize their mistakes, improve themselves and do not repeat crimes so that they can be accepted again by the community. In development, and can live naturally as a good and responsible citizen [6].

The correctional system also aims to protect the public against the possibility of repeated criminal acts by prisoners. Therefore in the implementation of the correctional system skirrhani and physical guidance is carried out and give their rights to carry out worship, relate to outside parties both family and other parties, obtain proper education and obtain information through print or electronic media [7].

The purpose of imprisonment is, in addition to causing suffering from the convicted person for losing his freedom of movement, guiding repentance, educating him to be a useful member of Indonesian socialist society. Or in other words, the purpose of imprisonment is correctional [8]. Criminal or criminal imposition is not merely revenge. The most important goal in imposing criminal sanctions, especially correctional services, is the provision of guidance and protection, from the community to the convicts themselves so that they are converted and can become good members of society [9].

#### *B. The urgency of Religious Values for Humans (Assisted Citizens)*

Correctional prisoners as human beings and human resources must be treated well and humanely in an integrated coaching system. Coaching is forced as an effort to awaken inmates to regret their actions and return them to be good people's, obey the law, uphold moral, social and religious values so as to achieve a safe, orderly and peaceful community life that is placed on a juridical basis Law No. 12 of 1995 concerning Corrections [10].

Basically, residents of community institutions are people who have made mistakes and violations of law, but as ordinary people mistakes and violations of the law can occur due to mistakes and accidental. Regardless of the mistakes and violations of law committed by the assisted people, there are things that cannot be less important to be considered, namely regarding the "humanity" side.

The inmates in the community institution as human beings need the right knowledge to understand the meaning of life, about the nature and function of life in the world, so that inevitably it is appropriate that humans need a compass as a guide in the form of God's guidance. Therefore, the role of religion is very important to foster human character and mentality in living the life process and only in religion there are rules and guidelines so that humans can and are able to carry out all activities and behaviors so that people return to facing God in good condition.

#### *C. The pattern of fostering the assisted citizens in the Class II-A Correctional Institution in Magelang, Central Java and Class II B Correctional Institution Cianjur, West Java*

The implementation of guidance for the funders in an effort to return the criminal to a good society is very important to do, not only material or spiritual, but both must be balanced, these are the main things that support prisoners easily in living their lives after they are finished undergo a criminal period [11].

The consideration that a person is a human who has inherent rights because humans are civilized and intelligent (homo sapiens) beings. This was stated by John Locke. Furthermore John Locke said, that as homo sapiens, humans have three kinds of rights, namely the right to life, the right to freedom/independence, and the right to own something (property rights) which includes property, lives, and freedom (liberties), life, body, independence, honor and property (*leven, lijf, vrijheids, eer, vermogen*) [12].

The concept of resocialization is carried out to correct deficiencies that occur in the socialization process. The concept of socialization itself began to develop in 1930, in this process involved the process of strengthening social relations, the development of achievement of self-concept and others, learning skills, views of motivation needed for participation in society, in the context of resocialization correctional strategies contain more meaning than that, namely changing the behavior of prisoners in accordance with the norms and values adopted in the process of free society in general [13].

#### IV. CONCLUSION

The pattern of coaching with a religious approach has shown good results. This can be seen from the attitudes and behavior of the inmates. Barometer and indications of success can be seen from the adaptability of the people assisted with the prison environment and post-free from criminal imprisonment with the community. Ex assisted people no longer commit acts of crime even the inmates can use their skills and knowledge as capital received in the community again. So that the suggestions and recommendations of this article are: 1) It is expected that the correctional institutions will further enhance cooperation with related parties in order to further optimize coaching for the assisted citizens; 2) It is expected that parties involved in the formation of both the Ministry of Religion. Both the MUI and the Church Council have structured programs and curricula; 3) It is hoped that the government will cover the existence of these religious coaches with stronger regulations, and even provide a special budget for guidance.

#### REFERENCES

- [1] Y. Nurulaen, Lembaga Pemasyarakatan Masalah dan Solusi Perspektif Sosiologi Islam. Bandung: Marja, 2012, pp. 28.
- [2] H. Sipahutar, and J. H. Siallagan, "Analisa Pengaruh Pengawasan Kinerja Pengamanan Warga Binaan Lembaga Pemasyarakatan (LAPAS) Kelas II A Sibolga," Jurnal Insitusi Politeknik Ganesha Medan Juripol, vol. 1, pp. 87-91, Januari 2018.
- [3] Banakar and Travers, Theory and Method in Socio-Legal Research. Oxford: Hart Publishing, 2005, pp. 63.
- [4] T. Purwadiyanto, "Analisis Pidana Kerja Sosial Dalam Hukum Positif Di Indonesia," Lex Administratum, vol. 3, pp. 13-24, Oktober 2015.
- [5] T. Purwadiyanto, "Analisis Pidana Kerja Sosial Dalam Hukum Positif Di Indonesia," Lex Administratum, vol. 3, pp. 13-24, Oktober 2015.
- [6] T. Purwadiyanto, "Analisis Pidana Kerja Sosial Dalam Hukum Positif Di Indonesia," Lex Administratum, vol. 3, pp. 13-24, Oktober 2015.
- [7] S.Wulandari, "Fungsi Sistem Pemasyarakatan Dalam Merehabilitasi Dan Mereintegrasi Sosial Warga Binaan Pemasyarakatan," Serat Acitya: Jurnal Ilmiah UNTAG Semarang, vol. 2, pp. 32-44, Juni 2012.

- [8] O. Y. Y. Prawira, and Suteki, "Penerapan Diskresi Oleh Petugas Lembaga Pemasyarakatan Perempuan Kelas II A, Semarang: (Telaah Paradigma Konstruktivisme Tentang Pelaksanaan Undang-undang No. 12 Tahun 1995 Tentang Pemasyarakatan)," *Jurnal Law Reform Program Studi Magister Ilmu Hukum*, vol. 12, pp. 61-74, Juli 2016.
- [9] A. Bahiej, "Pembinaan bagi Anak Didik Pemasyarakatan Pelaku Kejahatan Seksual di Lembaga Pemasyarakatan Anak (LPA) Kelas II A Kutoarjo Jawa Tengah," *IN RIGHT Jurnal Agama dan Hak Azasi Manusia*, vol. 6, pp. 25-37, Mei 2017.
- [10] S. Wulandari, "Fungsi Sistem Pemasyarakatan Dalam Merehabilitasi Dan Mereintegrasi Sosial Warga Binaan Pemasyarakatan," *Serat Acitya: Jurnal Ilmiah UNTAG Semarang*, vol. 2, pp. 32-44, Juni 2012.
- [11] E. S. Ningtyas, A. Yuli, A. Gani, and Sukanto, "Pelaksanaan Program Pembinaan Narapidana Pada Lembaga Pemasyarakatan Dalam Rangka Pengembangan Sumber Daya Manusia (Studi pada Lembaga Pemasyarakatan Kelas IA Lowokwaru Kota Malang)," *Jurnal Administrasi Publik (JAP)*, vol. 1, pp. 13-27, Desember 2016.
- [12] Michael, "Penerapan Hak-Hak Narapidana Di Lembaga Pemasyarakatan Kelas Ia Tanjung Gusta, Sumatera Utara Ditinjau Dari Perspektif Hak Asasi Manusia," *Jurnal Hak Asasi Manusia*, vol. 6, pp. 89-99, Desember 2015.
- [13] S. B. Subari, N. Rocheti, and R.B. Sularto, "Pelaksanaan Pembinaan Narapidana Seumur Hidup Di Lembaga Pemasyarakatan Kelas I Kedungpane Semarang," *DIPONEGORO LAW JOURNAL*, vol. 5, pp. 56-69, Januari 2016.

# Fostering Prisoners Through A Religious Approach: Case Study in Class II-A Prison in Magelang, Central Java and Prison Class II B Cianjur, West Java

## ORIGINALITY REPORT

19%	19%	0%	0%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

## PRIMARY SOURCES

1	www.atlantis-press.com	15%
Internet Source		
2	www.researchgate.net	3%
Internet Source		

Exclude quotes	Off	Exclude matches	< 50 words
Exclude bibliography	On		

# Fostering Prisoners Through A Religious Approach: Case Study in Class II-A Prison in Magelang, Central Java and Prison Class II B Cianjur, West Java

---

## GRADEMARK REPORT

---

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

---

PAGE 1

---

PAGE 2

---

PAGE 3

---