
RESEARCH ARTICLE

Model of Islamic Religious Spiritual Development for General Prisoners in Preventing Recidivism in Prison

Budi Priyatmono¹ ✉ and Umar Anwar²

^{1,2}*Politecnic of Correctional Science, Indonesia*

Corresponding Author: Budi Priyatmono, **E-mail:** budi.prym@gmail.com

ABSTRACT

Religious formation in the Raba Bima Prison in Indonesia has not been implemented optimally. This is a result of the lack of motivation of prisoners to carry out religious and spiritual formation in the detention center. The aim of the research is to find out the model for implementing spiritual formation in forming the religious awareness of prisoners in Raba Bima Prison, Indonesia. The research method uses empirical juridical research and a qualitative approach by conducting interviews with three prison informants and literature studies. The results of the analysis show that the model of Islamic religious spiritual guidance and guidance for prisoners in preventing recidivism in Raba Bima Prison in Indonesia has been carried out well but requires support from external parties such as the Ministry of Religion to improve the quality of prisoners' spiritual guidance and Islamic religious spiritual guidance for prisoners in preventing recidivism in Raba Bima Prison Indonesia uses the theory of religious awareness by applying 5 indicators religious belief, religious practice, religious feeling, religious knowledge, and Religious Effect. The conclusion is to create a coaching model by strengthening coordination and consolidation with the Ministry of Religion and non-governmental organizations that work to change the character of prisoners in prisons.

KEYWORDS

Prisoners, Spiritual Formation, prison, character change

ARTICLE INFORMATION

ACCEPTED: 02 February 2024

PUBLISHED: 27 February 2024

DOI: 10.32996/ijlps.2024.6.1.13

1. Introduction

Repetition of criminal acts is nothing new in the world of law because where there is a crime, there is also repetition of crime, and repetition of crime is considered a continuation of evil intentions as stated by Bartolus, a legal expert, that "Humanum enimest peccare, angilicum, secemendare, diabolicum perseverare " or crimes and repetition of crimes are considered to be the continuation of evil intentions, then it can be ascertained that the practice of repeating crimes itself is as old as the practice of crimes (Henry et al., 2020). Indonesia, as a country based on law, must show that all affairs must be carried out on the basis of law. In order to realize national goals in responding to the challenges of current developments, changes and improvements to laws in Indonesia continue to be made. With the development of technological advances, there are also many criminal acts occurring in Indonesia, and there are still many law violators who are still recidivists, and the crimes they commit can result in being dragged into prison or correctional institutions. Crime policy is a term often used to describe everything that is done to combat crime. The overarching aim of criminal policy is to improve the general welfare of society within the state. One of the most important things a country does to ensure the safety of its people is to take steps to reduce incidents of criminal activity. To achieve this goal, the state must be the main actor involved. According to the findings of several studies and research projects carried out over the years, the concept has been established that the handling and treatment of someone who is in trouble with the law is part of the individual's own problems (Novian et al., 2018).

Imposing punishment for the perpetrator. A criminal offense is the beginning of the punishment process for the convict. For convicts, recidivism is carried out more than once. Special supervision is needed to provide guidance for these prisoners. More recently, a new group of dynamic risk measures has been developed aimed at assessing rapid changes in risk that can inform case planning and risk management in realtime or close to real time (Serin et al.,2015) (Vasiljevic et al., 2020). Supervision of coaching implementation is very important to change the attitudes and behavior of recidivist prisoners. Corrections are a form of activity in carrying out guidance for correctional inmates based on systems, institutions and the criminal justice system, which is the final part of the punishment, namely guidance, while the correctional system is an order based on Pancasila regarding the direction, limits and methods of guidance towards correctional inmates, between the supervisors, those being supervised, and the community, it is implemented in an integrated manner which aims to increase the quality and quantity of correctional inmates who can live normally like good citizens, have noble and responsible morals by realizing their mistakes, improving themselves, and not repeat criminal acts so that society will accept them again (Situmorang, 2019).

The act of the perpetrator repeating the same criminal act within a certain period of time after being convicted for a criminal act committed in the past has permanent legal force, where the repetition of the criminal act occurs within a certain period of time, which sends the person back to prison status. Recidivism is specifically defined as the act of repeating the same crime by an offender. A recidivist is an individual who has a history of committing crimes several times. An act that is considered recidivism in the broadest sense is an act that is committed repeatedly even though it does not fall into a particular category or type of offense. A second chance is given to repeat offenders by the Directorate General of Corrections after serving a two-year prison sentence if the convict begins serving the remainder of his sentence within that period. On the other hand, if a former convict sentenced to prison returns to the sentencing process after the time limit, then the offender will be classified as a non-recidivist rather than a recidivist (Nugroho, 2022). In general, the low average ratings on meaningful activities are reasons for concern because other research has linked this to misconduct (Bosma, Van Ginneken, Sentse, et al.,2020). A lack of meaningful occupation time may upset order in prisons because boredom may be a catalyst for incidents (Rocheleau,2013) (van Ginneken & Palmen, 2023).

The life of a recidivist prisoner in prison will certainly be very different from the life of an individual who lives outside a correctional institution and can move freely or even the life of another prisoner who has never been convicted of more than one crime. Esther F.J.C. van Ginnekenand & Hanneke Palmen (2021) that introducing more meaningful activities and actively investing insocial relationships (van Ginneken & Palmen, 2023). Recidivist convicts, as someone who are considered to have a habit or addiction to committing crimes, must, of course, be trained again so that recidivist convicts do not repeat the same crimes. Prisoners carry out their daily lives in prison by following all the prescribed programs, such as coaching programs. Then also, recidivist prisoners are given strict supervision so as to reduce their level of movement in prison. The combination of high levels of surveillance and formal control with social environments where trust and supportive social bonds are in short supply(Liebling & Arnold,2012) makes prison a unique context to study social relationships (Sentse et al., 2021).

In prison, development is divided into two, namely independence development and personality development. Prisoners are required to take part in the program; however, a recidivist prisoner can accept and be motivated to carry out the development program. Maybe if you look at the many facts in the field, there are still prisoners who take part in training just to fulfill their obligations. We can predict that recidivist convicts lack a sense of self-acceptance and adaptation to their situation in correctional institutions. In this regard, this condition is, of course, a consequence of the fact that imprisonment is a crime that takes away the personal freedom of convicts because their placement is limited by walls or even that a recidivist feels I'm tired of life in a correctional facility (Nugroho, 2022).

Based on the results of the initial survey at Raba Bima Prison, Indonesia implements religious spiritual guidance for inmates through religious activities, congregational prayers, Islamic religious recitations or lectures, yasinan, and khatam Al-Quran. Sometimes, the punishment received by a convict does not change a person, but the convict realizes that his actions can change a person to become better and more aware of the law. Religious activities, congregational prayers, and recitations or guidance provided in detention centers can help inmates improve in a better direction. The goal of coaching is to emphasize changing behavior in such a way that it moves in a more positive direction than before. Spiritual guidance is what is called a type of training that focuses on helping convicts regain their senses by harnessing the power of their deeply ingrained religion (Aji, 2022). However, the guidance provided in the detention center does not provide strong motivation for general prisoners who are serving their sentences in prison. Therefore, it is necessary to create a model to increase motivation for general prisoners so that they can take part in training and not repeat criminal acts.

The aim of the penitentiary system, as it relates to the execution of sentences against convicts, is to reform convicts through assistance programs that are based on human rights and that offer protection for the inalienable rights of convicts (Constitution Number 22 of 2022 Concerning Corrections, 2022). Spiritual formation, or what could be called Islamic spiritual formation, is carried out for adult prisoners while serving their sentence to improve behavior, good morals and a healthy personality while serving their

sentence. However, the fact that they are now languishing in correctional institutions does not eliminate the rights which are their rights and which must be respected and defended. Based on the main responsibility and task of correctional institutions is to provide direction to prisoners from the correctional system. The aim of the development program for convicts is to improve the quality of life of convicts and those serving prison sentences. This is done in several ways, including restoring the lives and livelihoods of former prisoners after they have served their sentences and are free to leave correctional institutions, facilitating successful reintegration into society and communities, and encouraging those who have been convicted to live more law-abiding lives to achieve their goals. Finally, interacting with members of the community means that community members are involved in the process of coaching prisoners. The success of coaching prisoners is determined by the integration factor of correctional officers, prisoners and the community. This leads to achieving the ultimate goal, namely interacting with community members (Yudiana et al., 2019).

Guidance is one aspect of spiritual growth that will occur as a result of providing guidance for prisoners at the Raba Bima Prison in Indonesia. Government Regulation Number 31 of 1999 states that the aim of personality development is to develop the mentality and character needed for them to be responsible for themselves, their families, and society in general. Carry out personality development because it is challenging to influence and change the traits or thought patterns of other people. In order for correctional officers to successfully change a prisoner's personality, certain protocols and processes must be followed, and this must be done in stages (Debi & Ikama, 2020). For centuries, when humans understood civilization, they also understood religious beliefs. Along with the growth of the era, humans place religion and their beliefs in a meaningful position in their lives. According to general understanding, the term "religion" refers to everything that teaches the presence of saints and prophets in addition to the idea of faith in the Almighty Creator of the Universe. This study focuses on religious and spiritual growth with the understanding that this effort is needed in order to strengthen the faith of prisoners so that they realize the consequences of right actions and the consequences of wrong actions. This research was conducted at the Raba Bima Detention Center. Investigating the growth of religious and spiritual formation will be the focus of this investigation. The Islamic spiritual development program is to help prisoners, most of whom are Muslim, through a personality development process. Increasing the religious awareness of prisoners is the first step in the personality development process; therefore, the Islamic religious spiritual development program implemented in detention centers and prisons is in accordance with aspects of this process. This is done for the simple reason that having a strong awareness of one's religious beliefs makes a person less likely to engage in deviant behavior or behavior that is detrimental to others. A person is said to have great religious guidance if he obeys the commandments of his religion and does not violate any prohibitions set by his beliefs (Dakwah et al., 2019).

Through a religious approach, this spiritual development program is implemented. One of the aims of this method is to increase prisoners' understanding of religion. Knowledge of religion and the ability to integrate one's religious beliefs and practices into daily life are important components of religious awareness. Individuals' varied thinking, knowledge, and behavior may be attributed to the fact that they have received different types of religious education. Humans have diverse religious knowledge, some of which is lacking, and all these factors contribute to human awareness of religion. According to Drajat, who wrote a book entitled "Theology of Religion", he proposed the terms "religious awareness", which refers to knowledge about religion, and "religious experience", which refers to actual participation in a religion. When engaging in religious practices with the goal of understanding oneself better, one develops a sense of religious awareness as a mental component of such practices. An important component of religious consciousness is the sensation of having a religious experience, more specifically, the sentiment that leads to beliefs that are the result of one's actions. The degree of religious awareness in question is a very good complement that can help someone to reach the level of religious awareness, namely by fulfilling all religious aspects. Religion is something that permeates every aspect of the human body and soul, and it can also be seen in the form of a positive attitude towards religion and the continuous practice of religious principles. To achieve comprehensive religious awareness, every religious group must fulfill parts of this religious practice in daily life (Rizki, Nur, & Fatma, 2022).

The focus of the research is in Raba Bima Prison, Indonesia. The following is a breakdown of the number of detainees and convicts in Raba Bima Indonesia Prison according to their religion, according to information compiled from the Correctional Database system in prison.

Table 1.1: Data on Prisoners and Detainees Based on Religion in Raba Bima Prison, Indonesia

No	Religion	Amount	Percentage
1.	Budha	-	-
2.	Hindu	1	0,3%
3.	Islam	332	98,3%
4.	Catholic	1	0,3%
5.	Protestant	4	1,1%
6.	Confucian	-	-

7	Amount	338	100%
---	--------	-----	------

Source: Raba Bima Indonesia Prison Registration Correctional Database

Table 1.2: Data on Recidivist Prisoners Based on Religion in Raba Bima Prison, Indonesia

No	Agama	Amount	Percentage
1.	Budha	-	-
2.	Hindu	-	-
3.	Islam	80	80
4.	Catholic	-	-
5.	Protestant	-	-
6.	Confucian	-	-
7	Amount	80	100%

Sumber: Database masyarakatan Registration Lapas Raba Bima in Indonesia

Based on the data above, it shows that there are 80 recidivist prisoners or around 23.7%. This needs to be a concern in increasing supervision and spiritual formation in reducing recidivism rates in prisons. The Islamic spiritual development program at the Raba Bima Prison in Indonesia has not yet experienced complete success as expected due to the fact that there is a lack of human resources and not all prisoners take part in the spiritual formation program provided by the prison, especially in the field of Islamic religion for prisoners who are Muslim. For example, there are still many irregularities and violations that prisoners continue to commit and recidivate. Based on the background above, it is necessary to create a model of Islamic Religious Spiritual Development for General Prisoners in Preventing Recidivism in Raba Bima Prison, Indonesia.

2. Literature Review

Research by Hasbiyallah & Asy-Syari (2019) titled "Implementation of Islamic Religious Education for Convicts in Corruption Cases" was published in the journal UIN Sunan Gunung Djati Bandung. The results of the research were used to plan the implementation of Islamic religious education at the Class IIA Bandung Women's Correctional Institution. This is done with the aim of improving the quality of prisoners so that they become complete human beings who are religious and responsible towards themselves, their families and society. Research by Irfan, Hasrul, & Isnarmi (2019) with the title "Moral and Spiritual Development of Prisoners (Case Study at Class IIA Pekanbaru Penitentiary)" in the Journal of the Faculty of Social Sciences, Padang State University, Padang, Indonesia. The results of research on the implementation of moral development for prisoners at the Class IIA Pekanbaru Penitentiary relate to the idea of providing experience to shape the prisoners' personalities to become better so that they are able to face the conditions of society when they leave prison institutions at a later date. The personalities of prisoners are formed as a consequence of this moral growth, and these personalities are in line with basic moral principles, such as having a good, fair and self-respecting attitude. Article (Safa'ah, Yuli Nur Khasanah & Anila Umriana, 2017) with the title "The Role of Islamic Counseling Guidance in Improving the Morale of Child Prisoners" in the Semarang Class 1 Bapas Study Journal. The results of this study show that there is a gradual change in behavior in children. Article (Imran, Imran, 2019) titled "Fostering Islamic Spiritual Values (Case Study in Class I Malang Men's Penitentiary)" in the Journal of the Faculty of Islamic Studies, University of Muhammadiyah Malang. The research results in this article contain the implementation of Islamic religious guidance for prisoners through a coaching program that will foster Islamic traits. Article (Heri & Totong, 2019) with the title "Fostering Religious Awareness as an Effort to Increase Understanding of the Islamic Religion in the Class IIb Prison for Girls in Tangerang" in the Journal of Islamic Education. The results of this research can be analyzed to show that Islamic religious education activities are running well and positively. Article (Rusydi, A. A., & Sulchan, A. 2019) with the title "Religious Prisoner Development System in the Class IIA Semarang Women's Correctional Institution" in the Journal of Proceedings of the Unissula Student Scientific Conference (KIMU). The results of this research show that the implementation has been running but is not optimal, and there are still obstacles where prisoners are not serious enough to participate in the program, which can be seen from the lazy nature and lack of interest of the prisoners.

3. Methodology

This research uses an empirical Judicial research approach. This research is a type of empirical juridical research, or what is called field research, namely examining applicable legal provisions and what happens in reality in society (Djuju Sudjana, 2005). Empirical juridical research is legal research regarding the application or implementation of normative legal provisions in action on each particular legal event that occurs in society (Muhammad, n.d.). Then use, qualitative research methods which produce descriptive data in the form of written or spoken words from people and behavior that can be observed (Rosmiati, 2017). According to Denzim and Lincoln, qualitative research is a scientific background used as research, meaning a phenomenon that occurs to be interpreted and involves various existing methods (Barlian, 2016). According to Kirk & Miler, qualitative research methods are a tradition in the social sciences, which depend on human observation as researchers, both in the area and in terms that are carried out fundamentally (Anggito, 2018). Identification is carried out relevantly to the diversity of meanings as well as human diversity, which includes a variety of actions, requests and beliefs by looking at the diversity of forms that cause differences in meaning. This

qualitative research uses a case study type of research, which means that this research is carried out to intensively examine environmental interactions, positions, and conditions in the field of a research unit, such as a social unit. Research subjects include individuals, communities, or institutions. In fact, the research subject is relatively small, but the focus and variables studied are relatively broad (Suyitno, 2018). The informants for this research are general inmates at the Raba Bima Prison in Indonesia, with officers who handle coaching.

4. Results and Discussion

4.1 Kondisi Lokasi Penelitian di Lapas

Raba Bima Prison in Indonesia is one of the Technical Implementation Units of the Ministry of Law and Human Rights of the Republic of Indonesia, which is under the Regional Office of the Ministry of Law and Human Rights of West Nusa Tenggara Province, Indonesia which carries out duties and functions as a place for treating suspects or defendants as well as detainee services as stated in mandated by Law no. 22 of 2022 concerning Corrections. Class IIB Raba Bima Prison is a building left over from the Dutch Colonial period whose founding year is unknown. The Raba Bima Class IIB prison building is located on a land area of 4,241 m² with a building area of 1,382 m² with certificate number 23.06.08.15.4.00012 dated 13-08-1991. Building Condition: Renovations were carried out in 2017 on the building, which was previously used as a place for work guidance. It was also renovated into a hall, which was intended as a place for official meetings at the Raba Bima Prison in Indonesia. Apart from that, the buildings in Raba Bima Indonesia Prison consist of a 2nd-floor office building, a WBP residential block (4 blocks), a polyclinic, a mosque, a kitchen, an employee bathroom, WBP public bathroom, an office archives warehouse, a weapons warehouse, commander's room guard, visiting queue room, visiting room, wasrik post and parking area. Apart from the buildings in Raba Bima Indonesia Prison, there are also badminton courts and volleyball courts as sports facilities for staff and correctional inmates.

Table 1.3: The number of convicts and detainees in Raba Bima Prison in Indonesia is as follows:

No	Convict	Mature		Child		Amount
		L	P	L	P	
1	Deposit	0	0	0	0	0
2	B. I	173	2	0	0	175
3	B. II	6	1	0	0	7
4	B. II a	0	0	0	0	0
5	B. III	2	1	0	0	3
	Amount	181	4	0	0	185
No	Prisoner	Mature		Child		Amount
		L	P	L	P	
1	A. I	0	0	0	0	0
2	A. II	50	1	0	0	51
3	A. III	130	4	8	0	142
4	A. IV	15	0	0	0	15
5	A. V	7	0	0	0	7
	Amount	202	5	8	0	215
No	Information					
1	Male Convict				181 people	
2	Female Convict				4 people	
3	Male Prisoner				202 people	
4	Female Prisoner				5 people	
number of inmates and detainees					400 people	

Data Source: Raba Bima Prison in Indonesia as of April 21 2023

The data above shows that the number of detainees is greater than that of prisoners. Detainees are still undergoing the case examination process, and inmates are serving their criminal terms.

4.2 Implementation of Islamic Religious Spiritual Guidance for Prisoners in Preventing Recidivism in Prisons

Based on the research results obtained from Islamic spiritual development at the Raba Bima Prison in Indonesia, personality development and independence development are also involved. The legal basis for this guidance can be seen in Government Regulation No. 31 of 1999 concerning the Development and Guidance of Correctional Prisoners, where in this regulation, it is explained that one of the guidance given to prisoners while they are in correctional institutions is related to personality development and independence development.

4.2.1 Fostering independence

Independence development places more emphasis on improving skills, and personality development focuses more on spiritual development. Intellectual, mental and physical. In the personality development given to prisoners, the implementation focuses more on improving the character and behavior of the prisoner. It is hoped that prisoners who initially have good characteristics or behavior can be improved until they become better than before, and they can finally be accepted in society and not repeat the same act again or re-enter the correctional institution.

In connection with the implementation of the research, interviews, observations and documentation were carried out in the field of guidance, especially in Islamic religious activities. The word religion comes from the word religion, which means a system, the principle of belief in God Almighty, with the teachings and obligations related to that belief. Religion is an activity related to worship, which is the fruit of belief in Allah SWT and is proof of obedience to Him. Based on an interview with Mr Dedy Aryadi, Head of Detainee Services Sub-Section at Raba Bima Prison, he said that:

Raba Bima Prison has two development programs, namely personality development and independence development. For the independence development program, namely gardening and for personality development, it includes training of a spiritual nature, such as religious and also some of a sporting nature, so there are several types of cultivation activities that are implemented in detention centers.

The guidance carried out in prisons has several important objectives. Coaching helps prisoners find meaning and purpose in their lives. Inside the detention center, inmates may feel isolated, stressed, or have lost hope. Through coaching activities, they can find spiritual support, strengthen their faith, and experience inner peace, which can help them overcome the psychological stress they may be experiencing.

4.2.2 Personality Development Program

The personality development program is an activity to increase devotion to God Almighty, intellectual, attitude and behavior, professional, physical and spiritual health of prisoners as regulated in Government Regulation of the Republic of Indonesia Number 31 of 1999 concerning the Development and Guidance of Correctional Prisoners. Specifically in terms of personality development, there are several aspects of activities aimed at forming the mental, spiritual and physical condition of prisoners, which include:

- a. Increasing the level of faith as self-control in carrying out daily life. Increasing your level of faith is a powerful way to control yourself in living your daily life. It helps a person to remain true to the moral and ethical values of their religion and increases their capacity for others. With strengthened faith, a person can achieve inner peace and live a more meaningful life. Have a healthy body and an artistic soul.
- b. Having a healthy body and an artistic spirit in Islam is a concept that reflects the close relationship between physical health and spiritual health. A healthy body is considered a gift from Allah SWT, and maintaining healthy physical health helps a person perform worship better and deepens the spiritual experience and love for Allah SWT.
- c. Having national awareness is a form of love for the country. Religious awareness in Islam is also related to the obligation to maintain stability and peace in society. Upholding the principles of law and order in the country is part of collective safety and prosperity. Therefore, living a life in accordance with Islamic values and supporting the positive development of the country is a form of deep love for one's country in Islam.

This explanation is in accordance with the mental and spiritual development of Islamic spiritual activities in this prison, namely Mandatory congregational prayers, Fasholatan Program, Al-Quran Reading and Writing Program (one day, one juz), Mujahadah, Zuhur Ba'da Recitation, Eid al-Fitr and Eid al-Adha prayers, Birthday of the Prophet Muhammad SAW, and Isra Miraj Nabi Muhammad SAW.

4.2.3 Learning Materials in Coaching

The learning materials provided in this prison have specific objectives and focus on personal development, rehabilitation, and preventing crime among prisoners and detainees. In this prison, education and training are important instruments for providing learning opportunities for individuals who are in the criminal justice system; therefore, this prison provides learning materials consisting of Fasholatan. In learning about fasholatan, one of the main points is that Islam teaches its followers to avoid all forms of action that can bring harm, danger or betrayal. Learning material regarding fasholatan in Islam is very important for understanding the moral and ethical values that Muslims must adhere to.

Practicing ablution procedures and prayer practices as a form of realization of the personality development program at the Raba Bima Prison in Indonesia, Raba Bima. In its implementation, this activity is carried out at the mosque. To support this activity, facilities and infrastructure are provided that prisoners can utilize. In an excerpt from an interview with Mr Dedy Aryadi, the Head of Detainee Services Sub-Section at the prison said:

We have given the religious practices that we teach at the Bima detention center, firstly the procedures for ablution and the practice of prayer to increase the understanding of inmates so that they know what is right and what is wrong in performing ablution and prayer; secondly, the lessons will be given to inmates later after they have finished. While serving time in prisons and detention centers, prisoners can apply the knowledge they have gained as provisions after leaving prisons and detention centers, and finally, the knowledge they have gained can be taught to their wives, children and relatives.

The lessons given to prisoners who take lessons on ablution procedures and prayer practices have been provided by this prison; there are still very few prisoners who have their own intentions, and correctional officers are still grateful because there are still prisoners who want to follow things that are useful even though they have other intentions the prisoner. If we look at it from another perspective regarding the intentions of prisoners who take part in spiritual formation activities, there are other intentions within them to take part in these spiritual formation activities. This can be seen from prisoners who have participated in existing spiritual formation programs. It is still found that prisoners who take part in these programs have the intention that they have only a transition from boredom when they are in residential rooms. So, to replace the feeling of boredom when they continue to stay in residential rooms, prisoners take part in spiritual formation program activities. Apart from just diverting the feeling of boredom when constantly staying in the room, you can take part in spiritual development activities.

4.2.4 Implementation of Spiritual Formation

Islamic religious spirituality involves efforts to live a life in accordance with religious teachings and maintaining a strong spiritual relationship with Allah. It helps individuals to find meaning in life, overcome fears and achieve inner peace. Islamic religious spirituality is an important aspect of a Muslim's life that leads them on a deep spiritual journey. Islamic religious spiritual formation in Class IIB Raba Bima has several activities, which include:

Spiritual Guidance. Islamic religious and spiritual guidance is a service provided by Muslim spiritual leaders or clerics to assist individuals in deepening and strengthening the dimensions of their spirituality. It covers various aspects, such as providing religious advice, moral guidance, and emotional support to Muslim individuals in living their daily lives. The aim is to guide them in living Islamic teachings better, overcoming personal problems, and achieving inner peace. Several activities to improve the spirituality of prisoners in Raba Bima Prison in Indonesia are as follows:

From the results of researchers' observations, religious activities not only occur when someone carries out worship rituals but also when carrying out other activities that are driven by supernatural forces. Not only those related to activities that are visible and can be seen by the eye but activities that are invisible and occur in a person's heart. Forms of religious activity carried out by prisoners include:

- a. Rituals. Namely, religious activities refer to rituals in the form of formal religious acts and sacred practices that are carried out by correctional inmates. This form of ritual is proof of the prisoner's obedience to his religion in the form of worship. The forms of ritual that are usually carried out are congregational prayers, religious recitations or lectures (Islamic spiritual), yasinan, hadroh arts, Al-Quran sermons and mujahadah.
- b. Social Religious. This socio-religious activity is social worship, namely worship that connects prisoners with other prisoners related to social issues such as infaq, shodaqah, mutual help, mutual respect and respect for each other. In order to carry out personality development for correctional inmates, especially Islamic religious activities at the Class IIB Raba Bima Detention Center, a series of plans are also carried out by correctional officers who are selected as the person in charge of Islamic religious development activities which are under the coordination of the Head of Subsidy Services for Prisoners related to coaching in prison.

Religious formation activities are basically carried out in the mosque simultaneously so that each individual can receive spiritual formation. Based on the table above, it can be seen that the coaching schedule is from Monday to Saturday. Basically, humans only rest on Sundays; therefore, Islamic religious formation is carried out only on Mondays through Saturday mornings. On Wednesdays and Fridays, the religious guidance carried out is congregational prayers, religious recitations/lectures (Islamic spirituality), yasinan, hadroh arts, Al'Quran sermons and mujahadah. An individual who is in prison certainly has a poor understanding of religion, so it is necessary to provide iqro' learning to be able to form beliefs in humans so that they can change for the better (Styana et al., 2017).

Religious formation for correctional inmates aims to provide direction and capital for development so that they can become human beings who have faith, are devoted to God Almighty, and have an attitude of morality. Guidance is carried out in order to help prisoners repent and prepare themselves to be accepted back into society, as stated by Mr Jayusman. as a supervisor in Islamic religious and spiritual cultivation activities as follows:

"Firstly, to improve one's quality, especially in faith and devotion to God Almighty through the practice of worship rituals. For example, praying five times a day, reading and writing the Koran (one day, one juz) and others. Secondly, the existence of Islamic spiritual formation in prison can have a minimal impact on their personality because religion can be an instrument in coaching efforts; religion can tell what is right and what is wrong according to their nature as servants of God after going through the coaching process and knowing what is right and what is wrong can at least make them realize that the crimes they have committed so far are wrong and wrong after they realize this, then this spiritual formation can become a stronghold for them after their sentence has expired and they return to society. And finally, the hope is that by getting them used to praying and other things, when they leave, at least they can become imams for their families and, at maximum, they can become ustadz for the community so that they can again actively participate in social and state life."

The success in implementing religious activities in prisons is also inseparable from the support of various parties who actively participate in supporting the implementation of these activities, namely the Ministry of Religion and other social institutions. Related to this, an interview with Mr Dedy Aryadi, Head of Sub-Section of Prison Services, stated:

"It can be said that the level of success of collaboration with other parties has been successful; this can be seen from the ongoing development programs in which related agencies are involved, such as collaboration with the Ministry of Religion, which often donates Al'Qurans to correctional inmates in detention centers. "So, judging from the progress of the coaching program so far, it can be said that the coaching is going very well."

Planning for the implementation of religious activities in prison has been carried out well, although there have been obstacles to its implementation that so far can still be overcome. The organization carried out religious activities in this prison, which is good with the formation of an organizational structure in all sections as well as a division of tasks. The involvement of officers and prisoners themselves is based on their position in management. Religious activities carried out by prisons cannot be separated from management by the prison authorities or by the correctional inmates themselves. To ensure that the activities carried out run optimally and in accordance with the expected ideals, the active and productive role of correctional officers, correctional inmates and the community is the key to success in implementing these activities. All of them play a role in supporting the limitations that prisons have in terms of facilities, infrastructure and human resources. With the direction and guidance provided by officers to prisoners and also coordination with other sections, there are no misunderstandings during the implementation of religious activities in prison, so the implementation of these activities runs well.

From the information above, it can be seen that Islamic spiritual formation is carried out in order to achieve the goals of prisons, namely to form prisoners so that they have a dimension of belief, a dimension of religious worship or practice, a dimension of experience, an intellectual dimension or knowledge and a dimension of application so that correctional prisoners do not repeat criminal acts again so that they can be accepted again by the community and getting closer to Allah SWT as per the theory of religious awareness put forward by Glock and Star:

"A person's useful ability to understand, appreciate and apply the noble values of the religion he adheres to in everyday life. Because of one's beliefs, a person adheres to a religion. This belief is demonstrated through religious attitudes and behavior that reflect obedience to one's religion."

Then, the implementation of Islamic spiritual development in prisons has been carried out in line with the formation of prisoners' personalities so that they have noble morals, whereas previously, prisoners experienced a process of change within themselves. In essence, changing behavior from bad to good or from good to better is a form of learning that occurs for every individual prisoner.

4.3 Model of Islamic Religious Spiritual Development for Prisoners in Preventing Recidivism in Prisons

Islamic religious and spiritual formation in prisons has a significant impact on prisoners serving sentences. First, this guidance can provide them with moral and ethical guidance based on the teachings of the Islamic religion, help them reflect on their actions, and gain the values of goodness and regret for the criminal acts they have committed. Second, this spiritual formation can also help prisoners develop inner calm, patience and a sense of trust, which are very important for dealing with pressure and uncertainty in prison. Apart from that, religious activities such as praying, reading the Koran, and reciting the Koran can strengthen the sense of solidarity between prisoners, create a positive atmosphere, and help them serve their sentence in a more psychologically prosperous manner. Thus, Islamic religious spiritual formation in detention centers not only helps improve detainees' behavior but also stimulates their rehabilitation and reintegration process into society after release (Syafe'i & Fauziyah, 2020).

The services that have been running in the Islamic spiritual development program at Raba Bima Prison in Indonesia have been carried out well. However, in the course of the program, the implementation provided has not yet been carried out optimally. There are still many shortcomings and obstacles in the implementation of ongoing activities. These obstacles are either in the form of facilities and infrastructure or from the prisoners themselves in Raba Bima Prison, Indonesia, as explained by Mr Jayusman, the supervisory officer for Islamic religious development, as follows:

"In terms of facilities and infrastructure, we just adapt it to the existing conditions in this detention center, but in my opinion, there are still a few shortcomings, but it can help implement the Islamic spiritual cultivation that exists here. "And I also hope that the prison can provide information and a screen to help Islamic religious development activities run smoothly even though there is already a schedule, but it has not been implemented by the prison."

There are quite a lot of programs that have been implemented for prisoners and the enthusiasm of correctional inmates, although it is not comparable to the total population of binnaa who are Muslim. This research is specifically about correctional inmates who took part in Islamic religious formation and were selected as mosque curveyors or as mosque takmir administrators. The criteria used as responses and research subjects:

1. Prisoners who are Muslim
2. Prisoners who take part in Islamic spiritual formation
3. Inmates selected as mosque curves
4. Prisoners who are involved in managing the mosque takmir

Carrying out Islamic religious and spiritual formation for prisoners at the Raba Bima Prison in Indonesia is carried out on an ongoing and scheduled basis. This has an impact on changes in prisoners' religious awareness, which is demonstrated through the following activities:

1. Perform the five daily prayers in the congregation. Congregational prayers are held at the mosque during noon, asr and maghrib prayers; apart from that, prisoners perform congregational prayers in their respective residential blocks. The difference in the place where congregational prayers are held is because the inmates' activities outside their cells are only during the day, whereas at night, the inmates are in the residential block. Congregational prayer activities for prisoners are carried out with full discipline and on time. Prisoners can regulate their own jealousy and form a person who is devoted to Allah SWT. Prisoners instill the value of discipline so that they are accustomed to carrying out their worship so that religious awareness is always embedded in their souls.
2. Read and write the Al-Quran one day one juz. The Koran is a guide for Muslims to study well. This activity is carried out every day after midday and maghrib prayers in the congregation. It is led by one of the inmates who has been appointed as a teacher of reading and writing the Al-Quran. The method used is the same as facing the teachers one by one in turn. Prisoners not only read and write but also memorize short letters.
3. Regular study. Routine recitation is carried out from 08.30 to 09.30 every day using several methods, namely lectures, hadroh, discussions and individual approaches, as well as the material provided, namely:
 - a. Creed. Inmates are expected to increase their faith and devotion to Allah SWT because faith and devotion are considered to have a very strong influence on human behavior.
 - b. Morals. It is hoped that this moral material, which is taught to prisoners to always obey Allah SWT, can provide insight to prisoners so they can differentiate between good and bad actions.
 - c. Sharia. The teachings of Sharia contain laws that followers of the Islamic religion must know, which contain rules for worship procedures and their implementation.

To determine the analysis of the impact of spiritual formation for prisoners in preventing recidivism in the Class IIB Raba Bima Prison, we use 5 indicators of religious awareness theory which will be applied in their daily lives in carrying out religious activities,

namely. There are 5 religious dimensions proposed by Glock and Stark, namely the dimension of religious belief, the dimension of religious worship or practice, the dimension of experience (religious feeling), the dimension of intellectual and religious knowledge (religious knowledge), and the dimension of application (religious effect) (Saleh, 2022)

4.3.1 Dimensions of belief (religious belief)

Dimensions that show strong belief in fundamental teachings or dogmas in their religion. This creates a sincere sense of belief in the oneness of Allah SWT and a consistent view of the importance of religious life and establishing a relationship with Allah SWT. Based on the results of interviews with prisoners on behalf of Iswadin H. Usman, he said:

"I really believe in the existence of heaven and hell. Heaven is a place promised by Allah to those who obey and believe in Him. Heaven is described as a place full of pleasure, happiness, and freedom from all suffering. Those who enter heaven will enjoy unimaginable pleasures and eternal bliss. Meanwhile, hell is a place reserved for people who violate Allah's commands and live in disbelief or sin. Hell is described as a place filled with unimaginable suffering, doom, and torment. People who enter hell will experience continuous torment and destruction."

An interview with a prisoner on behalf of Arifudin said that:

"There is no god but Allah SWT; therefore, Allah will definitely forgive his mistakes if his people truly repent. However, heaven only belongs to people who believe and are religious, and Hell only belongs to people who do not carry out the pillars of faith and the pillars of Islam. "There are 6 pillars of faith, Faith in Allah, Faith in the Angels, Faith in the Book, Faith in the Prophet, Faith in the Last Day/Doomsday, Faith in Qada Qadar. There are 5 pillars of Islam: shahada, prayer, zakat, fasting, hajj."

Interviews with prisoners on behalf of Sukarman stated that:

"I really believe in the existence of heaven and hell; therefore, we must have faith; the first is Faith in Allah, the second is Faith in the Angels, the third is Faith in the Book of Allah, the fourth is Faith in the Prophet, the fifth is Faith in the Last Day, the sixth is Faith in Qada and Qadar. Creed, prayer, zakat, fasting, going on the Hajj. There is no god except Allah SWT, Prophet Muhammad SAW, and hell and heaven have 7 levels."

The results of the interviews can be analyzed in terms of the dimensions of religious belief. It can be concluded that 3 inmates have been interviewed to understand the rules of faith and the pillars of Islam, which serve as guidelines for implementing the Islamic religion to prevent recidivism in Prison Raba Bima, Indonesia Prison. Belief in the Islamic religion is a very important aspect of the life of a Muslim in prison. This belief covers various aspects, including belief in Allah SWT, faith in angels, faith in books, faith in the Messenger, faith in the last day, and faith in qadar and qadar. These beliefs are at the core of the Islamic religion and influence all aspects of a Muslim's life, including morality, ethics, worship and daily actions. The understanding and experience of these beliefs vary between individuals, but they form the basis of many religious practices in Islam.

4.3.2 Dimensions of religious practice

Analyzing the religion of prisoners in carrying out their religious obligations. This obedience is shown by the prisoners' obedience in carrying out their worship. The dimension of religious practice is all actions, ceremonies and rituals that are reflected in the religious beliefs of a person or community. Religious practice is often a concrete expression of the beliefs that individuals or groups hold, enabling them to live and experience their religion in everyday life. This includes worship, prayer, offerings, and adherence to certain religious teachings. The practice dimension of religion allows individuals to feel connected to the spiritual aspects of their lives, creating deep experiences and supporting the maintenance of the moral and ethical values taught by religion. In practice, prisoners carry out religious activities regularly and consistently. For many Muslims, practicing the Islamic religion is a way to get closer to Allah SWT; the implementation of religious practices is proof that they believe Allah SWT is their creator and have the right to be respected and obedient in carrying out Islamic religious practices in a very personal way, having a background, experience and motivation.

Based on the results of interviews with prisoners on behalf of Uswadin H. Usman, he said that:

"Perform the 5 daily prayers on time. Read Surah Al Waqiah, and every Friday night, read Surah Al Kahf. Memorize juz 30, perform the dhuha prayer, tahajjud prayer and other sunnah prayers. "In the mosque, lectures are held every Wednesday and Friday to increase and strengthen religious spirituality."

Based on the results of interviews with prisoners on behalf of Arifudin Bin H. Jakariah, he said that:

"Alhamdulillah, the 5 daily prayers so far have been smooth. Read the Koran after fardhu prayers. Prayer is never missed. Meditation prayer, badiyah, tahajjud. "Always praying and doing dhikr after prayer, in the block; I also sometimes lead the prayer for morning and evening prayers."

Based on the results of interviews with prisoners on behalf of Sukarman, he said that:

"Alhamdulillah, we always pray together at the midday, asr, maghrip mosque and read the Qur'an every day. Duha prayer, tahajud, qobliyan, and other sunnah prayers. After the fardhu prayer, always do dhikr."

From the results of the interview above, it is clear that the dimensions of religious practice include carrying out the 5 daily prayers on time, as well as reading the Qur'an, memorizing and making dhikr. Bima Indonesia in preventing recidivism. Religion often provides the ethical framework and values that govern individual behavior in society. Religious teachings provide guidance on what is considered right and wrong, assisting individuals in making ethical decisions and behaving well. It plays an important role in the formation of a person's character and morals. Many religions have school systems or educational institutions that teach their religious teachings as well as general knowledge. This allows individuals to understand their religious beliefs and practices more deeply and carry out correct religious duties in accordance with the teachings of their religion.

4.3.3 Dimension of experience (religious feeling)

Shows how far the prisoner is in feeling and experiencing his religious feelings or experiences. Prisoners feel a closeness to Allah SWT and the people around them, peace, and confidence that their prayers will be answered and that Allah will provide help. Religious experiences can also include moments of revelation. This is a moment where the individual feels they receive enlightenment, insight, or deep understanding about beliefs and the meaning of life. This kind of experience is often considered a spiritual gift and can provide clearer direction and purpose in a person's life. The extraordinary experience experienced by prisoners brings them closer to God, and they can feel what they should and should not do. Based on the results of interviews with prisoners on behalf of Uswadin, he said that:

"Doing it sincerely without demands in practicing religion and teaching Al-Qura reading to prisoners is something that makes me happy and calm, after not making mistakes that are prohibited by Allah SWT. Thank God, now I have moved on to a better path. Repent to Allah SWT; no more dirty thoughts or thoughts about things that are prohibited by Allah SWT. Now, I can recite the Koran fluently according to the provisions. Everyone can change for the better as long as there is the intention to change."

Based on the results of interviews with prisoners on behalf of Arifudin, he said that:

"Inviting colleagues who have just come here to change for the better, in the smallest things, inviting colleagues to pray at the mosque, honestly, I feel happy to invite them to goodness. No one disputes. Thank God he is safe and fine. When I remember my parents. When I was first caught, that was the thing that made the biggest impression and was the turning point for me to get guidance. Thank God there isn't any, I am given the freedom to carry out my activities here."

Based on the results of interviews with prisoners on behalf of Sukarman, he said that:

"The first time I memorized it when I was at the police station was prayer, then when I was in prison, I memorized Asmaul Husna, studied the Koran and memorized Yasin. In the past, I abused my co-workers after I was caught thinking about my wife's children crying in front of me and thinking about not repeating the same mistake to change much better in the future by improving especially my faith as an early prevention so that the same incident doesn't happen, with Close to Allah SWT, live peacefully and calmly."

From the results of the interview above, the experiential or experiential dimension (religious feeling) can also be related to feelings of happiness, peace or deep love. When feeling connected to the Divine, individuals often feel a sense of compassion and protection that strengthens their faith in religion. Experiences like this can be a source of inspiration and motivation to develop morality, ethics and behavior in accordance with religious beliefs. Prisoners can also feel they have gained new insights or a deeper understanding of the teachings of their religion and how to apply them in everyday life. This experience can guide individuals in making decisions and acting in accordance with religious principles. It can be concluded that the three prisoners have changed much better, learned from the experience gained and regretted their actions, which caused suffering to those around them, namely parents, siblings, wives, and children. Therefore, prisoners change for the better by implementing religious values and inviting other colleagues to a better path without coercion.

4.3.4 Intellectual and knowledge (religious knowledge)

Prisoners demonstrate a level of knowledge and understanding of the teachings of the Islamic religion, especially those contained in the holy book Al-Quran and hadith. Prisoners who have a lot of knowledge will put this knowledge into practice by helping and assisting other prisoners without looking at who is being helped sincerely and sincerely, such as by teaching them how to pray and read the Koran.

Based on the results of interviews with prisoners on behalf of Uswadin, he said that:

"Thank God, I have quite a lot of understanding, but in my opinion, the knowledge I have gained is still lacking. From the knowledge I have gained, I can teach reading the Koran to other prisoners and teaching the Koran to prisoners is a task that requires dedication and commitment. This is a very meaningful way to spread the teachings of the Islamic religion and ensure that the Koran lives on in people's hearts and actions. "With understanding, patience, and a wise approach, I hope that the knowledge I teach can help other prisoners develop a deeper relationship with scripture and strengthen their faith."

Based on the results of interviews with prisoners on behalf of Arifudin, he said that:

"Honestly, sir, I really enjoy teaching other prisoners to read the Koran, and I feel that my life is very meaningful and can be useful for other people; even though there are still many who are lazy to take part in activities, there are still those who want to teach me. Sometimes many prisoners are fighting to be taught. by me"

Based on the results of interviews with prisoners on behalf of Sukarman, he said that:

"Without any element of coercion, I teach prisoners to read hijayah letters; we see that teaching the Koran to others is not only an obligation in Islam but also an opportunity to provide deep benefits, strengthen relationships, and maintain religious heritage. This is a noble task that helps build strong communities and deepens the understanding of religion for the individuals involved."

From the results of the interviews, we can analyze the dimensions of intellectual and religious knowledge. It can be concluded that 3 prisoners already understand the Al-Qur'an school of thought by knowing 30 Juz, 114 Surah 666 verses, and hadith as support for religious practices. Understanding Islamic teachings also includes the ability to apply this knowledge in the context of everyday life. This involves becoming familiar with ways of worship, observing Islamic laws, and making decisions in accordance with religious values. A deep understanding of Islamic teachings enables individuals to face moral and ethical challenges in their lives, as well as carry out their religious obligations with full understanding. This also helps them develop attitudes of tolerance, brotherhood, and respect towards fellow human beings.

4.3.5 Implementation Dimensions (Religious Effect)

Shows that prisoners behave in a way that is motivated by Islamic religious teachings and how far prisoners can apply religious teachings in their lives. When religion teaches charity, prisoners are happy to spend their money on social activities and building friendships. Directly, the prisoner's behavior shows actions such as sharing, cooperation, helping, honesty, and generosity, as well as obedience and obedience to the teachings of the Islamic religion. The applied dimension of religion is the way in which religious beliefs are translated and implemented in the daily lives of individuals or communities. This includes religious practices that reflect the beliefs and behaviors of spiritual devotion recognized within that religion. This involves activities such as worshipping, praying, or celebrating religious rituals that are consistent with beliefs.

The application of religion also includes aspects of moral behavior that are reflected in everyday life. Inmates strive to follow the ethical and moral principles taught in their religion. This includes fair treatment, honesty, avoiding sinful acts, and behaving well in accordance with religious teachings.

Based on the results of interviews with prisoners on behalf of Uswadin, he said that:

"Teaching fellow inmates to recite the Koran starting from the iqra - al-Qur'an and memorizing short letters that can be used for the 5 daily prayers, I do it sincerely and happily. To invite him and teach him. Teaching Iqra to become a Muslim chaplain at the mosque."

Based on the results of interviews with prisoners on behalf of Arifudin, he said that:

"Especially teaching the Koran to remind each other to other friends and giving lectures that I know so that fellow inmates are steadfast and their faith becomes stronger. Remind each other to learn together for good. Teaching Iqra, cleaning the mosque."

Based on the results of interviews with prisoners on behalf of Sukarman, he said that:

"Alhamdulillah, I have implemented a lot here in carrying out sholawatan, muezzin, asmaul husna, hadroh. 5 daily prayers on time, sholawatan, muezzin. Yes, change yourself to change for the better. Yes, usually, you learn to recite the Koran; you also teach the Koran. Yes, religious activities here include learning tajwid, iqra, sholawatan."

From the results of the interviews, we can analyze the dimensions of implementation (Religious Effect). It can be concluded that 3 prisoners have implemented Islamic religion to the maximum by teaching their fellow prisoners to recite the Koran and providing input to be better in the future.

4.4 Discussion

The Islamic religious spiritual formation program at the Raba Bima Indonesian Prison has a scheduled religious spiritual formation program every day. Each implementation of the guidance program runs well and is expected to be in accordance with the needs of the inmates who take part in the scheduled guidance program that has been prepared by officers for the daily guidance program. The program starts at 08.30 and includes Al-Quran reading activities. The schedule that has been prepared by Raba Bima Indonesia Prison is below:

Table 1.4: Spiritual Development Activity Schedule

No	Day	Jam	Kegiatan
1	Monday	08.30-09.30	Reading and writing the Qur'an
		10. 30-11.30	Lessons on Religion
		11.30-12.30	Tausiyah after midday prayers
		15.00-15.45	Asr prayer and readAl-Qur'an (one day one juz)
		16.00-17.00	Sport
2	Tuesday	08.30-09.30	Reading and writing the Qur'an
		10. 30-11.30	Lessons on Religion
		11.30-12.30	Tausiyah ba'da zuhur
		15.00-15.45	Asr prayer and readAl-Qur'an (one day one juz)
		16.00-17.00	Reading and writing the Qur'an
3	Wednesday	08.30-09.30	Reading and writing the Qur'an
		11.30-12.30	Tausiyah after midday prayers
		15.00-15.30	Ashar Prayers
4	Thursday	16.00- 17.00	Coaching with the Ministry of Religion
		08.30-09.30	Reading and writing the Qur'an
		09.30-10.30	Lessons on Religion
		10. 30-11.30	Tausiyah after midday prayers
		11.30-12.30	Asr prayer and readAl-Qur'an (one day one juz)
5	Friday	15.00-15.45	Sport
		07.30-08.30	Sport and Exercise
		10.30-11.30	Reading and writing the Qur'an
		11.30-12.30	Dhuhur and tausiah prayers
		15.00- 17.00	Pembinaan dengan kemenag
6	Saturday	19.30-20.30	Yasina Rutin
		08.30-09.30	Baca tulis Al-Quran
		09.30-10.30	Coaching with the Ministry of Religion
		10. 30-11.30	Coaching with the Ministry of Religion
		11.30-12.30	Asr prayer and readAl-Qur'an (one day one juz)
		15.00-15.45	Sport

Sumber: Prison Raba Bima In Indonesia, 2023

Based on the table above, it can be seen that the program of coaching activities carried out every day is determined at the Raba Bima Prison in Indonesia, so Islamic religious spiritual coaching activities in the detention center always run according to the activities that have been scheduled by the coaching staff according to the needs of the prisoners who take part in spiritual coaching.

The spiritual development program has been running according to the schedule and expectations of both the Raba Bima Indonesia Prison officers and the third party officers who provided the material. This has proven that prisoners are able to memorize the Al Qur'an well and fluently and read hufuf hijaiyah properly and correctly. Even though the coaching program has been implemented well, there are still obstacles to coaching in increasing the spirituality of prisoners at the Raba Bima Prison in Indonesia. When carrying out coaching, the third party is supervised by a coaching officer from the Raba Bima Indonesian Prison; the third party, namely the ustad, always follows the Standard Operating Procedures at the Raba Bima Indonesian Prison in order to maintain existing security and order.

The third party also always provides material in accordance with what has been scheduled by Raba Bima Indonesia Prison. It is hoped that the third party will not just provide material that makes prisoners unable to participate in the coaching program. Raba Bima Indonesia Prison officers always supervise the implementation of coaching; apart from that, implementing officers also assist third parties in providing materials, such as when prisoners recite recitations at the mosque and carry out Al-Quran reading programs (one day, one juz), officers are obliged to assist third parties in coaching reading and writing the Koran saw that the number of officers providing material was not comparable to the number of inmates taking part in the coaching program at the Raba Bima Prison in Indonesia.

6. Conclusion

Based on the results of the discussion above, it can be concluded as follows: The implementation of Islamic religious spiritual guidance for prisoners in preventing recidivism in Raba Bima Prison in Indonesia has been carried out well, including congregational prayers, Fasholatan Program, Al-Quran reading and writing program, Mujahadah, Islamic Recitation Program. 'da Zuhur, Maulid Nabi Muhammad SAW, Isra Miraj Nabi Muhammad SAW and providing religious strengthening by representatives of lecturers from the Ministry of Religion of the Republic of Indonesia in the Bima region of Indonesia. With the structure in Raba Bima Prison, Indonesia can implement existing activities by applying discipline to make inmates participate in religious practices and evaluating facilities and infrastructure so that activities can run optimally for inmates. The model of Islamic religious spiritual development for prisoners in preventing recidivism in Raba Bima Prison in Indonesia is carried out by creating a model of strengthening the spiritual side, namely by strengthening coordination and consultation with related parties such as the Ministry of Religion and non-governmental organizations which have the task of improving the attitudes and character of prisoners so that these two things can strengthen the faith and improve the character of prisoners with prisons as centers that prepare structured development programs.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

References

- [1] Aji, G. R. (2022). Model Pembinaan Narapidana Sebagai Upaya Pencegahan Residivis di Lembaga Pemasarakatan Kelas II A Magelang. *Amnesti Jurnal Hukum*, 4(1), 1–10.
- [2] Barlian, E. (2016). *Metodologi Penelitian Kualitatif & Kuantitatif*. Sukabina Press.
- [3] Constitution Number 22 of 2022 Concerning Corrections (2022).
- [4] Dakwah, F., Komunikasi, D. A. N., & Ar-raniry, U. I. N. (2019). *Pola Pembinaan Spiritual Narapidana Pada*.
- [5] Djuju Sudjana. (2005). *Evaluasi Program Pendidikan Luar Sekolah* (p. 8). Toha Putra.
- [6] Henry, D., Ackerman, M., Sancelme, E., Finon, A., Esteve, E., Nwabudike, L. C., Brancato, L., Itescu, S., Skovron, M. L., Solomon, G., Winchester, R., Learning, M., Cookbook, R., Husain, Z., Reddy, B. Y., Schwartz, R. A., Brier, J., Neal, D. E., Feit, E. M., ... Rello, J. (2020). Pelaksanaan pembinaan narapidana dalam mencegah residivisme di Lembaga pemasarakatan Kelas IIB Cilacap. *Journal of the European Academy of Dermatology and Venereology*, 34(8), 145. <http://dx.doi.org/10.1016/j.jaad.2013.01.032>
- [7] Miftahul Reski Putra Nasjum. (2020). Analysis of the co-dispersion structure of health-related indicators, the center of the subject's sense of health, and the elderly people living at home. *Kaas GL Dergisi*, 8(75), 147–154.
- [8] Muhammad, A. (n.d.). *Hukum dan Penelitian Hukum* (Issue september 2016). Citra Aditya Bakti.
- [9] Novian, R., Eddyono, S. W., Kamilah, A. G., Dirga, S., Nathania, C., Napitupulu, E. A. T., Wiryawan, S. M., & Budhiman, A. A. (2018). *Strategi Menangani Overcrowding di Indonesia: Penyebab, Dampak dan Penyelesaiannya*. Institute for Criminal Justice Reform.

- [10] Nugroho, R. S. (2022). Pengaruh Self Control dan Self Esteem dalam Pencegahan Residivis Narapidana. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 9(1), 262–270.
- [11] Saleh, A. R. (2022). Dimensi Keberagamaan dalam Pendidikan. *Jurnal Jendela Pendidikan*, 2(04), 585. <https://doi.org/10.57008/jjp.v2i04.327>
- [12] Sentse, M., Kreager, D. A., Bosma, A. Q., Nieuwbeerta, P., & Palmen, H. (2021). Social Organization in Prison: A Social Network Analysis of Interpersonal Relationships among Dutch prisoners. *Justice Quarterly*, 38(6), 1048. <https://doi.org/10.1080/07418825.2019.1700298>
- [13] Situmorang, V. H. (2019). Lembaga Pemasyarakatan sebagai Bagian dari Penegakan Hukum. *Jurnal Ilmiah Kebijakan Hukum*, 13(1), 88. <https://doi.org/10.30641/kebijakan.2019.v13.85-98>
- [14] Styana, Z. D., Nurkhasanah, Y., & Hidayanti, E. (2017). Bimbingan Rohani Islam Dalam Menumbuhkan Respon Spiritual Adaptif Bagi Pasien Stroke Di Rumah Sakit Islam Jakarta Cempaka Putih. *Jurnal Ilmu Dakwah*, 36(1), 45. <https://doi.org/10.21580/jid.v36i1.1625>
- [15] Suyitno. (2018). *Metode Penelitian Kualitatif: Konsep, Prinsip dan Operasionalnya*. Akademia Pustaka.
- [16] Syafe'i, I., & Fauziah, A. S. (2020). Pembinaan Sikap Spiritual Keagamaan Melalui Pembelajaran Tarekat Qadiriyyah Naqshabandiyah. *Tadrib*, 6(1), 41–61. <https://doi.org/10.19109/tadrib.v6i1.5183>
- [17] Undang-Undang Nomor 22 Tahun 2022 Tentang Pemasyarakatan (2021).
- [18] van Ginneken, E. F. J. C., & Palmen, H. (2023). Is There a Relationship Between Prison Conditions and Recidivism? *Justice Quarterly*, 40(1), 124. <https://doi.org/10.1080/07418825.2022.2040576>
- [19] Vasiljevic, Z., Öjehagen, A., & Andersson, C. (2020). Incremental validity of ambulatory assessment of acute dynamic risk in predicting time to recidivism among prisoners on parole. *Psychology, Crime and Law*, 26(6), 615. <https://doi.org/10.1080/1068316X.2019.1708356>
- [20] Yudiana, I. A., Cikusin, Y., & Sekarsari, R. W. (2019). Pembinaan Narapidana dalam Pengembangan Sumber Daya Manusia (Studi pada Lembaga Pemasyarakatan Kelas 1 Kota Malang). *Jurnal Respon Publik: Journal Public of Administration*, 13(5), 16–23.