

RELIGIOUS REHABILITATION PROGRAM TO CHANGE INDIVIDUAL BEHAVIORS OF INDONESIAN PRISONERS

ARIS

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Abstract: The lack of clarity of religious values in rehabilitation program conducted for prisoners in jails has been the cause of a failure of the rehabilitation process of prisoners. This research aims to examine the implementation of the prisoner rehabilitation program and offer relevant components of humanist values for rehabilitation in prisons. The research method used a naturalistic qualitative approach and an analytical descriptive data analysis technique, and revealed in detail the prisoner rehabilitation program through the developing of religious values for behavioral change. This research showed that the prisoner rehabilitation programs in prisons is a very significant effort to bring behavioral change in prisoners. Despite this, the evaluation undertaken of the rehabilitation program shows sub-optimal results. It was found that application of humanist values can replace prohibitions and punishment which are applied on prisoners. The research has implications for positive changes in prisoner behavior which tend to be more grounded in consciousness than fear of prohibition and punishment. This research provides further evidence as to the effectiveness of the humanist approach in prisoner religious rehabilitation.

Keywords: Humanist Values Transformation, Prisoner Rehabilitation, Behavioral Change, Criminals, Prisons

1. INTRODUCTION

Prisons have an important role in the efforts made for the rehabilitation of people who are undergoing legal sanction as a result of breaking laws. The role of prisons are becoming increasingly important because of the ever increasing number of criminal acts perpetrated and the numbers of inmates of various religious backgrounds (O'Connor & Duncan, 2011). Spiritual and mental rehabilitation should show a

religious internalizing and heightening of consciousness in prisoners, but leaves the impression that it is really just a formality and does not produce a deterrent effect on criminals. This phenomenon of every increasing unbridled behavior of criminals who have been released is a consequence of psychological and sociological aspects (Stansfield, Mowen, Napolitano, & Boman, 2020). Because they are often in a fearful and uncertain state, they lack confidence in adapting to residents.

The rehabilitation in prison is no guarantee that prisoners will not re-offend. On being released, ex-prisoners enjoy once more freedoms and feel they have become more expert because of criminal friends from whom they have learned much while in prison. Recidivists tend to want to re-offend because it is difficult re-socialize with residents. For those who are not accepted in an area makes them return to groups which then urge them to commit crimes. Initial research conducted by the authors shows that the Kuningan City Prison inmates have a prison population which is quite crowded and large, with cases from a variety of work backgrounds (see Figure 1).

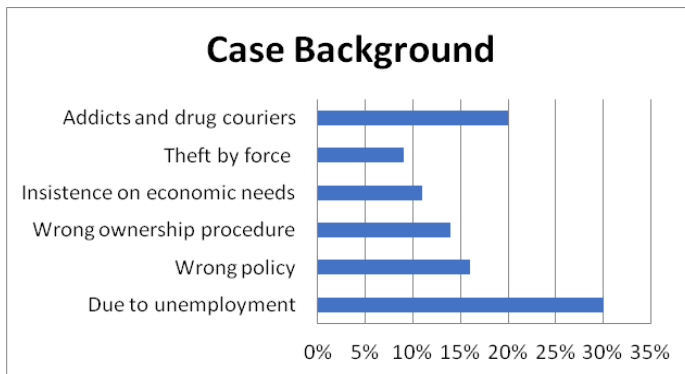


Figure 1. Case Backgrounds (Source: Kuningan Prison II Data, West Java)

The Head of Kuningan City Prison in the interview stated that the main motive for someone committing a criminal act is economic totaling 38 percent of cases, and ethnic and religious problems totaling 15 percent of cases. This it seems is in accord with Thahir's (Thahir, 2018). opinion that morally deviant actions or criminal actions do not constitute actions that stand alone but are related to other factors. Economic conditions greatly influence criminal acts, and to this end efforts to oppose such acts with solutions for achieving community well-being and to strengthen religious values and good behavior (Giles & Whale, 2013).

Rehabilitation, based on religious values, are expected to be able to change

behavior. is of the view that religious and cultural values can motivate individual character change, likewise with everyday experience which are not separated from the environment around the prisoners. Functional theory emphasizes that religion can: identify an individual with a group; help individuals in uncertainty; give comfort in sadness, and; also strengthen morals (Thahir, 2018). In the context of Indonesian society, religion has become the foundation of individual behavior. Good behavior essentially is as a consequence of the existence of a connection to belief and faith. It is belief and faith which produce good behavior (*akhlak*). *Akhlak* means a connection, belief and conviction of man's ties to God, and in another context is related to morals (Thahir, 2018).

In this article the rehabilitation undertaken for inmates has as its aim in the technical control of all program organizational elements so they function as they should. Operationally, rehabilitation has two functions, the function of oversight and supervision based on guidance and cooperation. Rehabilitation in this paper tends to have the meaning of learning and not pressuring which means compulsion. Rehabilitation of inmates has the broad aim of examining how values of humanism can be formed in the inmates themselves to able to change individual behavior to become good (Collica-Cox & Furst, 2020; Darwis, 2020; Hamja, 2019).

The rehabilitation strategic framework covers principles for increasing and growing values to assist inmates or educators in applying procedures to instill applicable values of good behavior and yet still with a minimum of associated references. The process of rehabilitation has in its thinking caring, considerations and actions which humanist values meanings. It is expected the inmates' souls are touched, become conscious of their mistakes, improve themselves, do not re-offend, live naturally as good citizens, and be responsible for themselves, their family and community.

The role of the rehabilitator or prison educator is being a strategic component in the application of humanist good behavior values for the inmates. The competencies of the rehabilitator or educator covers the mastery of individual and social pedagogic conceptions, and professional competencies. In the rehabilitation of humanist good behavior in the inmates, prohibitions and punishments are needed with the aim of correcting and improving bad attitudes and attitudes. Prohibitions, punishments, advice, and praise provide direction to inmates as to behaviors which are permitted. The evaluation of rehabilitation in prisons is an essential factor for feedback, to improve rehabilitation processes, to

become a model, basis of control and a rehabilitation quality control system which must be applied in the prison. As a result, the prison can monitor the criminal's behavior in broader community living.

Based on the data which has been uncovered on the problem's focus, the research findings on the introductory study are the lack of attention on and the lack of clarity of the rehabilitation program which is being applied to inmates, primarily the religious values rehabilitation in the prisons. This problem is one of the causes of the difficulty in realizing good behavioral changes in inmates. As a result, the formulation of the problem to be studied is on the processes of prisoner rehabilitation through the development of humanist good behavior, which constitutes the instilling of values for complete human behavioral change. Furthermore, based on this explanation of the problem, this research places greater emphasis on the study of the problem processes which are inter-connected in its conception (Boni & Gunn, 2021).

2. LITERATURE REVIEW

Conception of Transformation

The term transformation refers to the change of one form to another. This means one good replacement from the results of new technology does not always have the same consequences. Sometimes a small change is tied in but whose consequence is not meaningful. From another side sometimes it appears in a variety of changing fields, where a very slow innovation diffusion process is occurring. In a process of replacing, it will be easier if a community is open minded and receptive in responding to change. In this way transformation (Arce, García-García, Corrales, & Botella, 2021; Leys & Vanclay, 2011). within the scope of the social, there is discussion on model replacement processes, social systems and culture. Transformation on one hand can be interpreted as a process of replacing or even increasing of a social structure, on the other hand is has a meaning of replacing values.

Prisoner Rehabilitation

Article 1, Clause 7 in Law Number 12 of 1965 on Rehabilitation Activities explains that prisoners are not only convicted criminals who are just undergoing punishment but a figure in miniature, who has a weak position, has no freedom, and no freedom of movement in the context of rehabilitation (Fromm,

2013).(Koedijk, Renden, Oudejans, & Hutter, 2019; Perry et al., 2019). (Frith & Rees, 2017) further states that the rehabilitation of prisoners is also know by the term *pemasyarakatan* (rehabilitation activities) referring to Article 2 of the Rehabilitation Activities Law. This law aims to reform a prisoner to become a whole person, to be conscious of mistakes, to make self-improvements, and not to re-offend, and as a result can return to the community, be active in development and have a sense of responsibility. But in the process of prisoner rehabilitation, it does not always go well. The overcapacity, lack of prison staff professionalism, and weak security, have influenced what is the ideal of the rehabilitation aim, in particular in the process of the prisoner's rehabilitation back into society (Frith & Rees, 2017)(Mahendra, 2023; Perry et al., 2019). (Fromm, 2013) is of the view that security and comfort in the process of rehabilitation is of great importance in achieving the effectiveness of rehabilitation.

The inmate rehabilitation model references Law Number 12 of 1995 concerning Rehabilitation Activities, whose aim of rehabilitation is not only focusing on mental improvements but also inmate behavioral improvements trending for the better (Pambagiyo & Slamet, 2018). Because of that, to achieve this process of prisoner rehabilitation it must focus on several aspects such as, skills development, an increase in prison staff competencies, and also the active involvement of the community in inmate's rehabilitation into society (Collica-Cox & Furst, 2020; Darwis, 2020; Hamja, 2019) Darwis (2020). further states that to achieve this ideal process of inmate rehabilitation, the concept of community-based correction can become an alternative form of punishment where this concept can be applied to the convicted criminal who undertakes a light sentence by doing social work. But, the criminal rehabilitation model in Indonesia not infrequently gives rise to many polemics in particular, in the separation of the conventional criminal rehabilitation and the criminal who commits extraordinary crimes, such as the terrorism, corruption, and narcotics crimes (Minarti, 2021; Susanto, 2016).

3. THE HUMANIST APPROACH

Prisons have a function as the foundation for changes to criminal behavior through a process of rehabilitation which aims to balance the moral scale in a rehabilitation approach making reference to humanist values. further states that sentencing in principle is a rehabilitation process, empowerment, and education for inmates which references

moral values and ethics as a form of responsibility legal amoral behavior committed by a citizen. Because of that, the criminal rehabilitation process not only covers just legal aspects but also accommodates the legitimation of moral and religious values to prevent the possibility of re-offending (Hayati, 2018; Trishna, 2017). This also says that the aim of sentencing is not only achieved in a more formal form than the criminal justice system sense of law but also must use an approach from the social system with its sense of humanism in the form of religious consciousness, ethnicity, and based on integrity (Fromm, 2013). An approach based on the concept of a sense of humanism in criminal rehabilitation can be an alternative contribution in increasing prisoners' positive consciousness (Fromm, 2013).

Rehabilitation which emphasizes the formal and informal has been a good influence on changes to criminal behavior particularly criminals who have committed crimes of corruption, radicalism, and narcotics (Collica-Cox & Furst, 2020; Darwis, 2020; Hamja, 2019). (Fromm, 2013) also views that the criminal rehabilitation process which combines the values of law and religion is an effective combination in prisoner rehabilitation. The model of criminal rehabilitation which combines legal and religious values has been applied in several prison institutions in Indonesia such as, Makassar Detention Center (*Rutan – Rumah Tahanan*) Class I, Ponorogo Rutan Class II B, and Salatiga Rutan Class II (Collica-Cox & Furst, 2020; Darwis, 2020; Hamja, 2019). But the prisoner rehabilitation program which combines legal and religious values does not always run well because it is influenced by several factors such as the competency of rehabilitation staff which is still low, and facilities and infrastructure which are not yet able to support a criminal rehabilitation process as it should do (Frith & Rees, 2017).

4. CRIMINAL BEHAVIOR CHANGES

The aim of prosecuting and sentencing is not only to make criminals conscious of the wrongdoings which they have perpetrated but also, it can be said to be, the provision of education for the prisoner who is in a prison institution, in an effort to take changes of criminal changes in the right direction. (Thahir, 2018) says that prison institutions function as prisoner rehabilitation places so that prisoners can improve themselves to head in the right direction again, and can conform to legal values, ethics, and morality in process of returning to society. The effectiveness of prisoner rehabilitation can be seen in the behavioral changes experienced by prisoners going in a more positive direction which is independent, productive, and an increasing of

prisoner loyalty in developing a moral existence (Bumiller, 2015; Equatora, 2018; Halushka, 2016). Putranta and Sylvia (2020) is of the view also that prisoner behavioral changes from poor heading in a direction of better must begin for a rehabilitation process that is also good, as a result prisoner behavioral changes can be amalgamated with values which are in the community.

Behavioral changes experienced by criminals can be seen in the spiritual quotient changes where the spiritual quotient is a behavioral change associated with spiritual behavior in the criminals themselves (Frith & Rees, 2017). The changes can be seen in the prisoner's level of activities in undertaking worship, and being able to interact well with other inmates, showing tolerance to each other and being able to manage emotions well (Fromm, 2013)(Bosma, van Ginneken, Sentse, & Palmem, 2020). But, the changes in an inmate's behavior in the rehabilitation process in the prison institution is not always shown as positive, but also as negative relations such as, new criminal learning and arguments (Frith & Rees, 2017)Martha and Khoirunnas (2018). also state that the prisoner behavioral changes in a negative direction are indicated by behaviors of fighting and mistreatment of other inmates such as had occurred in the Wirogunan Prison Institution, Yogyakarta. Because of that, criminal behavioral changes in rehabilitation processes are not always shown in positive relations but also not infrequently shown in negative relations (Fromm, 2013).

Table 1. Objectives of values

No	Good Behavior Materials	Expectation/objectives
1	<i>Taqwā</i> (تقوى)	Inmates very much like to behave well Keep far away from bad/wrong behavior Make careful choices in all actions. Have traits and a character which are good and honorable Be calm in facing life's challenges.
		Acknowledge wrongdoing and do not be reluctant to repent.
2	<i>Ikhlaṣ</i> (إخلاص)	Accept the consequences of prohibitions and punishment.
3	<i>Shabara</i> (صبر)	Accept life's tests and trials.
4	<i>Syukur</i> (شكر)	Be aware that all the enjoyment, respect, and well-being which you have is a gift from God.
5	<i>Ridlo</i> (رضا)	Be willing and accept fully what has been done as a result of actions taken
6	<i>Qana'a</i> (قنعة)	Patiently accept what has been determined. Be happy with all that has been determined and gifts. Don't be deceived by the world and strive to achieve goals and work hard.
7	<i>Azzuḥd</i> (زُهد)	Find strength and resoluteness in oneself that the world is not everything in life.
8	<i>Dzikrul maut</i> (تذكر الموت)	Be self-aware that that no-one lives forever. Be conscious that people will experience death.
9	<i>Arrahmah</i> (الرحمة)	Be compassionate to others. Be compassionate to living creatures. Give to one another. Help and assist each other and remind each other of good.
10	<i>An-Nadēm</i> (التدبیر)	Show remorse for behaviors which as a consequence violated the law.

The behavioral change and humanist values which are fostered are linked to objectives which are shown in Table 1.

5. RESEARCH METHODOLOGY

The method used in this research is analytical descriptive with a naturalistic qualitative approach. By using this approach, the researchers interact directly with the prison institution inmates, officials and rehabilitation staff. This approach can reveal in depth what problems are occurring and making findings based on participant perspectives. As a result, comprehensive knowledge can be gained of the process of criminal rehabilitation through the development of religious values. Apart from that it also aims to obtain accurate information as is, through a process of in-depth observation and interviews.

Concerning sources of research information there were interactions with 10 people, three prison officials and two rehabilitation staff, and five prisoners. All 10 people are representatives of an unemployed group of criminals which is accordance with the research aims that to strengthen and foster religion in a group which is vulnerable to re-offending. In this way the provision of information can be more detailed and accurate in accordance with the desired result.

Concerning the research data collection technique, the data was obtained and collected through techniques of observation, in-depth interviews and documenting. The collection of data in the field was done by narrowing the focus of study to the study of data of criminal rehabilitation activity results through the development of humanist good behavior values. The technique included developing analytical questions, new questions, recording and documenting researcher and respondent comments, prioritizing presentations on ideas, identifying relevant bibliographic documentation, and using the concept study analogy.

The data analysis technique was done through data reduction, data display, making conclusions and data verification. On the basis of these research results, using an analytical descriptive approach and on the determinations of the use of naturalistic, qualitative method the conclusion was reached that the prisoner rehabilitation process in the prison has strengths but also has a number of weaknesses. Its strength is among others is that the rehabilitation process for the inmate is adapted to the length of incarceration. Another advantage that is the rehabilitation system, the method and approach and the combining of legal compliance rehabilitation material with the method of transmission of humanist

Islamic *akhlak* values.

On the other hand, on the basis of field data analysis it was found there were weaknesses which among others was rehabilitation which was sub-optimal in terms of professionalism, primarily in terms of inmate participant's personal development efforts as a whole. The guidance leading to criminals behavioral change with a humanist *akhlak* approach is, it appears, not yet evident in an integration between bottom up and top down with a consciousness approach (Frith & Rees, 2017). Apart from this, another weakness is it is not yet apparent that there is an approach which integrates the functional and the religious adapted to the inmates' situation which is related to the individual, the affective and behavior.

Another weakness is that there is not yet evident a rehabilitation management evaluation system as feedback which controls inmates' rehabilitation process standards in the prison.

The flow diagram for this research is shown in Figure 2 below.

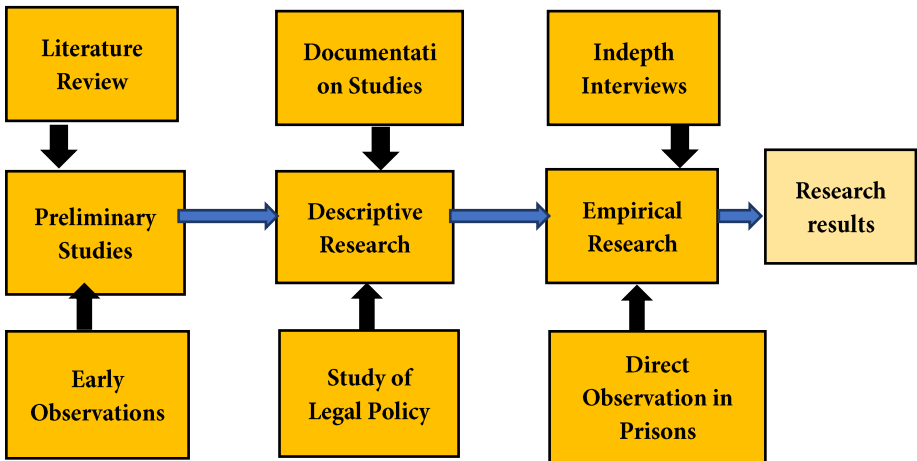


Figure 2. Research flow diagram

On the basis of this schema for data findings, this research places greater emphasis on studies of the interconnected processes of the problem because of the primarily approach which is used that is, a naturalistic qualitative approach. A strength of the method is that the researcher, as a direct instrument, goes in depth into the data with the respondent; recording, documenting, integrating two respondent responses and cross-checking the results of the two respondents. It is then analysed by going into depth and doing a comprehensive study which is

discussed with the other respondents. As a result, a final conclusion is obtained which becomes the focus of the research results. Most certainly, the researchers as active participants are greatly needed in this study and the research analysis.

6. RESULTS AND DISCUSSION

Religious Rehabilitation of Prisoners

Religious rehabilitation as religious values educational and socialization processes development of humanist values needs a mechanism and process which can create a conducive environment which is linked to individual characteristics as the target of rehabilitation or education (Fromm, 2013). In short, someone's good behavior is closely related to individual attitudes and behavior in relationship to the Creator and his creation that is, mankind as an individual or in a community group (Baedhowi, 2008). Good behavior has a source in man's spirit which is called his heart. Heart has two meanings that is, a pump for blood on the left side of the chest. In the heart's cavities there are clumps of black blood. Heart, in the sense of conscience, is a refined object which has been placed by God in man's soul.

Individual behavioral changes from bad to good behavior, certainly is not as easy as it may appear. But it needs an approach or strategy which can change individual attitudes and behavior which at the outset is seen as bad to become good. Rehabilitation to change the behavior of an individual based on individuality, extensive research, friendliness and politeness, obedience to God, join in providing a conducive atmosphere to change individual behavior which is initially bad to become good. What was initially an individual trapped in criminality, can show remorse for this behavior through guidance and nurturing which is full of gentleness, compassion and not by the use of force.

The role of the rehabilitator or educator is as an advisor in these activities, someone who can provide solutions to individuals who are experiencing a spiritual change as a consequence of feeling the force of the law. With a humanist behavioral approach an individual will have their enthusiasm for life awakened and make decisions to take action for behaviors by considering its logic. How very important it is for good behavior education within a person for example, a convicted criminal as a prisoner with no freedoms needs to get guidance and religious nurturing. A humanist good behavior approach is needed, present in everyday life so they feel secure, peaceful, calm and conscious of all wrongdoing.

The interview results with prison officials show a positive response to this method. The rehabilitators and the inmates brought up that the prison one of the institutions which has a religious nurturing program so as inmates can come to know Allah better and to study Islam to increase faith and obedience to Allah. There are also types of religious rehabilitation which is conducted with one respondent saying:

Based on this data, the rehabilitation method undertaken as shown in

Table 2 below.

No	Approach/Method	Expectation/Outcome
1	Pedagogical	Inmates are treated as education participants.
		Inmates are regarded as students who are not yet mentally adults
2	Model of good behavior	To train and habituate good behavior, copying the rehabilitator
3	Development of personality	The inmates' awareness of the behaviors enacted break the law
4	Prisoner behavior event	Conscious that criminal actions oppose the law
		Creating a deterrent effect to criminal actions so as not to re-offend
		Regretting behavior transgressing the law.

“If the religious rehabilitation activities in the prison do have a new program it is religious activity. The type of religious rehabilitation tried in the prisons is to instill religious values which are taught in Islam a type of *Akidah* (basic beliefs), a form of activities such as ritual prayer in a congregation (*shalat berjamaah*), study of the Al-Quran, and studying Islamic art.”

The deterrent effect is indicated by the statement of one of the inmate respondents as follows:

“after freedom, I want to return to the community and do not wish to re-offend, and hopefully the community will accept me.”

7. HUMANIST VALUES APPROACH

The prison rehabilitators or educators agreed to use a humanist good behavior pedagogical approach in the rehabilitation of prisoners. It means officials, in their prisoner rehabilitation efforts, treat them as learners or as students who are not mentally adults. Prohibitions and punishment are needed to correct and improve poor attitudes and behaviors. Prohibitions, punishments, advice and praise provide direction to permitted behaviors. All of this is jointly given attention and agreed to in life in the prison. It means everything which is made a regulation of activity is a joint commitment by all sides, whether the prisoner or the prison rehabilitator. Nevertheless, indeed there are obstacles in the method used as seen in the following comment by a

prisoner: “Religious rehabilitation helps us a lot in studying theology but sometimes we are bored with the method of teaching, often sleepy and don’t fully understand what is being explored.”

Table 3. Activity values and implementation

HUMANIST VALUES	VALUE DESCRIPTION	IMPLEMENTATION OF VALUE
<i>Taqwā</i> (تقوى)	A fear merely because of Allah; to carry out his commands, and not transgressing his prohibitions	To self-reflect (<i>tafakkur</i>) at all times. This rehabilitation is done in religious education activities.
<i>ikhlaṣ</i> (إخلاص)	Place hopes only in Allah, not elsewhere.	A rehabilitation of the value of sincerity, performed by internalization in each activity to be participated in from morning to afternoon, accompanied by a feeling of sincerity of heart without a feeling of being forced, not because of a fear of punishment.
<i>Shabara</i> (صبر)	Accepting with an open heart Allah’s tests	Rehabilitation of the value of patience carried out by prisoners with the aim of instilling and increasing all activities to believe that work is a test from the Creator which must be accepted freely and surrendering to oneself to Him.
<i>Syukur</i> (شكر)	To be grateful to Allah by means of remembering	Gratefulness (<i>syukur</i>) is used to reform prisoners, who live in a restricted place and lack everything, to become more grateful and to return to Allah..
<i>Ridlo</i> (رضا)	An openness of spirit in acceptance Allah’s determinations/plan (<i>takdir</i>)	The value of <i>ridlo</i> is instilled through various activities in the prisoner’s everyday life with the aim that they are skilled in being grateful for what they receive.
<i>Qana’a</i> (قنعة)	To feel content with Allah’s gifts.	The value of <i>qana’a</i> is instilled in prisoners with the aim of them working hard and actively, not being deceived by worldly deceits which trap them in what is not good.
<i>Azzuhd</i> (زهدي)	<i>Azzuhdu</i> is leaving behind the worldly.	The instilling of <i>azzuhdu</i> in convict’s lives aims to give them self-strength that wealth is not everything.
<i>Dzikrul maut</i> (تذكر الموت)	<i>Dzikrul maut</i> , death is a condition which will strike each living creature.	This value is instilled in prisoners in various activities with the aim of increasingly remembering death is ever vigilant when the time has come.
<i>Arrohmah</i> (الرحمة)	<i>Arrohmah</i> , compassion to fellow humans and other creatures.	This value is instilled in prisoners through religious activities with the aim of making prisoners to be aware of the self in sharing love and helping in goodness.
<i>An-Nadēm</i> (التنديم)	<i>An-nadem aladzambi</i> , is to have remorse for sins and constitutes the main condition for being forgiven.	The method of managing this value is it is instilled in prisoners through religious activity. This will cause the prisoner to be conscious of wrongdoing by regretting with all one’s heart and obediently to do worship.
<i>As sakho</i>	The management of the value of <i>As sakho</i> , is humility and charity.	A praiseworthy nature is instilled in prisoners with the aim of them be able to share with others.
<i>Tawakkal</i>	The value of <i>tawakkal</i> , is to surrender oneself to Allah after striving with all one’s might.	The value of <i>tawakkal</i> is instilled in prisoners to surrender themselves to what has happened to them.
<i>Al hayya</i>	<i>Al hayya</i> means shyness.	The means of managing this value is to instill an aversion to doing what is not good. They are conscious that what they do does not escape Allah’s attention. Various prisoner activities are done outside of prison although there are no rehabilitators, the prisoners still never try to escape.
<i>Khusu</i>	<i>Khusu</i> means to bow. to be obedient and diligent.	This value is managed by not only be being instilled matters of worship but also in various work which are aimed at getting a better result. in matters of worship
<i>Amanah</i>	To fulfill well what has been entrusted to someone.	The value of <i>amanah</i> is instilled in a prisoner through obedience in obeying routine rules in prison.

A rehabilitator or educator's resolve, being an example and having patience in a prison causes the prisoner to acknowledge being deeply affected, the actions of a rehabilitator or educator are like that of a father to his child. Prisoners feel embarrassed should there be those among them who are indifferent to the invitations of the rehabilitator or educator to join in activities which are beneficial for their lives. Prisoners get closer to these activities because the rehabilitator or educator has within himself characteristics of compassion and gentleness, is not commercial, is a guide who is honest and trustworthy, who looks after the prisoner's image, is a model, has a noble character, is tolerant, heeds prisoner's outpourings of emotion, controls in a refined way his spirit and is gentle to prisoners. A prisoner respondent made the following statement: "I am very happy and feel comfortable if the rehabilitator guides us, compared to rehabilitators who come and beat up on us. We feel valued although we have made a mistake which has meant being jailed." It is these things which comprise a prison rehabilitator or educator's competency as an advisor, as a provider of solutions, or as a facilitator. To give a spirit to live and provide decisions in acting on behaviors.

The prisoner rehabilitation program is based on the decision of three ministers (Social Affairs Minister, Workforce Minister and the Law and Human Rights Minister) of December 1984. This continued as a vocational program, also prisoners were given individual rehabilitation through religious lectures, religious education; education pursuing packets, sport, art and religious worship. It can be said that prisoner rehabilitation activities in prisons were basically external schooling which in essence was rehabilitation education emphasizing personal education. The rehabilitation education intended was as individual mental education to base upon humanist good behavior applicative values which aimed at continual efforts to returning to an essential original natural state and humanist norms that is a person who is truly in accordance with community and religious norms. What was expected were prisoner behavioral changes reflecting an attitude of being self-sufficient. The rehabilitation values and implementation in the field are shown in Table 3.

Humanist approach in changing prisoner behavior

From the factual observations it was found in the data that the majority of the prisoners in Kuningan Class I Prison who actively followed the religious activities rehabilitation program were able to live relatively autonomously and well. They could also live together in an effort to educate themselves as therapy

and improvement of good behavior for returning later to the community. The religious rehabilitation aimed to be able to make a positive impact on prisoners. The theory of axioms views that functional theory states everything that has no function will disappear of itself, and because religion from the past until now still exists, still has a fundamental function and it illuminates all its functions in the individual self (Darajat, 1997). Operationally, rehabilitation has two functions namely, control and supervision. The basic principle of supervision and cooperation tends to have a meaning of learning effort. The rehabilitation of prisoners has a primary aim that is how the values of good behavior are formed in each prisoner which can change effectively individual behavior. The rehabilitation strategic framework covers strategic principles to form prisoner humanist good behavior values. The rehabilitators apply an effective values education method and the rehabilitation model which comprise the planning of good behavior formation implementing guidance.

Government regulation number 31 of 1999, directs the rehabilitation system to be innovative in nature, not only for a rehabilitation paradigm shift from the old system to a new system. Further it contains a rehabilitation process based on a model of renewal or a treatment of behavior in accordance with personality, aberrant behaviors and respective backgrounds (Arifin, 2006). The level of accuracy in conducting the evaluation given during the education process is a determining component which supports the success of the therapy which covers individual personality aspects, cognition, affective, and psychomotor aspects, social intersectional aspects among criminals, friends and family. There are fourteen components in the prisoner education process in prisons including: philosophy; legal basis; objectives; education system; classification; treatment of prisoners; orientation of rehabilitation; nature of rehabilitation; remission; personality; family, and; prisoner rehabilitator.

The prisoner rehabilitation program in Kuningan prison covers individual education, skills, recreation, sport, art and religion. The humanist good behavior rehabilitation program is undertaken through religious lectures in religious education. The religious activities aim to change negative prisoner behaviors to positive so after their sentences finish, they are able to live their lives without depending on others, participate in the prevention of crimes and not re-offend. The rehabilitator's competencies are basically to have individual qualifications, a wide perspective, be friendly and polite, and to have strong faith. They also need to be able to provide a conducive atmosphere with the aim of prisoners having a consciousness of their

behaviors that lead them to become trapped in criminal behavior. Additionally, to be able to guide and counsel prisoners so as to enable prisoners to realize remorse for their behavior. The must be full of gentleness, compassion and certainly not use force.

The rehabilitator's model is to lead the prisoner to acknowledge by themselves a consciousness of being touched emotionally by a rehabilitation actions attitude such as a parent to a child. Prisoners get closer to this action. The rehabilitator's position takes on the role of guide and protector not just to exercise control. The rehabilitator is not commercial, but looks after the prisoner's image, provides personal example, has noble behavior, is tolerant, accepts the prisoners outpouring of emotion, controls the spirit with refinement and gentleness. The rehabilitator's role covers being an advisor, problem solver, facilitator, and a motivator for prisoners. The change indicators are covered in Table 4 below.

Table 4. Change indicators.

No	Subject	Change Indicator
1	Social change	Perform well with praiseworthy work
		Has a friendly attitude towards others
		Is moral
2	Spiritual change	Is ethical in life
		Feeling
		Desire or aspirations
		Hope
		Repentance
		Remorse
		Praying
		Surrenders oneself and love
Tolerance		

8. DISCUSSION

The results of this research comprise a concept of a prisoner rehabilitation model through the development of humanist applicative values for prisoner behavior change in prisons. It differs with prisoner rehabilitation models to date which still reference education processes pertinent to classic or old prisons which lacked humanity (Stewart, 2018). In this study, it was found that the need for a new prison system or model change which places greater emphasis on the prisoner's self-development and independence as a whole person. This model is viewed as important because of the rehabilitation approach and methodology which integrates the religious function which is adapted to the prisoner's situation which covers: personality aspects; affective aspects, and; complete behavioral change (Wampold, 2007).

The findings of this research show that rehabilitation in prisons has become a strategic component in the process of applicative humanist values education process. The prisoners’ humanist values rehabilitation method and approach are that prohibitions and punished are needed to correct and improve attitudes and behavior which are viewed as inappropriate (Noormawanti, 2020). The education and rehabilitation atmosphere atmosphere which found in the prison environment for prisoners cannot be separated from their own backgrounds and the problems and conditions which are faced or experienced by educators or rehabilitators. The prisoner rehabilitation model through the development of humanist good behavior values is done sufficiently but there are there are still various rehabilitation aspects and processes which still needed to be increased in practice in the program, the quality of the rehabilitator, the applied values, the infrastructure and facilities rehabilitation method and rehabilitation program evaluation, and certainly are not separated from religious meaning and faith(Fromm, 2013) as seen in previous studies in Figure 4.

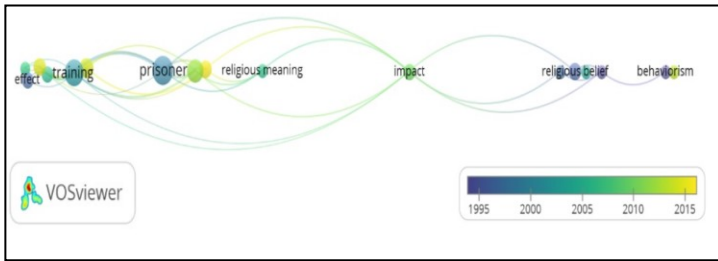


Figure 4. Previous studies 1995–2015 on prisoner rehabilitation

Based on data visualization findings related to previous studies from 1995–2105 concerning prisoner rehabilitation in prisons, there appears a correlation between religious meaning which is impacting on the prisoner belief system and behavior. This is seen from the rehabilitation process which was developed but has not yet been placed in the education system which is adapted to prisoner characteristics. The prison, in particular, if seen from the rehabilitator’s qualification, the design of rehabilitation or education, sources and media and evaluation (Pahlevi, 2019), which have implications on the prisoner’s output (the quality of the educator and learner) and remains till after the prisoner returns to the community. And no less important is the attention of the family, community and government to the prisoner’s education and protection but there is yet to be seen optimal support.

The results of research (Equatora, 2018). in prisons led to System Treatment

Innovation in accordance with Government Regulation Number 31 of 1999 concerning Rehabilitation and Prison Inmate Guidance, from which it can be concluded that the children's education for Prisoner Learner has strengths and also weaknesses. Its weaknesses are, among others, the rehabilitator's qualifications are not optimal and are still lacking in professional competencies to motivate and develop a learner's personality holistically. Other research shows that the level of education primarily has a positive influence on criminality (Edwart & Azhar, 2019); research which uses Random Effect Model (REM) also emphasizes efforts increasing rehabilitator competencies in undertaking prisoner rehabilitation.

In contrast to several earlier studies, from the results of this article's research it can be concluded that the rehabilitation process for prisoners conducted in Kuningan Prison has strengths and weaknesses. A strength is that it shows rehabilitation conducted at in the prison has become strategic component in the humanist values education process for prisoners. It professionally forms and develops the learner's identity and personality holistically. This approach successfully integrates bottom up with top down through a consciousness approach (Frith & Rees, 2017; Kumagai & Lypson, 2009), or a study of consciousness with an emphasis on a rehabilitation approach which integrates between the functionalist and religious adapted to the conditions of the learner which covers: personality, affective and psychomotor aspects.

The results of this research are hoped will make a positive contribution and benefit institutions and the community in the form of material, method, approach, sources and media as well as humanist good behavioral rehabilitation evaluation for prisoner behavioral change. The results can also provide an actual picture concerning prisoner behavioral changes after undergoing rehabilitation through humanist good behavior values development. These results also benefit prisons which so far still face many obstacles both facilities and infrastructure and materials, method and rehabilitation method. From the perspective of facilities and infrastructure is still far from satisfactory or suitable to be made a place to improve a prisoner. From the perspective of the rehabilitation processes it still uses old rehabilitation and prison education which is considered as lacking in humanity in prisoner treatment.

9. CONCLUSION

Behavior or criminal behavior borne by actors from various social classes is very varied. A large portion of prison inmates (30%) were in the group of the unemployed as an impact of low economic circumstances. Prisoners make efforts

to become better as a result are able to be accepted again into the community and their family. A religious rehabilitation in prison aims to increase prisoner religious meaning through a humanist approach.

The implementation of rehabilitation which has been done through behavior manifested in the transformation of humanist values is applied by prisoner participants' real actions and putting aside pressures which is characterized by punishment. One such means is through a process of habituating religious behavior such as ritual prayer (*sholat*) done together and studying the Al-Quran together by filling in the gaps through brainstorming religious knowledge. Apart from this a process of other positive habituating is also undertaken such as sport, art, work skills training and business activities. In this way, a humanist approach in this paper tends to give greater priority to a human touch, spirit, compassion, and religious aspects.

Another important factor is the prison itself as a strategic component in the humanist values rehabilitation process using methods of prohibition, punishment, advice and praise to bring about prisoner positive behavior. Apart from this, evaluations in prisoner religious rehabilitation are done as feedback in improving prisoner behavior change within the wider community.

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Availability of Data and Materials

The data used and/or analyzed during the current study are available from the corresponding author upon a reasonable request.

Abbreviations

Rutan : Rumah Tahanan (*Prison*)
Lapas : Lembaga Pemasyarakatan (*Prison*)

Competing Interests

The authors declare that they have no competing interests.

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