

# Curative Da'wah and the Implication Towards the Changes of Convict Religious Conduct in Penitentiary Class I Bandar Lampung

Ahmad Hadi Setiawan<sup>1, 2</sup>, M. Nasor<sup>2</sup>, Bahri Ghazali<sup>2</sup>, Hasan Mukmin<sup>2</sup>, Kholid Hidayatullah<sup>2, 3</sup>, Muhamad Rudi Wijaya<sup>2, 4</sup>, Khoirurroji'in<sup>2, 5</sup>

<sup>1</sup>*Department of Education, Faculty of Education Arabic, STIT Darul Fattah Lampung, Indonesia.*

<sup>2</sup>*Department of Dakwah, UIN Raden Intan Lampung, Indonesia.*

<sup>3</sup>*Department of Syariah Economic Law, Universitas Muhammadiyah Pringsewu, Lampung, Indonesia.*

<sup>4</sup> *Department of Syariah Economic Law, STIS Darul 'Ulum Lampung Timur, Lampung, Indonesia.*

<sup>5</sup>*Department of Syariah, IAI Agus Salim Metro, Lampung, Indonesia*

*\*Corresponding author Email: ahadiest@yahoo.co.id*

**Abstract.** This research is aimed to see how significant the effect of Curative in the permanent changing of convicts' religious conducts. The focus of the problem in this study is to analyse how prison role in implementing the curative da'wah model and its implications for behaviours change in Penitentiary Class I Bandar Lampung. This is a qualitative descriptive research conducted toward 1.179 convicts. The results showed that there was a big religious behaviour changed among the convicts on their religious conducts and personality. The conclusion; Penitentiary Class I Bandar Lampung performed curative da'wah model. Curative model is "healing da'wah" which applied a series of da'wah process aimed to disenchant, to direct, to heal and to give convicts hope who have been descended in criminal behaviours to rise from the abyss of the offence and to a better state. The implications of the model application was the occurrence of a change religious behaviours in the forms of behaviours dimension belief; ideologies involvement, ritualistic involvement, experiential involvement, consequential involvement and intellectual involvement.

**Keywords:** *Da'wah, convict religious, Bandar Lampung*

## 1. INTRODUCTION

As developing nation Indonesia is included in middle high crime country in the world [1]. The high crime number places Indonesia on the 56<sup>th</sup> rank from 129 countries based on the security index. The rank is quiet far from Qatar, Taiwan, Uni Emirates Arab and others that standing on the first, second and third most secured countries in the world [2]. Based on the data released by the General Directorate Correctional Institution (Ditjen PAS) Ministry of Law and Human Right, the Indonesian that entangled criminal cases last January 2020 were 266.591, comprised from 63.252 prisoners and 203.339 convicts [3]. The number portrays how society that entangled on crimes needs spiritual and social guidance.

When penitentiary becomes the centre of judiciary process and integrated criminal justice system of Indonesia, it plays strategic roles to empower the convicts to have better life and responsibility as citizen. Penitentiary functions to conduct the goals of judiciary system, to rehabilitate and re-socialize law violators and crime suppression. By empowerment program conducted, penitentiary has to prepare the convicts to have better religious awareness and specific skills as weapon for the future living.

Constitutionally the penitentiary scope roles has been enacted on Indonesia Justice Ministry decision number: M.02-PK.04.10, 1990 and Government Regulation Number: 31, 1999 about the prisoners/ convicts model

empowerment covers 2 scopes; individual and independent empowerment. One of the empowerment that influences the process of convict's awareness is guiding their religious awareness. Because, basically every human has soul tendency to have religion and to worship to God. Religion plays important role and functions for the believers, because religion is not illusion but social facts that could be identified and has social function [4]. The low religious awareness and social independency owned by people becomes dominant factors to cause crimes. But, better spiritual condition will bring impacts on heart peace and mentally healthy condition [5].

The spiritual empowerment is process on delivering the value of Islam to convicts to grow self-religious awareness. The awareness will born better attitude and behaviour in their daily life. Hutcheon stated that religious faith has been a powerful shaper of individual values, attitudes and behaviour in every culture group in every time and place [6]. Therefore, the religious awareness becomes main indicator of convicts empowerment conducted by penitentiary.

## 2. METHODS

### 2.1. Types and Research Location

This is qualitative research Method that employs case study. This is one of five qualitative methods that the researchers conducts deeper exploration toward one to another events, process and activities. A case that is

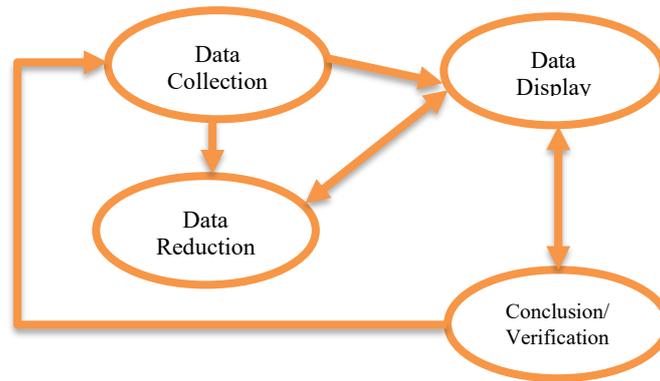
dealing with time and activities and the researcher conducts detail data collection by various data collection procedure and in sustainable time. The location of the research is Penitentiary Class I Bandar Lampung, located on Pramuka Street Number 12 Rajabasa Bandar Lampung, Post Code: 35144, Telephone +62721-704095.

**2.2. Data collection and Analyses Technique**

The data collection and analyses technique was gained by conducted observation, interview and documentation. Observation was employed by observing the religious empowerment of curative Da'wah done by the religious

officers (Da'i) in the penitentiary and to observe the religious conducts done by the convicts. The interview was done by semistructure interview technique toward the religious officers (Da'i) and convicts that became key informant by using purposive technique. Documentation was done to collect supporting research data.

Data analyses process of this research was used Miles and Huberman Approach Model that covers on some steps; data reductions, data display and analysis. Those components have interactive relation, as portrayed on the picture below:



**FIGURE 1.** Curative Data Analysis based on Miles and Huberman.  
Source: Prof. Dr. Sugiyono. 2005

**3. RESULTS AND DISCUSSION**

**3.1. Curative Da'wah in Penitentiary Class I Bandar Lampung**

The term conversion of penitentiary became corrective institution was on July 5 1963 changed the pattern treatment our government toward convicts in prison. Penitentiary is not a place to punish or to retaliate to the convicts to grow the deterrence effects. But, currently it is a place where convicts get education, guidance, supervisory and awareness to admit their mistakes, self-reformation, not to commit anymore and to have better religious awareness, social independence that they could be accepted societies.

By the paradigm changing of penitentiary and the different convict's personalities, geography, sociology, anthropology condition and different characteristics of convicts, penitentiary will always develop the relevant, humanist, effective and efficient advisory model to gain, to achieve the big goals of penitentiary process to tackle the crimes inside societies. The religious model development guided by penitentiary law and regulations. Because, there is no time limitation on the empowerment.

Generally, the empowerment model of penitentiary expelled on the law and regulation and other important rules. Such as existed on Law Number 12, 1995 that listed on corrective services system of penitentiary article 2, over the establishment of a convict as mentioned in article 5, and on the article 9 written that maintain the penitentiary to engage with governmental institution, social organization and personal to conduct the process of

empowerment technique regulated on regulation Number 57, 1999 about the empowerment convicts conducts. And article 12 the responsibility of convicts classification and empowerment process based on, age, sex, punishment periods and crime' and others needed or empowerment development.

Then government regulation Number 31, 1999 about the advisory and supervisory of convicts defines from the process convicts empowerment existed on Article 1, the explanation of supervisory on the personality and convicts' independency existed on Article 2 and the supervisory distribution based on the period of punishment (first, middle and last step) existed on Article 7. And the government regulation Number 32, 1999 dealing with the requirements and the rights and procedure of convicts to get supervisory inside penitentiary during the punishment periods. And the Decree of Justice Minister Republic Indonesia Number M.02-PK.04.10 year 1990 dealing with the pattern of convicts' supervisory and prisoners that becomes law and the basic standard of convicts' empowerment process in every penitentiary.

Therefore, to determine religious empowerment model should consider the human reformation and the angle of religion and nation, to create convicts' awareness on their mistakes, to guide them on repentance, to regret on their mistakes and to have determination on behavior reformation. At the end, they become good and active society and brave to take role on the development. By the sake of empowerment that does not against with Pancasila. Based on the observation and data analysis found that the

religious empowerment model (Da'wah) implemented Penitentiary Class I Bandar Lampung was curative Da'wah.

The Curative Dawah is the healing Da'wah implemented on the series process of religious empowerment (Da'wah) aimed to awake, to guide, to cure and to give convicts hope who have been descended in criminal behavior to rise from the abyss of the offence and to a better state. Therefore the religious empowerment, curative Da'wah is reactive and flexible based on the condition, because the Da'wah object (Mad'u) was different from the preventive done by society.

The narrow definition caused the Da'wah efforts like talks, sermons, tabligh and others were spoken only at Mosque, Taklim, Pesantren, and other places dominated by good people. Consequently, the function of Da'wah was only media to invite people to behave well and to keep being descended from immoral conducts. Somehow, curative Da'wah is really important to create conductivity of societies and the spreading of Islam for all level. This curative Da'wah was Da'wah done by Prophet Muhammad SAW in the prophecy. He was sent to Mecca that gone too far on immoral conducts to guide society.

Penitentiary is the place where individual misconducted rules and committed crime. Indirectly, it has becoming the strategic places to empower the religious values (Da'wah). Analogically, crime is like an illness and penitentiary is the hospital. Where it considered as the right place to conduct religious empowerment to the convicts that misconducted religious rules and syariah. Convicts as the object of Da'wah has special characteristics that makes Da'i determine the Da'wah model. The determined model of empowerment and Da'wah should be different from the model employed to the convicts committed crimes and immoral. The mistake of determining empowerment and Da'wah model would lead failure on the Da'wah process. Some more, it would be fatal that caused convicts going far from the religious values and having apriority in Da'wah and the environment.

The curative Da'wah implementation obliged Da'I to be wise considering the Da'wah objects by not only focus on the Syariah law but also on their psychological aspects (Mad'u) supported with friendliness. It would empower and guide convicts repent and change to a better state. In conducting the model, Da'i should prefer the compassion, gentleness, motivation on ALLAH grace and mercy to His servants for repentance, compared with patronizing, judging, sentencing the crime done by the convicts.

The curative Da'wah model was inherent as psychological Mad'u condition as the objects. The Da'wah process changed the convict's psychological, and made it important. Because by considering the phycology, the messages of Da'wah delivered by Da' would be accepted sincerely, because it touched and satisfied the religious needs. The research results in Penitentiary Class I Bandar Lampung showed that curative Da'wah conduction is elaborated below:

### **3.1.1. The Form of Religious Empowerment.**

The curative Da'wah in Penitentiary Class I Bandar implemented by adopting *Pesantren* system. It was initiatively decided to raise the religious impression and aura in Penitentiary. Therefore, I would give motivation and spirit of convicts to learn religion and to change on a better state. The *Pesantren* form of Penitentiary Class I Bandar implemented was really identical with the most traditional *pesantren*. In which it was completed by a large mosque used as "*Darut Taubah*" or repentance place and convicts blocks. The activities were fully focused on religious activities that were scheduled and not then some routines compulsory worship like Reading Quran before prayers, religious assembly or reading Fahadhoil Al-Amal after prayers.

### **3.1.2. The Religious Empowerment Forms.**

The democratic, persuasive, and kinship were the empowerment pattern of curative Da'wah. Because curative Da'wah really embracing not hitting, inviting not insulting, guiding not mocking, unifying and separating, inspiring not judging, loving not scolding by implementing them friendly and politely. The curative Da'wah implementation by using persuasive was really influenced by used of Penitentiary officers' dictions. Beside the religious empowerment pattern that was democratic and kinship showed by the officers' attitude to accept input and suggestion from the convicts and to always delivering beliefs that every convicts are family. It was portrayed by the officers' attitude who liked to be a partner to share and to motivate. Therefore, it was not only creating formality of relationship but kinship that merged by profession and destiny of the convicts.

### **3.1.3. The Religious Empowerment Strategy.**

To gain the Penitentiary roles and religious empowerment of curative Da'wah of convicts. Penitentiary Class I Bandar Lampung had sentimental religious empowerment or *al-manhaj al-'athifi*. This was Da'wah strategy that focused on gentleness and stirred the feeling and convicts' inner. The strategy was implemented by developing advisory method, calling gently, giving satisfying services and guidance and pressing the heart sanctity as self-reformation [7]

The religious empowerment process implemented focus on heart sanctity (*tazkiyatun nafs*) as the key of self-reformation. To achieve heart sanctity, convicts were involved on the visible and invisible efforts by running six components of purifications; multiplying *Zikir*, doing compulsory and non-compulsory worships, guiding mercy and self-reflection, forging patience and dullness and prayers. The strategies were hoped giving awareness quick and permanent effect of the convicts.

### **3.1.4. The Religious Empowerment Methods.**

Penitentiary Class I Bandar Lampung is implementing group guidance method. This advisory method hinted that in giving religious empowerment officers should be in group. The method implemented in this process was: sermon, habituation, exemplary and *tafakkur-muhasabah* (self-reflection) and discussion. The sermon method was the way to create a religious habituation in Penitentiary Class I Bandar Lampung implemented to two Da'wah terminologies brought by *Tablig Jamaah* as partner of Penitentiary empowerment. The Da'wah method were *Taklim* and *Bayan*.

### **3.1.5. The Religious Empowerment Materials.**

The religious habituation materials (*maddah ad-da'wah*) were vital element of empowerment for Da'wah process. The materials acceptance was the success of the empowerment process. Therefore, the materials good compilation absolutely influenced the target of empowerment process. The good materials should be matched with the objects.

The Da'wah materials in both Penitentiary were classified into 5 dimensions ideologies involvement, ritualistic involvement, experiential involvement), Consequential involvement, and intellectual involvement.

## **3.2. The Curative Da'wah Implication toward Convicts Religious Conducts**

Behaviour is anything that a person says or does [8]. Behaviour owned by the individual or group did not appeared by themselves, but because of stimulus accepted by the groups both internal and external. The external stimulus was the religious empowerment done by Penitentiary. It was etymologically referred to behaviour derived from the word *Khulq*. *Khulq* was defined as ethics, behaviour and habits. In short, they were concluded that attitude was inherent to human. It was born from as good will, good morals and or immoral based on the advisory [9]. The model implications of curative Da'wah was the behavior changing of the convicts in forms of:

### **3.2.1. The Changing on Ideological Involvement.**

The behaviour changing on this dimension could be seen directly. The abstract belief could not be described on physical, but the existence could be seen from the on daily Convicts' attitude and behaviour. The proper faith understanding brought good religious behaviour, in vice versa. The behaviour changing in faith dimension shown by the growing of patience and surrender toward destiny faced, to be optimistic to have self-reformation and to face future and realize the mistake for repentance.

### **3.2.2. Religious Behaviour on Ritualistic Involvement.**

The religious characteristics of a Moslem reflected from his/ her worship to ALLAH. The worship dimension could be seen from the one obedience to do worship activities ordered by God. The behaviour changing on ritualistic

involvement seen from the intensity of 5 times prayers and others *Sunnah* prayers, the intensity to read Holy Quran, to Memorize Quran and to do *Sunnah* activities.

### **3.2.3. Religious Behaviour on Experiential Involvement.**

The religious behaviour on comprehension dimension was the aspects of religious experiences of the convicts in feeling and experiencing experiences and religious experiences while being obedience with religion. This behaviour appeared as human expression to their ALLAH SWT. The pure heart owned by a human would be a sensitive heart by the *Ilahiyah* tremor. The religious behaviour changing dimension of experiential involvement seen from the good feeling, appeared toward societies and believed to the heart peace.

### **3.2.4. Religious Behaviour on Contextual Involvement.**

The religious behaviour on this dimension was emphasized on the religious experiences on good behaviour in daily life. Moral also covered on how a human behaved to God, to another human and his-self, family and society. In other words, moral deals on: personal, family, social, politic, position and moral to ALLAH and nature. The religious behaviour changing on contextual involvement are seen on convicts interactions to ALLAH, prophet, others and nature.

### **3.2.5. The Religious Behaviour on Intellectual Involvement.**

Islam loves knowledge and sciences. Islam also gives special respects and position on science. A human will not be able to conduct all compulsory religious conducts, to avoid forbidden actions, immoral, to do good deeds except based on science. The behaviours religious knowledge is knowledge and insights on Islam. Wonderfully, the knowledge and insights on good deeds will be always motivating the person. The changing on Intellectual Involvement was seen from the raise of religious knowledge on thought toward life.

## **4. CONCLUSIONS**

The conclusion of this research is Penitentiary Class I Bandar Lampung performed curative da'wah model that implemented to convicts. The model implemented on more democratic-persuasive approach, focused on gentleness and stirred the feeling and inner of the convicts, evoked thoughts by motivation and hopes, delivered politely, gently and prioritizing model and soul purification. The implications of the model application was the occurrence of a change religious behaviors in the forms of behaviors dimension belief; ideologies involvement, ritualistic involvement, experiential involvement, consequential involvement and intellectual involvement

**REFERENCES**

- [1] Badan Pusat Statistik (BPS) 2020 Statistik Kriminal (Jakarta: BPS) pp. 9
- [2] Numbelo, Crime Index for Country 2019 Mid - Year. Source: [https://www.numbeo.com/crime/rankings\\_by\\_country.jsp](https://www.numbeo.com/crime/rankings_by_country.jsp)
- [3] Direktorat Jenderal Pemasyarakatan (Ditjen PAS) Kementerian Hukum dan Hak Asasi Manusia (Kemenkumham), Source: <http://smslap.ditjenpas.go.id/public/grl/current/monthly/year/2020/month/1>
- [4] Abdullah, Syamsuddin 1997 Agama dan Masyarakat Pendekatan Sosiologi Agama (Ciputat: Logos Wacana Ilmu,) pp. 31
- [5] Grayson, Stuart 2001 Spiritual Healing: Penyembuhan Spiritual (Semarang: Dahara Prize,) pp. viii
- [6] Hutcheon, Pat Duffy 1999 Building Character and Culture (Wesport CT: Praeger,) pp. 8
- [7] Aziz, Mohammad Ali 2009 Ilmu Dakwah (Jakarta: Kencana) pp. 351-353
- [8] Martin, Harry and Joseph Pear 2008 Behavior Modification What It Is and How to Do It (New Jersey:Prentice Hall International) pp. 3
- [9] Asmaran, Ali Mahfudz 2016 Hidayatul Mursyidin, (Mesir: Dar al I'tisham) pp. 23